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NEW TESTAMENT  
IN  
MODERN SPEECH

R.F. WEYMOUTH, D.LIT.



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THE  
NEW TESTAMENT IN MODERN SPEECH





# THE NEW TESTAMENT IN MODERN SPEECH

AN IDIOMATIC TRANSLATION INTO EVERY-  
DAY ENGLISH FROM THE TEXT OF THE  
RESULTANT GREEK TESTAMENT

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BY THE LATE

**RICHARD FRANCIS WEYMOUTH**

M.A., D.Lit. (London)

Fellow of University College, London, and formerly Headmaster of  
Mill Hill School, Editor of "The Resultant Greek Testament"

EDITED AND PARTLY REVISED BY

**ERNEST HAMPDEN-COOK, M.A.**

Formerly Exhibitioner and Prizeman of St. John's College, Cambridge  
B.A., London

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## PREFACE TO THE FIRST EDITION

THE Translation of the New Testament here offered to English-speaking Christians is a bona fide translation made directly from the Greek, and is in no sense a revision. The plan adopted has been the following.

1. An earnest endeavour has been made (based upon more than sixty years' study of both the Greek and English languages, besides much further familiarity gained by continual teaching) to ascertain the exact meaning of every passage not only by the light that Classical Greek throws on the language used, but also by that which the Septuagint and the Hebrew Scriptures afford; aid being sought too from Versions and Commentators ancient and modern, and from the ample *et cetera* of *apparatus grammaticus* and theological and Classical reviews and magazines—or rather, by means of occasional excursions into this vast prairie.

2. The sense thus seeming to have been ascertained, the next step has been to consider how it could be most accurately and naturally exhibited in the English of the present day; in other words, how we can with some approach to probability suppose that the inspired writer himself would have expressed his thoughts, had he been writing in our age and country.<sup>1</sup>

3. Lastly it has been evidently desirable to compare the results thus attained with the renderings of other scholars, especially of course with the Authorized and Revised Versions. But alas, the great majority of even "new translations," so called, are, in reality, only Tyndale's immortal work a little—often very little—modernized!

4. But in the endeavour to find in Twentieth Century English a precise equivalent for a Greek word, phrase, or sentence there are two dangers to be guarded against.

1. I am aware of what Professor Blackie has written on this subject (*Aeschylus*, Pref., p. viii); but the problem endeavoured to be solved in this Translation is as above stated.

## PREFACE TO THE FIRST EDITION

There are a Scylla and a Charybdis. On the one hand there is the English of Society, on the other hand that of the utterly uneducated, each of these *patois* having also its own special, though expressive, borderland which we name 'slang.' But all these salient angles (as a professor of fortification might say) of our language are forbidden ground to the reverent translator of Holy Scripture.

5. But again, a *modern* translation—does this imply that no words or phrases in any degree antiquated are to be admitted? Not so, for great numbers of such words and phrases are still in constant use. To be antiquated is not the same thing as to be obsolete or even obsolescent, and without at least a tinge of antiquity it is scarcely possible that there should be that dignity of style that befits the sacred themes with which the Evangelists and Apostles deal.

6. It is plain that this attempt to bring out the sense of the Sacred Writings naturally as well as accurately in present-day English does not permit, except to a limited extent, the method of literal rendering—the *verbo verbum reddere* at which Horace shrugs his shoulders. Dr. Welldon, recently Bishop of Calcutta, in the Preface (p. vii) to his masterly translation of the *Nicomachean Ethics* of Aristotle, writes, "I have deliberately rejected the principle of trying to translate the same Greek word by the same word in English, and where circumstances seemed to call for it I have sometimes used two English words to represent one word of the Greek ;"—and he is perfectly right. With a slavish literality delicate shades of meaning cannot be reproduced, nor allowance be made for the influence of interwoven thought, or of the writer's ever shifting—not to say changing—point of view. An utterly ignorant or utterly lazy man, if possessed of a little ingenuity, can with the help of a dictionary and grammar give a word-for-word rendering, whether intelligible or not, and print 'Translation' on his title-page. On the other hand it is a melancholy spectacle to see men of high ability and undoubted scholarship toil and struggle at translation under a needless restriction to literality, as in intellectual handcuffs and fetters, when they might with advantage snap the bonds and fling them away, as Dr. Welldon has done : more melancholy still, if they are at the same time racking their brains to exhibit the result of their labours—a splendid but idle philological *tour de force*—in what *was* English nearly 300 years before.

7. Obviously any literal translation cannot but carry idioms of the earlier language into the later, where they



## PREFACE TO THE FIRST EDITION

will very probably not be understood;<sup>1</sup> and more serious still is the evil when, as in the Jewish Greek of the N.T., the earlier language of the two is itself composite and abounds in forms of speech that belong to one earlier still. For the N.T. Greek, even in the writings of Luke, contains a large number of Hebrew idioms; and a literal rendering into English cannot but partially veil, and in some degree distort, the true sense, even if it does not totally obscure it (and that too where *perfect* clearness should be attained, if possible), by this admixture of Hebrew as well as Greek forms of expression.

8. It follows that the reader who is bent upon getting a literal rendering, such as he can commonly find in the R.V. or (often a better one) in Darby's *New Testament*, should always be on his guard against its strong tendency to mislead.

9. One point however can hardly be too emphatically stated. It is not the present Translator's ambition to supplant the Versions already in general use, to which their intrinsic merit or long familiarity or both have caused all Christian minds so lovingly to cling. His desire has rather been to furnish a succinct and compressed running commentary (not doctrinal) to be used side by side with its elder compeers. And yet there has been something of a remoter hope. It can scarcely be doubted that some day the attempt will be renewed to produce a satisfactory English Bible—one in some respects perhaps (but assuredly with great and important deviations) on the lines of the Revision of 1881, or even altogether to supersede both the A.V. and the R.V.; and it may be that the Translation here offered will contribute some materials that may be built into that far grander edifice.

10. THE GREEK TEXT here followed is that given in the Translator's *Resultant Greek Testament*.<sup>2</sup>

11. Of the VARIOUS READINGS only those are here given which seem the most important, and which affect the rendering into English. They are in the footnotes, with V.L. (*varia lectio*) prefixed. As to the chief *modern* critical editions full details will be found in the *Resultant Greek Testament*, while for the *original* authorities—MSS., Versions, Patristic quotations—the reader must of necessity consult the great works of Lachmann, Tregelles, Tischendorf, and others, or the numerous monographs on separate

1. A flagrant instance is the "having in a readiness" of 2 Cor. x. 6. A.V. although in Tyndale we find "and are redy to take vengeance," and even Wiclif writes "and we han redi to venge."

2. Published by Messrs. Jas. Clarke & Co., London. Price 2s. 6d. net.

## PREFACE TO THE FIRST EDITION

Books.<sup>1</sup> In the margin of the R.V. a distinction is made between readings supported by "a few ancient authorities," "some ancient authorities," "many ancient authorities," and so on. Such valuation is not attempted in this work.

12. Considerable pains have been bestowed on the exact rendering of the tenses of the Greek verb; for by inexactness in this detail the true sense cannot but be missed. That the Greek tenses do not coincide, and cannot be expected to coincide with those of the English verb; that—except in narrative—the aorist as a rule is *more* exactly represented in English by our perfect with "have" than by our simple past tense; and that in this particular the A.V. is in scores of instances more correct than the R.V.; the present Translator has contended (with arguments which some of the best scholars in Britain and in America hold to be "unanswerable" and "indisputable") in a pamphlet<sup>2</sup> *On the Rendering into English of the Greek Aorist and Perfect*. Even an outline of the argument cannot be given in a Preface such as this.

13. But he who would make a truly *English* translation of a foreign book must not only select the right nouns, adjectives, and verbs, insert the suitable prepositions and auxiliaries, and triumph (if he can) over the seductions and blandishments of idioms with which he has been familiar from his infancy, but which, though forcible or beautiful with other surroundings, are for all that part and parcel of that other language rather than of English: he has also to beware of *connecting his sentences* in an un-English fashion.

Now a careful examination of a number of authors (including Scottish, Irish, and American) yields some interesting results. Taking at haphazard a passage from each of fifty-six authors, and counting on after some full stop till fifty finite verbs—i.e. verbs in the indicative, imperative, or subjunctive mood—have been reached (each finite verb, as every schoolboy knows, being the nucleus of one sentence or clause), it has been found that the connecting links of the fifty-six times fifty sentences are about one-third conjunctions, about one-third adverbs or relative and interrogative pronouns, while in the case of the remaining third there is what the grammarians call an *asyndeton*—no formal grammatical connexion at all.

1. Such as McClellan's *Four Gospels*; Westcott on *John's Gospel*, *John's Epistles*, and *Hebrews*; Hackett on *Acts*; Lightfoot, and also Ellicott, on various *Epistles*; Mayor on *James*; Edwards on *1 Corinthians* and *Hebrews*; Sanday and Headlam on *Romans*. Add to these Scrivener's very valuable *Introduction to the Criticism of the N.T.*

2. Published by Messrs. James Clarke & Co., London. Price 1s. net.

## PREFACE TO THE FIRST EDITION

But in the writers of the N.T. nearly *two-thirds* of the connecting links are conjunctions. It follows that in order to make the style of a translation true idiomatic English many of these conjunctions must be omitted, and for others adverbs, &c., must be substituted.

The two conjunctions *for* and *therefore* are discussed at some length in two Appendices to the above-mentioned pamphlet on the *Aorist*, to which the reader is referred.

14. The NOTES, with but few exceptions, are not of the nature of a general commentary. Some, as already intimated, refer to the readings here followed, but the great majority are in vindication or explanation of the renderings given.

Since the completion of this new version nearly two years ago, ill-health has incapacitated the Translator from undertaking even the lightest work. He has therefore been obliged to entrust to other hands the labour of critically examining and revising the manuscript and of seeing it through the press. This arduous task has been undertaken by Rev. Ernest Hampden-Cook, M.A., St. John's College, Cambridge, of Sandbach, Cheshire, with some co-operation from one of the Translator's sons; and the Translator is under deep obligations to these two gentlemen for their kindness in the matter. He has also most cordially to thank Mr. Hampden-Cook for making the existence of the work known to various members of the OLD MILLHILLIANS' CLUB and other former pupils of the Translator, who in a truly substantial manner have manifested a generous determination to enable the volume to see the light. Very grateful does the Translator feel to them for this signal mark of their friendship.

Mr. Hampden-Cook is responsible for the headings of the paragraphs, and at my express desire has inserted some additional notes.

I have further to express my gratitude to Rev. Frank Ballard, M.A., B.Sc., Lond., at present of Sharrow, Sheffield, for some very valuable assistance which he has most kindly given in connexion with the Introductions to the several books.

I have also the pleasure of acknowledging the numerous valuable and suggestive criticisms with which I have been favoured on some parts of the work, by an old friend, Rev. Sydney Thelwall, B.A., of Leamington, a clergyman of the Church of England, whom I have known for many years as a painstaking and accurate scholar, a well-read theologian, and a thoughtful and devout student of Scripture.

I am very thankful to Mr. H. L. Gethin, Mr. S. Hales,

## PREFACES

Mr. J. A. Latham, and Rev. T. A. Seed, for the care with which they have read the proof sheets.

And now this Translation is humbly and prayerfully commended to God's gracious blessing.

R. F. W.

BRENTWOOD, ESSEX.

*July 1902.*

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## PREFACE TO THE THIRD EDITION

FOR the purposes of this edition the whole volume has been re-set in new type, and, in the hope of increasing the interest and attractiveness of the Translation, all conversations have been spaced out in accordance with modern custom. A freer use than before has been made of capital letters, and by means of small, raised figures, prefixed to words in the text, an indication has been given whenever there is a footnote. "Capernaum" and "Philadelphia" have been substituted for the less familiar but more literal "Capharnahum" and "Philadelpheia." Many errata have been corrected, and a very considerable number of what seemed to be infelicities or slight inaccuracies in the English have been removed. A few additional footnotes have been inserted, and, for the most part, those for which the Editor is responsible have now the letters Ed. added to them.

Sincere thanks are tendered to the many kind friends who have expressed their appreciation of this Translation, or have helped to make it better known, and to the many correspondents who have sent criticisms of the previous editions, and made useful suggestions for the improvement of the volume.

E. H.-C.

SANDBACH, CHESHIRE.

*October 1909.*



## THE BOOKS OF THE NEW TESTAMENT

The probable order of time in which they were written

	PAGE
PAUL'S FIRST LETTER TO THE THESSALONIANS (53 A.D.) . . . . .	547
PAUL'S SECOND LETTER TO THE THESSALONIANS (54 A.D.) . . . . .	557
PAUL'S LETTER TO THE GALATIANS (53 A.D.) . . . . .	499
PAUL'S FIRST LETTER TO THE CORINTHIANS (56 A.D.) . . . . .	437
PAUL'S SECOND LETTER TO THE CORINTHIANS (56 A.D.) . . . . .	475
PAUL'S LETTER TO THE ROMANS (BETWEEN 53 AND 58 A.D.) . . . . .	395
PAUL'S LETTER TO THE PHILIPPIANS (61 OR 62, A.D.) . . . . .	527
PAUL'S LETTER TO THE EPHESIANS (62 OR 63, A.D.) . . . . .	513
PAUL'S LETTER TO THE COLOSSIANS (63 A.D.) . . . . .	537
PAUL'S LETTER TO PHILEMON (63 A.D.) . . . . .	591
THE GOOD NEWS AS RECORDED BY MARK (BETWEEN 63 AND 70, A.D.) . . . . .	95
THE GOOD NEWS AS RECORDED BY LUKE (63, 80 OR 100, A.D.) . . . . .	149
THE ACTS OF THE APOSTLES (BETWEEN 66 AND 70, A.D., OR BETWEEN 80 AND 90, A.D.) . . . . .	307
PAUL'S FIRST LETTER TO TIMOTHY (66 A.D.) . . . . .	563
PAUL'S SECOND LETTER TO TIMOTHY (67 A.D.) . . . . .	575
PAUL'S LETTER TO TITUS (67 A.D.) . . . . .	585

# THE BOOKS OF THE NEW TESTAMENT

	PAGE
THE LETTER TO THE HEBREWS (67 OR 68, A.D.) . . . . .	595
JAMES'S LETTER (67 A.D., OR BETWEEN 44 AND 50, A.D.) . . . . .	627
PETER'S FIRST LETTER . . . . .	639
JOHN'S FIRST LETTER . . . . .	661
THE REVELATION OF JOHN (67 OR 96 A.D.) . . . . .	687

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THE GOOD NEWS AS RECORDED BY MATTHEW (BETWEEN 70 AND 90 A.D.) . . . . .	I
THE GOOD NEWS AS RECORDED BY JOHN (BETWEEN 80 AND 110 A.D.) . . . . .	237
JUDE'S LETTER . . . . .	681
PETER'S SECOND LETTER . . . . .	651
JOHN'S SECOND LETTER . . . . .	673
JOHN'S THIRD LETTER . . . . .	677

## ABBREVIATIONS USED IN THE NOTES

*Aorist.* Dr. Weymouth's Pamphlet on the Rendering of the Greek Aorist and Perfect Tenses into English.

A.V. Authorised English Version, 1611.

Cp. Compare.

ED. Notes for which the Editor is responsible, wholly or in part.

I.E. That is.

Lit. Literally.

LXX. The Septuagint (Greek) Version of the Old Testament.

n. Note.

nn. Notes.

N.T. New Testament.

O.T. Old Testament.

R.V. Revised English Version, 1881-85.

S.H. Sanday and Headlam's Commentary on 'Romans.'

V.L. *Varia Lectio*. An alternative reading found in some Manuscripts of the New Testament.

vv. Verses.

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In accordance with modern English custom, *ITALICS* are used to indicate emphasis.

Old Testament quotations are printed in small capitals.

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During Christ's earthly ministry even His disciples did not always recognize His super-human nature and dignity. Accordingly, in the Gospels of this Translation, it is only when the Evangelists themselves use of Him the words "He," "Him," "His," that these are spelt with capital initial letters.

The spelling of "me" and "my" with small initial letters, when used by Christ Himself in the Gospels, is explained by the fact that, before His Resurrection, He did not always emphasize His own super-human nature and dignity.

CRITICISMS OF THIS TRANSLATION, AND SUGGESTIONS WITH  
REGARD TO FUTURE EDITIONS, WILL BE WELCOMED  
IF ADDRESSED TO THE EDITOR, MR. E. HAMPDEN-  
COOK, C/O MESSRS. JAMES CLARKE AND CO.,  
13 AND 14, FLEET STREET,  
LONDON.



THE GOOD NEWS AS RECORDED  
BY MATTHEW

There are ample reasons for accepting the uniform tradition which from earliest times has ascribed this Gospel to Levi the son of Alphaeus, who seems to have changed his name to 'Matthew' on becoming a disciple of Jesus. Our information as to his subsequent life is very scanty. After the feast which he made for his old friends (Luke v. 29) his name only appears in the New Testament in the list of the twelve Apostles. Early Christian writers add little to our knowledge of him, but his life seems to have been quiet and somewhat ascetic. He is also generally represented as having died a natural death. Where his Gospel was written, or where he himself laboured, we cannot say.

Not a little controversy has arisen as to the form in which this Gospel first appeared, that is, as to whether we have in the Greek MSS. an original document or a translation from an earlier Aramaic writing. Modern scholarship inclines to the view that the book is not a translation, but was probably written in Greek by Matthew himself, upon the basis of a previously issued collection of "Logia" or discourses, to the existence of which Papias, Irenaeus, Pantaeus, Origen, Eusebius and Jerome all testify.

The date of the Gospel, as we know it, is somewhat uncertain, but the best critical estimates are included between 70 and 90, A.D. Perhaps, with Harnack, we may adopt 75, A.D.

The book was evidently intended for Jewish converts, and exhibits Jesus as the God-appointed Messiah and King, the fulfiller of the Law and of the highest expectations of the Jewish nation. This speciality of aim rather enhances than diminishes its general value. Renan found reason for pronouncing it "the most important book of Christendom—the most important book which has ever been written." Its aim is manifestly didactic rather than chronological.

## THE GOOD NEWS AS RECORDED BY MATTHEW

The Names  
of Christ's  
Forefathers

<sup>1</sup>The <sup>2</sup>Genealogy of Jesus Christ, the son of 1 **1**  
David, the son of Abraham.

Abraham was the father of Isaac; Isaac of Jacob; 2  
Jacob of Judah and his brothers. Judah was the father (by 3  
Tamar) of <sup>3</sup>Perez and Zerah; Perez of Hezron; Hezron of 4  
Ram; Ram of Amminadab; Amminadab of Nahshon; Nah- 5  
shon of Salmon; Salmon (by Rahab) of Boaz; Boaz (by Ruth) 6  
of Obed; Obed of Jesse; Jesse of David—the King.

David (by Uriah's widow) was the father of Solomon; 7  
Solomon of Rehoboam; Rehoboam of Abijah; Abijah of 8  
Asa; Asa of Jehoshaphat; Jehoshaphat of Jehoram; 9  
Jehoram of Uzziah; Uzziah of Jotham; Jotham of Ahaz; 10  
Ahaz of Hezekiah; Hezekiah of Manasseh; Manasseh of 11  
Amon; Amon of Josiah; Josiah of Jeconiah and his brothers 11  
at the period of the Removal to Babylon.

After the Removal to Babylon Jeconiah had a son 12  
Shealtiel; Shealtiel was the father of Zerubbabel; Zerub- 13  
babel of Abiud; Abiud of Eliakim; Eliakim of Azor; Azor 14  
of Zadok; Zadok of Achim; Achim of Eliud; Eliud of 15  
Eleazar; Eleazar of Matthan; Matthan of Jacob; and 16  
Jacob of Joseph the husband of Mary, who was the mother  
of JESUS who is called CHRIST.

There are therefore, in all, fourteen generations from 17  
Abraham to David; fourteen from David to the Removal

Both the A.V. and the R.V. head this first chapter, THE GOSPEL ACCORDING TO ST. MATTHEW, a mistranslation of the heading found in the mass of later MSS., which should be rendered THE HOLY GOSPEL ACCORDING TO MATTHEW. And so in the other three Gospels.

1. (vv. 1-17.) Cp. Luke iii. 23-28.

2. *Genealogy*] Lit. 'Book of Generation.' Or it may be rendered 'history' (and so Baxter), as also may the corresponding expression in the Hebrew of Gen. ii. 4; xxxvii. 2.

3. *Perez*] Of this and other Old Testament proper names the forms here given are those which were adopted by the O.T. Revisers.

## MATTHEW I.

to Babylon; and fourteen from the Removal to Babylon to the Christ.

The Birth  
of Jesus

The circumstances of the birth <sup>1</sup> of Jesus Christ were these. After his mother Mary was betrothed to Joseph, before they were united in marriage, she was found to be with child through the Holy Spirit. But Joseph her husband, being a <sup>2</sup> kind-hearted man and unwilling publicly to disgrace her, had determined to release her privately from the betrothal. But while he <sup>3</sup> was contemplating this step, an angel of the Lord appeared to him in a dream and said,

“Joseph, son of David, do not be afraid to bring home your wife Mary, for she is with child through the Holy Spirit. She will give birth to a Son, and you are to call His name <sup>4</sup> JESUS, for He it is who will save His People from their sins.”

All this <sup>5</sup> took place in <sup>6</sup> fulfilment of what the Lord had spoken through the Prophet,

“MARK! THE MAIDEN WILL BE WITH CHILD AND WILL GIVE BIRTH TO A SON,

AND THEY WILL CALL HIS NAME IMMANU-EL” (Isa. vii. 14) —a word which signifies ‘GOD WITH US’ (Isa. viii. 8, 10).

When Joseph awoke, he did as the angel of the Lord had commanded, and brought home his wife, but did not live with her until she had given birth to <sup>7</sup> a son. The child’s name he called JESUS.

1. *Of Jesus Christ*] v.L. ‘of the Christ.’ Cp. verse 16.

2. *Kind-hearted*] See Hatch’s *Essays in Biblical Greek*, p. 51. Or the clause may be rendered ‘being an upright man, and yet not wishing;’ for ‘and’ in Hebrew (and the Greek of the New Testament abounds in Hebraisms) often connects adversative clauses where we use ‘but,’ as in Gen. ii. 17; xvii. 21. See also *Aorist*, pp. 54, 55.

3. *Was contemplating*] Lit. ‘had conceived in his mind.’

4. *Jesus*] The Greek form of ‘Joshua,’ which latter (like ‘Joram’ 2 Kings ix. 14 for ‘Jehoram’ 2 Kings ix. 15; ‘Joash’ 2 Kings xii. 20 for ‘Jehoash’ 2 Kings xii. 1; and ‘Jonathan’ most commonly for the ‘Jehonathan’ which we find in the Hebrew in 1 Sam.) is contracted from ‘Jehoshua,’ or rather ‘Yehoshua.’ In the Hebrew of the O.T. only the uncontracted form occurs, and (in 1 and 2 Chron., Ezra, and Neh.) the contracted but altered ‘Jeshua,’ which already approaches the later ‘Jesus.’ The full significance of the name ‘Jesus’ is seen in the original ‘Yeho-shua,’ which means ‘Jehovah the Saviour,’ and not merely ‘Saviour,’ as the word is commonly explained. See also ix. 21, n.; xxi. 9, n.

5. *Took place*] The tense of this verb in the Greek implies—‘and remains, as it is, an accomplished fact.’ Or it may be taken (Lightfoot) as ‘is come to pass’ or ‘has taken place,’ the perfect tense being accounted for by the Evangelist’s proximity in time to the events themselves.

6. *Fulfilment*] Or ‘illustration.’ Cp. ii. 15.

7. *A son*] v.L. ‘her firstborn son,’ an expression apparently transferred by the carelessness of copyists, trusting too much to memory, from Luke ii. 7. where the words undoubtedly occur.



## MATTHEW II.

Now after the birth of Jesus, which took place 1 2  
The Visit of  
the Magi at Bethlehem in Judaea <sup>1</sup> in the reign of King  
Herod, <sup>2</sup> excitement was produced in Jerusalem  
by the arrival of certain <sup>3</sup> Magi from the east, inquiring, 2  
“Where is the newly born king of the Jews? For we  
have seen his Star in the east, and have come here to do  
him homage.”

Reports of this soon reached the king, and greatly 3  
agitated not only him but all the people of Jerusalem.  
So he assembled all the <sup>4</sup> High Priests and Scribes of the 4  
people, and <sup>5</sup> anxiously asked them where the Christ was  
to be born.

“At Bethlehem in Judaea,” they replied; “for so it 5  
stands written in the words of the Prophet,

“‘AND THOU, <sup>6</sup> BETHLEHEM IN THE LAND OF JUDAH, 6

BY NO MEANS THE LEAST HONOURABLE ART THOU AMONG

<sup>7</sup> PRINCELY PLACES IN JUDAH!

FOR FROM THEE SHALL COME A PRINCE—

ONE WHO SHALL BE THE SHEPHERD OF MY PEOPLE  
ISRAEL” (Mic. v. 2).

Thereupon Herod sent privately for the Magi and ascer- 7  
tained from them the exact time <sup>8</sup> of the star's appearing.  
He then directed them to go to Bethlehem, adding, 8

“Go and make careful inquiry about the child, and when  
you have found him, bring me word, that I too may come  
and <sup>9</sup> do him homage.”

After hearing what the king said, they went to Bethlehem, 9  
while, <sup>10</sup> strange to say, the star <sup>11</sup> they had seen in the east  
led them on until it came and stood over the place where  
the babe was. When they saw the star, the sight filled 10

1. *In the reign*] Lit. ‘in the days.’ A Hebraism.

2. *Excitement &c.*] Lit. ‘lo! there came.’ See viii. 24, n.; xii. 18, n.

3. *Magi*] A priestly caste among the Persians, not idolaters.

4. *High Priests*] Both in the A.V. and the R.V., the Greek word used here is rendered either ‘High Priest’ or ‘Chief Priest.’

5. *Anxiously asked*] The tense (imperfect) implies that he asked repeatedly, pressed the inquiry.

6. *Bethlehem in the land of Judah*] Lit. ‘Bethlehem-land-Judah,’ a Hebraism analogous to ‘Jabesh-Gilead,’ i.e. ‘Jabesh of’ (or ‘in’) ‘Gilead,’ ‘Kedesh-Naphtali,’ i.e. ‘Kedesh of Naphtali.’ In Hebrew the relation implied by our ‘of’ is not expressed with the latter of the two related words, but with the former, or is often not expressed at all.

7. *Princely places in*] Lit. ‘the princes of.’

8. *Of the star's appearing*] Lit. ‘of the appearing star.’ See Goodwin's *Moods and Tenses*, 829 (b).

9. *Do him homage*] Or perhaps ‘worship.’

10. *Strange to say*] Lit. ‘lo!’ See viii. 24, n.; xii. 18, n.

11. *They had seen*] See *Aorist*, p. 19.

## MATTHEW II.

them with intense joy. So they entered the house; and 11  
when they <sup>1</sup>saw the babe <sup>2</sup>with His mother Mary, they  
prostrated themselves and did Him homage, and opening  
their treasure-chests offered gifts to Him—gold, frankin-  
cense, and myrrh. But being <sup>3</sup>forbidden by God in a 12  
dream to return to Herod, they went back to their own  
country by a different route.

When they were <sup>4</sup>gone, an angel of the Lord appeared to 13  
Joseph in a dream and said,

“Rise: take the babe and His mother and  
**The Escape into Egypt** escape to Egypt, and remain there till I bring  
you word. For Herod is about to make search  
for the child in order to destroy Him.”

So Joseph roused himself and took the babe and His 14  
mother by night and departed into Egypt. There he 15  
remained till Herod's death, that what the Lord had said  
through the Prophet might be <sup>5</sup>fulfilled,

“OUT OF EGYPT I CALLED MY SON” (Hos. xi. 1).

**The Children at Bethlehem cruelly killed** Then Herod, finding that the Magi had 16  
trifled with him, was furious, and sent and  
massacred all the boys under two years of  
age, in Bethlehem and all its neighbourhood, according  
to the date he had so carefully ascertained from the Magi.  
Then were these words, spoken by the Prophet Jeremiah, 17  
<sup>5</sup>fulfilled,

“A VOICE WAS HEARD IN RAMAH, 18

WAILING AND BITTER LAMENTATION:

IT WAS RACHEL <sup>6</sup>BEWAILING HER CHILDREN,

AND SHE REFUSED TO BE COMFORTED BECAUSE THEY  
WERE NO MORE” (Jer. xxxi. 15).

But after Herod's death an angel of the Lord 19  
**The Return from Egypt** appeared in a dream to Joseph in Egypt, and  
said to him,

“Rise from sleep, and take the child and His mother, 20  
and go into the land of Israel, for those who were seeking  
the child's life are dead.”

So he roused himself and took the child and His mother 21

1. *Saw*] v.l. ‘found.’

2. *With*] Probably ‘in the arms of.’

3. *Forbidden by God*] Lit. ‘taught as by an oracle, not.’

4. *Gone*] Or ‘returned.’

5. *Fulfilled*] Or ‘illustrated.’ See E. B. Nicholson on Matt. ii. 15.

6. *Bewailing*] Or ‘weeping aloud for.’ See xxvi. 75, n.

and came into the land of Israel. But hearing that 22  
Archelaüs had succeeded his father Herod on the throne  
of Judaea, he was afraid to go there; and being instructed  
' by God in a dream he withdrew into Galilee, and went 23  
and settled in a town called Nazareth, in order that these  
words spoken through the Prophets might be fulfilled,

"HE SHALL BE CALLED A <sup>2</sup> NAZARENE."

John the Baptist preaches Judgement and Repentance 3 About this time John <sup>4</sup>the Baptist made his 1 3  
appearance, preaching in the Desert of Judaea.  
<sup>5</sup> "Repent," he said, "for the <sup>6</sup>Kingdom of the 2  
Heavens is now close at hand."

He it is who was spoken of through the 3  
Prophet Isaiah when he said,

"THE VOICE OF ONE CRYING ALOUD,

'<sup>7</sup> IN THE DESERT PREPARE YE A ROAD FOR THE LORD :  
MAKE HIS HIGHWAY STRAIGHT' " (Isa. xl. 3).

<sup>8</sup>This man John wore a garment of camel's hair, and a 4  
loincloth of leather; and he lived upon locusts and wild  
honey.

Then large numbers of people went out to him—people 5  
from Jerusalem and from all Judaea, and from the whole of  
the Jordan valley—and were baptized by him in the Jordan, 6  
making full confession of their sins.

But when he saw many of the Pharisees and Sadducees 7  
coming for baptism, he exclaimed,

1. *By God*] Cp. verse 12, where the same verb is used.

2. *Nazarene*] A form closer to the Greek would be 'Nazoraean.' And so everywhere except in Mark, and in Luke iv. 34. But the recognized English form is 'Nazarene.'

3. (vv. 1-10.) Cp. Mark i. 1-6; Luke iii. 1-14.

4. *The Baptist*] i.e., 'the baptizer.' And so throughout the Gospels.

5. *Repent*] Or 'change your minds.'

6. *Kingdom of the Heavens*] The phrase speaks to us of the universality, peacefulness, purity and splendour of the sovereignty exercised over the world by God through Christ and His saintly and consecrated people.—ED. Matthew mostly uses the plural 'Heavens,' following the Hebrew usage; but he also uses the singular in many places, and that not merely of the atmosphere (vi. 26) or the visible sky (xvi. 2), but also of Heaven as the abode of God (v. 34) and of His angels (xxii. 30).

7. *In the Desert prepare*] This is not the punctuation adopted in the *Resultant Greek Testament*, but it is preferred by Tregelles (see his note on Mark i. 3), and given in Isa. xl. 3 in the R.V., being required there both by the accents of the Hebrew and by the parallelism of the two clauses.

8. *This man*] Or 'The same.' Lit. 'And John himself.' Cp. Luke xxiii. 40, n. In conformity with the hard, simple life given him to live, the Baptist seems to have worn nothing but a coarse mantle which was thrown lightly over his shoulders, and a loincloth, which, instead of being of comfortable linen or silk, was of rough, untanned skin. His 'girdle' was thus not a belt worn over other clothing.—ED.

# MATTHEW III.

"O vipers' <sup>1</sup>brood, who has <sup>2</sup>warned you to flee from the coming wrath? Therefore let your lives prove your <sup>3</sup>change of heart; and <sup>4</sup>do not imagine that you can say <sup>5</sup>to yourselves, 'We have Abraham as our forefather,' for I tell you that God can <sup>6</sup>raise up descendants for Abraham from these stones. And already the axe is lying at the root of the trees, so that every tree which does not produce good fruit will quickly be hewn down and thrown into the fire. <sup>7</sup>I indeed am baptizing you <sup>8</sup>in water

He predicts  
Christ's  
Appearing  
and Work

<sup>9</sup>on a profession of repentance; but He who is coming after me is mightier than I: His sandals I am not worthy to carry for a moment; He will baptize you in the Holy Spirit and in fire. His winnowing-shovel is in His hand, and He will make a thorough clearance of His threshing-floor, gathering His wheat into the storehouse, but <sup>10</sup>burning up the <sup>11</sup>chaff in unquenchable fire."

Christ's  
double  
Baptism

<sup>12</sup>Just at that time Jesus, coming from Galilee to the Jordan, presents Himself to John to be baptized by him. John <sup>13</sup>protested.

"It is I," he said, "who have need to be baptized by you, and do you come to me?"

"Let it be so on this occasion," Jesus replied; "for so we ought to fulfil every religious duty."

Then he consented; and Jesus was baptized, and immediately went up from the water. <sup>14</sup>At that moment the heavens <sup>15</sup>opened, and he saw the Spirit of God descending like a <sup>16</sup>dove and alighting upon Him, while a voice came from Heaven. saying,

1. *Brood*] Lit. 'offsprings.'

2. *Warned you to flee from*] Or possibly 'taught you how to escape.'—Ed.

3. *Change of heart*] Or 'change of mind.' Such is the exact meaning of the word commonly, and not wrongly, rendered 'repentance.' This is the only Scripture name for 'conversion.'

4. *Do not imagine*] Or 'do not flatter yourselves with the notion.'

5. *To yourselves*] Lit. 'within yourselves' or 'among yourselves.'

6. *Raise up*] Lit. 'wake up.'

7. (vv. 11-12.) Cp. Mark i. 7-8; Luke iii. 15-18.

8. *In water*] Or possibly, 'with water' (Cp. Acts i. 5; xi. 16), a Hebraism (compare 'with the sword,' lit. 'in the sword,' xxvii. 52; Rev. xiii. 10). And so at the end of the verse.

9. *On a profession of*] Lit. 'into' (that changed condition), or 'unto' (to teach the absolute necessity of).

10. *Burning up*] Lit. 'burning down,' to ashes.

11. *Chaff*] Or 'broken straw.'

12. (vv. 13-17.) Cp. Mark i. 9-11; Luke iii. 21, 22.

13. *Protested*] Strenuously for a time: so the Greek implies.

14. *At that moment*] Lit. 'and lo!' See xii. 18, n.

15. *Opened*] v.l. has 'opened to Him.'

16. *Dove*] Lit. 'pigeon.' Cp. Luke ii. 24.



“This is My Son, the dearly loved, in whom is My delight.”

<sup>1</sup>At that time Jesus was <sup>2</sup>led up by the Spirit <sup>1</sup> **4**  
Christ is  
tempted in  
the Desert into the Desert in order to be tempted by the  
 Devil. There He fasted for forty days and <sup>2</sup>  
 nights; and after that He suffered from hunger.

So the Tempter came and said, <sup>3</sup>

“<sup>3</sup>If you are the Son of God, command these stones to turn into loaves.”

“It is written,” replied Jesus, “‘IT IS NOT ON BREAD <sup>4</sup>  
 ALONE THAT A MAN SHALL LIVE, BUT ON WHATSOEVER  
 GOD SHALL APPOINT’” (Deut. viii. 3).

Then the Devil took Him to the Holy City and caused <sup>5</sup>  
 Him to stand on the roof of the <sup>4</sup>Temple, and said, <sup>6</sup>

“<sup>3</sup>If you are God’s Son, throw yourself down; for it is written,

“‘TO HIS ANGELS HE WILL GIVE ORDERS CONCERNING  
 THEE,

AND ON THEIR HANDS THEY SHALL BEAR THEE UP,  
 LEST AT ANY MOMENT THOU SHOULDST STRIKE THY  
 FOOT AGAINST A STONE’” (Ps. xci. 11, 12).

“Again it is written,” replied Jesus, “‘<sup>5</sup>THOU SHALT NOT <sup>7</sup>  
 PUT THE LORD THY GOD TO THE PROOF’” (Deut. vi. 16).

Then the Devil took Him to the top of an exceedingly <sup>8</sup>  
 lofty mountain, from which he caused Him to see all the  
 Kingdoms of the world and their splendour, and said to Him, <sup>9</sup>

“All this I will give you, <sup>6</sup>if you will kneel down and do me homage.”

“Begone, Satan!” Jesus replied; “for it is written, <sup>10</sup>  
 ‘TO THE LORD THY GOD THOU SHALT DO HOMAGE, AND TO  
 HIM ALONE SHALT THOU RENDER WORSHIP’” (Deut. vi. 13).

Thereupon the Devil left Him, and angels <sup>7</sup>at once came <sup>11</sup>  
 and ministered to Him.

1. (vv. 1–11.) Cp. Mark i. 12, 13; Luke iv. 1–13.

2. *Led up*] From the valley of the Jordan.

3. *If*] I.E. ‘Since,’ ‘Seeing that.’—Ed.

4. *Temple*] Not the Sanctuary. See xxiii. 16, n.

5. *Thou shalt not . . . proof*] Not signifying, as some strangely misapprehend our Lord’s meaning, that asserting His divinity He forbade Satan to tempt Him any further, but that He Himself would have been tempting—that is trying an experiment upon—God, if He had flung Himself down to see whether God would protect Him or not. See Deut. vi. 16; Exod. xvii. 1–7.

6. *If you &c.*] The tenses imply ‘if you will but do me one single act of homage.’

7. *At once*] Cp. viii. 24, n.

## MATTHEW IV.

<sup>1</sup> Now when Jesus heard that John was  
Christ goes  
into Galilee thrown into prison, He withdrew into Galilee,  
 and leaving Nazareth He went and settled at  
<sup>3</sup> Capernaum, a town by the <sup>4</sup> Lake on the frontiers of  
 Zebulun and Naphtali, in order that these words, spoken  
 through the Prophet Isaiah, might be fulfilled,

“ZEBULUN’S LAND AND NAPHTALI’S LAND ;

THE ROAD BY THE <sup>4</sup> LAKE ; THE COUNTRY BEYOND THE  
 JORDAN ;

<sup>5</sup> GALILEE OF THE NATIONS !

THE PEOPLE WHO WERE <sup>6</sup> DWELLING IN DARKNESS HAVE  
 SEEN A BRILLIANT LIGHT ;

AND ON THOSE WHO WERE DWELLING IN THE <sup>7</sup> REGION  
 OF THE SHADOW OF DEATH,

ON THEM LIGHT HAS DAWNED” (Isa. ix. 1, 2).

From that time Jesus began to preach.

He begins to  
preach. Four  
Disciples  
called “Repent,” He said, “for the Kingdom of the  
 Heavens is now close at hand.”

And walking along the shore of the Lake of  
 Galilee He saw two brothers—Simon called Peter and his  
 brother Andrew—throwing a drag-net into the Lake ; for  
 they were fishers. And He said to them,

“Come and follow me, and I will make you fishers of men.”

So they immediately left their nets and followed Him.  
 As He went further on, He saw two other brothers, James  
 the son of <sup>8</sup> Zabdi and his brother John, in the boat with their  
 father Zabdi mending their nets ; and He called them. And  
 they at once left the boat and their father, and followed Him.

Then Jesus <sup>9</sup> travelled through all Galilee,  
His Preaching  
and Miracles  
throughout  
Galilee teaching in their synagogues and proclaiming  
<sup>10</sup> the Good News of the Kingdom, and curing  
 every kind of disease and infirmity among the  
 people. Thus His fame spread through all Syria ; and they

1. (vv. 12-25.) Cp. Mark i. 14, 15 ; Luke iv. 14, 15.

2. *Thrown into prison*] Lit. ‘delivered up’ (to the jailer).

3. *Capernaum*] Lit. ‘Capharnahum.’ And so throughout the Gospels. See  
 E. B. Nicholson’s note on Matt. iv. 13.

4. *Lake*] I.E. ‘Sea of Galilee.’

5. *Galilee of the Nations*] Or ‘Gentile Galilee !’

6. *Dwelling*] See Luke i. 79, n.

7. *Region of the shadow*] Lit. ‘region and shadow,’ a hendiadys.

8. *Zabdi*] Such is the O.T. form of the name better known to us as ‘Zebedee.’  
 See Jos. vii. 1, 17, 18 ; 1 Chron. viii. 19 ; xxvii. 27 ; Neh. xi. 17.—ED.

9. *Travelled through*] Or ‘made circuits in.’

10. *The Good News of the Kingdom*] I.E. the good news that the Kingdom of  
 Heaven was close at hand (verse 17).—ED.

brought all the sick to Him, the people who were <sup>1</sup> suffering from various diseases and pains—demoniacs, epileptics, paralytics ; and He cured them. And great crowds followed <sup>25</sup> Him, coming from Galilee, from the Ten Towns, from Jerusalem, and from beyond the district on the other side of the Jordan.

**The Sermon on the Mount**      Seeing the multitude of people, Jesus went up <sup>1</sup> **5**  
<sup>2</sup> the Hill. There He <sup>3</sup> seated Himself, and  
when His disciples came to Him, <sup>4</sup> He proceeded <sup>2</sup>  
to teach them, and said :

“ <sup>5</sup> <sup>6</sup> Blessed are the <sup>7</sup> poor in spirit, for to them belongs the <sup>3</sup>  
Kingdom of the Heavens.

“ <sup>8</sup> Blessed are the mourners, for they shall be comforted. <sup>4</sup>

“ <sup>8</sup> Blessed are <sup>9</sup> the meek, for they as heirs shall obtain <sup>5</sup>  
possession of the earth.

“ Blessed are those who hunger and thirst for righteous- <sup>6</sup>  
ness, for they shall be completely satisfied.

“ Blessed are the compassionate, for they shall receive <sup>7</sup>  
compassion.

“ Blessed are the pure in heart, for they shall see God. <sup>8</sup>

“ Blessed are the peacemakers, for <sup>10</sup> it is they who will be <sup>9</sup>  
recognized as sons of God.

“ Blessed are those who have borne persecution in the <sup>10</sup>  
cause of Righteousness, for to them belongs the Kingdom  
of the Heavens.

1. *Suffering from*] Cp. Luke iv. 38 ; viii. 37, n.

2. *The Hill*] Or ‘mountain.’ Probably well known to the first readers of the Gospels.

3. *Seated Himself*] Stapfer contends that this means that Jesus remained there for a time. “Y fit sa demeure,” he renders it, comparing the sense of the same verb in Luke xxiv. 49 ; Acts xviii. 11. Cp. Matt. xv. 29.

4. Most of the difficulties arising from a comparison of this discourse with the ‘Sermon on the Plain’ recorded in Luke vi. come from ignoring the fact that, like all other teachers and preachers, Jesus often repeated Himself, and in so doing somewhat varied His language. “Nothing is so ductile as fine gold. So was it with the fine gold of the Saviour’s doctrine, which yielded itself easily to be shaped and fashioned into new forms, as need might require” (Trench).—ED.

5. (vv. 3-6.) Cp. Luke vi. 20, 21.

6. (vv. 3-11.) *Blessed*] Or ‘Happy.’ An adjective in the original, not the past participle of the verb ‘bless’ as in xxi. 9. ‘Blessedness’ is, of course, an infinitely higher and better thing than mere ‘happiness.’ People who are blessed may outwardly be much to be pitied, but from the higher and truer standpoint they are to be admired, envied, congratulated and imitated.—ED.

7. *Poor*] Or ‘beggars.’ ‘Mendici,’ Tertullian.

8. v.l. transposes these verses.

9. *The meek*] Men of a retiring, submissive, chastened spirit. The word ‘meek’ is seldom used now, but there is no other to substitute for it. Luther renders by *die Sanftmüthigen* (the sweet-tempered, the tender-hearted), and similarly Welldon gives ‘good-tempered’ in his note on Aristotle, *Nic. Ethics*, lv. 11, but neither of these words adequately represents the meaning.

10. *It is they who*] Some authorities do not so emphasize the ‘they.’ See also xiii. 38, n.

## MATTHEW V.

"<sup>1</sup> Blessed are you when they have insulted and persecuted you, and have said every cruel thing about you falsely for my sake. Be joyful and triumphant, because your reward is great in the Heavens; for so were the Prophets before you persecuted.

"<sup>2</sup> *You* are the salt of the earth; but if salt has become <sup>3</sup> tasteless, in what way can it regain its saltness? It is no longer good for anything but to be thrown away and trodden on by the passers by. *You* are the light of the world; a town cannot be hid if built on a hill-top. Nor is a lamp lighted to be put under a bushel, but on the lampstand; and then it gives light to all in the house. Just so let your light shine before all men, in order that they may see <sup>4</sup> your holy lives and may give glory to your Father who is in Heaven.

"<sup>5</sup> Do not for a moment suppose that I have come to abrogate the Law or the Prophets: I have not come to abrogate them but to give them their completion. <sup>6</sup> Solemnly I tell you that until <sup>7</sup> Heaven and

1. (vv. 11-12.) Cp. Luke vi. 22-26.

2. Cp. Mark ix. 50; Luke xiv. 34, 35. *You are the salt of the earth. You are the light of the world*] It must not be forgotten that these words were originally spoken to a Hebrew, rather than to a distinctively Christian audience. The purpose for which the Jewish nation existed was an unselfish one—that they might be a spiritual salt preserving the rest of mankind from utter corruption, and a spiritual light shedding over the whole earth a beneficent influence resembling that of the sun in the sky. The second sentence of verse 13 is our Lord's first recorded prediction of the divine rejection of His fellow countrymen—a rejection then so near—consequent upon their failure to respond to their divine election. Spoken originally to Jews, the lesson is one which Christians in all ages sorely need to lay to heart.—ED.

3. *Tasteless*] See E. B. Nicholson's note on Matt. v. 13.

4. *Your holy lives*] "Not yourselves; the shining, not the candle" (Bengel).

5. *The Law*] I.E. the moral and ceremonial Law of Moses, which remained binding upon all Jewish Christians until the Mosaic dispensation passed away at the time of the destruction of Jerusalem in 70, A.D. Even St. Paul who so zealously contended for the exemption of Gentile Christians from this Law seems never to have claimed a similar freedom for the Jewish believers of his day. See especially Acts xxi. 21, where the charge brought against him was, of course, a false one.—ED.

6. Cp. Luke xvi. 17. *Solemnly*] Greek 'Amen.' This is a Hebrew word, a verbal adjective, meaning 'firm,' 'solid,' 'immovable,' and so 'faithful,' 'true.' Its ordinary use is elliptical, the verb understood being either in the indicative ('it is immovably settled,' 'certainly true'), as here, or in the optative ('may it be fixed and certain'), as when it follows a prayer (1 Cor. xiv. 16).

7. *Heaven and earth*] To our Lord's contemporaries the religious and social system under which they lived seemed almost as fixed and as eternal as the earth and sky. Indeed, 'Heaven and earth' appears to have been a name which they gave to the then-existing order of things in recognition of what they deemed its permanence and fixity. So both here and in xxiv. 35 the phrase seems to denote 'the Jewish dispensation,' the transitory and provisional character of which Jesus insisted on. In order to make the transition less abrupt and revolutionary, and for the sake of their own spiritual education, the early Jewish adherents of the new faith were for a limited time to be left subject to an antiquated system of things.—ED.

## MATTHEW V.

earth pass away, 'not one iota or smallest detail will pass away from the Law until all has taken place. Whoever therefore "breaks one of these least commandments and teaches <sup>3</sup>others to break them, will be called the least in the Kingdom of the Heavens; but whoever practises them and teaches them, he will be acknowledged as great in the Kingdom of the Heavens. For I assure you that unless <sup>4</sup>your <sup>5</sup>righteousness greatly surpasses that of the Scribes and the Pharisees, you will certainly not find entrance into the Kingdom of the Heavens.

"<sup>6</sup>You have heard that it was said to the <sup>21</sup>ancients, 'THOU SHALT NOT COMMIT MURDER' (Exod. xx. 13), and whoever commits murder will be answerable to <sup>7</sup>the magistrate. But I say to you <sup>22</sup>that every one who becomes <sup>8</sup>angry with his brother shall be answerable to the magistrate; that whoever says to his brother '<sup>9</sup>Raca,' shall be answerable to the <sup>10</sup>Sanhedrin; and that whoever says, 'You <sup>11</sup>fool!' shall be liable to the <sup>12</sup>Gehenna of Fire. If therefore when you are offering your <sup>23</sup>gift upon the altar, you remember that your brother has a grievance against you, leave your gift there before the <sup>24</sup>altar; and go and make friends with your brother first, and then return and proceed to offer your gift. <sup>13</sup>Come to <sup>25</sup>terms without delay with your opponent while you are yet with him on the way to the court; for fear he should obtain

1. *Not one iota or smallest detail*] Or, as we English might say, 'not the dot of an *i* nor the cross of a *t*.'

2. *Breaks . . . teaches . . . practises . . . teaches*] Lit. 'shall have broken &c.'

3. *Others to break them*] Lit. 'men so.'

4. *Your righteousness*] I.E. 'your scrupulous observance of the Law'—of its spirit as well as of its letter, of its letter as well as of its spirit.—ED.

5. *Greatly surpasses*] Lit. 'shall have abounded more than.' Verses 21 to 48 of this chapter illustrate the way in which Jewish Christians were to observe the Law of Moses even more scrupulously than the Scribes and Pharisees did.—ED.

6. *You have heard*] "The people knew the Law only by the public readings" (Tholuck).

7. *The magistrate*] See Deut. xvi. 18.

8. *Angry with his brother*] V.L. adds 'without just cause.'

9. *Raca*] I.E. 'You empty man!'

10. *Sanhedrin*] The Supreme Court in Jerusalem.

11. *Fool*] Or 'Impious rebel;' Greek *mōrē*. "The mention of an Oriental word *raca* in the first clause, and of the Sanhedrin, where crimes of blasphemy were punished, makes it probable that there is a reference (in *mōrē*) to the Hebrew *morah*, apostate" (Wordsworth).

12. *Gehenna of Fire*] Or 'Hell.' The severest punishment inflicted by the Jews upon any criminal. The corpse (after the man had been stoned to death) was thrown out into the Valley of Hinnom (*Gay-Hinnōm*) and was devoured by the worm or the flame (*Alford*). 'Gehenna' is rendered by McClellan 'The Burning Valley.'

13. (vv. 25-26.) Cp. Luke xii. 58, 59. *Come to terms*] Or 'be reasonable and accommodating.'



## MATTHEW V.

judgement from the magistrate against you, and the magistrate should give you in custody to the <sup>1</sup>officer and you be thrown into prison. I solemnly tell you that you will certainly not be released till you have paid the very last farthing.

Adultery and  
impure  
Thoughts      “You have heard that it was said, ‘THOU SHALT NOT COMMIT ADULTERY’ (Exod. xx. 14).

But I tell you that whoever looks at a woman and cherishes lustful thoughts has already in his heart become guilty with regard to her. If therefore your eye, even the right eye, <sup>2</sup>is a snare to you, tear it out and away with it; it is better for you that one member should be destroyed rather than that your whole body should be thrown into Gehenna. And if your right hand <sup>3</sup>is a snare to you, cut it off and away with it; it is better for you that one member should be destroyed rather than that your whole body should go into Gehenna.

The Sacred-  
ness of Mar-  
riage      “It was also said, ‘IF ANY MAN PUTS AWAY HIS WIFE, LET HIM GIVE HER A WRITTEN NOTICE OF DIVORCE’ (Deut. xxiv. 1). <sup>3</sup>But I tell you that every man who puts away his wife except on the ground of <sup>4</sup>unfaithfulness causes her to commit adultery, and whoever marries <sup>5</sup>her when so divorced commits adultery.

Simple Truth-  
fulness of  
Speech      “Again, you have heard that it was said to the ancients, ‘THOU SHALT NOT SWEAR FALSELY (Exod. xx. 7), BUT SHALT PERFORM THY VOWS TO THE LORD’ (Num. xxx. 2; Deut. xxiii. 21). But I tell you not to <sup>6</sup>swear at all; neither by Heaven, for it is God’s throne; nor by the earth, for it is the footstool under His feet; nor <sup>7</sup>by Jerusalem, for it is the City of the Great King. And do not swear by your head, for you cannot make one hair white or black. But <sup>8</sup>let your language be, ‘Yes,

1. *Officer*] I.E. ‘police officer’ or ‘constable,’ as in xxvi. 58.

2. *Is a snare to you*] Lit. ‘is tripping you up,’ i.e. causing you to stumble into sin. The same verb occurs 30 times in the N.T.; 14 times in this Gospel. In every case it is translated in the A.V. by ‘offend,’ which is probably to be understood in the sense of the Latin verb ‘offendere,’ to stumble, or cause to stumble. See xv. 12, n.

3. Cp. Luke xvi. 18.

4. *Unfaithfulness*] Whether before marriage (see i. 18-25) or after.

5. *Her when so divorced*, Or perhaps, generally, ‘a divorced woman.’

6. On the subject of judicial oaths see xxvi. 63, n.—ED.

7. *By Jerusalem*] Lit. ‘into,’ implying the turning of the thoughts, and perhaps the face also, towards the City and the Temple.

8. *Let your language be*] v.l. ‘your language shall be.’

# MATTHEW V.—VI.

yes,' or 'No, no.' Anything in excess of this comes from  
 1 the Evil one.

“ You have heard that it was said, ‘ EYE FOR 38  
 All Revenge EYE, TOOTH FOR TOOTH’ (Exod. xxi. 24). 2 But 39  
 forbidden

I tell you not to resist a wicked man, but if  
 any one 3 strikes you on the right 4 cheek, turn the other  
 to him as well. If any one wishes to go to law with 40  
 you and to deprive you of your 5 under garment, let him  
 take your outer one also. And whoever shall compel 41  
 you to 6 convey his goods one mile, go with him two.  
 To him who asks, give: from him who would borrow, 42  
 turn not away.

“ You have heard that it was said, ‘ THOU 43  
 ‘ Love your SHALT LOVE THY NEIGHBOUR (Lev. xix. 18) and  
 Enemies’ hate thine enemy.’ 7 But I command you all, 44  
 love your enemies, and pray for your persecutors; that 45  
 so you may become true sons of your Father in Heaven;  
 for He causes His sun to rise on the wicked as well  
 as the good, and sends rain upon those who do right  
 and those who do wrong. For if you love only those 46  
 who love you, what reward have you earned? Do  
 not even the tax-gatherers do that? And if you salute 47  
 only your near relatives, what praise is due to you?  
 Do not even the Gentiles do the same? You however 48  
 are to be complete in goodness, as your Heavenly Father  
 is complete.

“ But beware of doing your 8 good actions in 1 6  
 ‘ Yet do not the sight of men, in order to attract their  
 parade your Goodness’ gaze; if you do, there is no reward for you  
 with your Father who is in Heaven.

1. *The Evil one*] Or ‘ wickedness.’ See 2 Cor. v. 10, n.

2. (vv. 39–42.) Cp. Luke vi. 27–30.

3. *Strikes*] Or ‘ slaps,’ or, perhaps, ‘ strikes with a rod.’ Cp. xxvi. 67.

4. *Cheek*] Lit. ‘ jaw.’

5. In Palestine and the adjacent countries the common people to the present day wear, as the Greeks and Romans did of old, two garments only. These are a long cotton shirt or tunic (the Greeks and Romans, and doubtless the ancient Jews, wore wool), called by the Arabs *kamise*, and an outer mantle or cloak, square, with two holes in it for the arms to pass through, called an *abba* or *abbáyeh*. The latter, often more or less embroidered, is the more costly.

6. *Convey*] Namely on your mule or ass; or perhaps, ‘ carry.’

7. (vv. 44–48.) Cp. Luke vi. 32–36.

8. *Good actions*] Lit. ‘ righteousness.’ This consisted, according to the teaching of the Scribes, in almsgiving (see verse 2), prayer (verse 5), and fasting (verse 16). Hatch has some interesting remarks on the word (*Biblical Greek*, p. 50), but he has forgotten that there is no word in the Hebrew of the Old Testament that definitely signifies ‘ alms.’

## MATTHEW VI.

2

Avoid Dis-  
play in  
Charity'      'When you give in charity, never blow a  
trumpet before you as the hypocrites do in  
the synagogues and streets in order that their  
praises may be sung by men. I solemnly tell you that  
they already have their reward. But when you are giving  
in charity, let not your left hand perceive what your  
right hand is doing, that your charities may be in secret;  
and then your Father—He who sees in secret—will re-  
compense you.

Secret Prayer      "And when praying, you must not be like  
the hypocrites. They are fond of standing and  
praying in the synagogues or at the corners of the wider  
streets, in order that men may see them. I solemnly  
tell you that they already have their reward. But you,  
whenever you pray, go into your own room and shut  
the door: then pray to your Father who is in secret,  
and your Father—He who sees in secret—will recompense  
you.

7

'Avoid  
needless  
Repetitions'      "And when praying, do not use needless  
repetitions as the Gentiles do, for they expect  
to be listened to because of their multitude of  
words. Do not, however, imitate them; for your Father  
knows what things you need before ever you ask Him.

9

'The Lord's  
Prayer'      "In this manner therefore pray: 'Our  
Father who art in Heaven, may Thy name  
be kept holy; let Thy kingdom come; let  
Thy will be done, as in Heaven so on earth; give us  
to-day our bread for the day; and forgive us our short-  
comings, as we also have forgiven those who have failed

1. *Trumpet*] See the Commentators.

2. *They already have their reward*] So too in verse 16 and in Luke vi. 24. The same verb is similarly used in Phil. iv. 18 and Philem. 15. Granville Penn's rendering, 'they are far from their reward,' is altogether inadmissible, when the verb, as here, is in the active voice and governs the accusative.

3. *Charity*] Of course in our 20th century sense of the word.

4. *However*] See *Aorist*, pp. 51, 52. So in verse 23.

5. *Your Father*] v.l. 'God your Father.'

6. (vv. 9-10.) Cp. Luke xi. 2.

7. *Will*] Or 'pleasure.' Cp. John vi. 38, n.

8. (vv. 11-13.) Cp. Luke xi. 3, 4.

9. *For the day*] More lit. 'for the day now coming on.' It should be remembered that this prayer was taught by our Lord who was a Jew to His disciples who were Jews, and that according to Jewish reckoning the day begins at sunset. This petition is therefore not only appropriate in the morning, as referring to the supply of our necessities till nightfall, but also in the evening, as embracing all the time till the next evening.

10. *Failed in their duty*] Cp. Luke xi. 4, n. This, however, although negative, is an 'offence,' verse 15.

# MATTHEW VI.

in their duty towards us; and bring us not into temptation, but rescue us <sup>1</sup>from the Evil one.' *as in* 13

"For if you forgive others their offences, 14  
 The Necessity for a forgiving Spirit your Heavenly Father will forgive you also; but if you do not forgive others their offences, 15  
 neither will your Father forgive yours.

"When any of you fast, never assume 16  
 'Fast secretly and cheer-fully' gloomy looks as the hypocrites do; for they disfigure their faces in order that it may be evident to men that they are fasting. I solemnly tell you that they already have their reward. But, whenever 17  
 you fast, pour <sup>2</sup>perfume on your hair and wash your face, that it may not be apparent to men that you are fasting, 18  
 but to your Father who is in secret; and your Father—He who sees in secret—will recompense you.

"<sup>3</sup>Do not lay up stores of wealth for your- 19  
 'Lay up Wealth in Heaven' selves on earth, where the moth and <sup>4</sup>wear-and-tear destroy, and where thieves <sup>5</sup>break in and steal. But amass wealth for yourselves in Heaven, where neither 20  
 the moth nor <sup>4</sup>wear-and-tear destroys, and where thieves do not <sup>5</sup>break in and steal. For where your wealth is, 21  
 there also will your heart be.

"<sup>6</sup>The eye is the lamp of the body. If 22  
 Motives supremely important then your <sup>7</sup>eyesight is good, your whole body will be well lighted; but if your <sup>7</sup>eyesight 23  
 is bad, your whole body will be dark. If however the very light within you is darkness, how dense must the darkness be!

"<sup>8</sup>No man can be the bondservant of two masters; 24

1. *From the Evil one*] Or possibly 'from evil;' but in that case 'out of,' as used with the same verb in 2 Pet. ii. 9, might have been expected rather than 'from.' Such is the usage of the Greek language. (See, for example, Herodotus i. 87.) As to the doxology which in later manuscripts is found at the end of the Lord's Prayer, the statement of Alford that "we find absolutely no trace of it in early times" is inexact: it does occur in an imperfect form in the one existing MS. of *The Teaching of the Apostles*. (This most interesting book, however, had not been discovered when Alford wrote.) Still the balance of evidence as to the authenticity of the doxology is overwhelmingly against it.

2. *Perfume*] The use of highly scented oil or pomade, sometimes very costly, was customary among the Greeks and Romans, and therefore not unusual among the Jews in the time of our Lord. "Christ's great command is to do the hardest things for His sake as if we liked them" (E. Thring).—ED.

3. (vv. 19-21.) Cp. Luke xii. 33, 34.

4. *Wear-and-tear*] So Alford. Or 'rust.' For the sense cp. Col. ii. 22, the parenthetical clause.

5. *Break in*] Lit. 'dig through' (the wall).

6. (vv. 22-23.) Cp. Luke xi. 34-36.

7. *Eyesight*] Lit. 'eye.'

8. Cp. Luke xvi. 13.

## MATTHEW VI.

for either he will dislike one and like the other, or he will attach himself to one and think slightly of the other. You cannot be the bondservants both of God and of <sup>1</sup>gold. <sup>2</sup>For this reason I charge you not 25  
All Worry is forbidden to Christians to be over-anxious about your lives, inquiring what you are to eat or what you are to drink, nor yet about your bodies, inquiring what clothes you are to put on. Is not the life more precious than its food, and the body than its clothing? <sup>3</sup>Look at the birds 26  
which fly in the air: they do not sow or reap or store up in barns, but your Heavenly Father feeds them: are not you of much greater value than they? Which of you 27  
by being over-anxious can add <sup>4</sup>a single foot to his height? And why be anxious about clothing? Learn a lesson from 28  
the wild <sup>5</sup>lilies. Watch their growth. They neither <sup>6</sup>toil nor <sup>7</sup>spin, and yet I tell you that not even Solomon in all 29  
his magnificence could array himself like one of these. And if God so clothes the wild herbage which to-day 30  
flourishes and to-morrow is thrown into the <sup>8</sup>oven, is it not much more certain that He will clothe you, you men of little faith? Do not be <sup>9</sup>over-anxious, therefore, 31  
asking 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For all these are questions 32  
that Gentiles are always asking; <sup>10</sup>but your Heavenly Father knows that you need these things—all of them. But make His Kingdom and righteousness your chief 33  
aim, and then these things shall all be given you in addition. Do not be <sup>9</sup>over-anxious, therefore, about to-morrow, for 34

1. *Gold*] Lit. 'Mamon.' The word occurs also in Luke xvi. 9, 11, 13.

2. Cp. Luke xii. 22, 23.

3. (vv. 26-33.) Cp. Luke xii. 24-31.

4. *A single foot*] Lit. 'one cubit.' In Hebrew and in Classical and Hellenistic Greek (as always in French and most modern European languages) the first cardinal numeral is sometimes used with a weakened force as equivalent to our indefinite article. Possibly however the true sense is 'can add a single moment to his appointed span of life.' Not one person in ten thousand wishes to add eighteen inches to his stature, but many would gladly prolong their lives.—Ed.

5. *Lilies. Watch their growth*] Lit. 'lilies—how they grow.'

6. *Toil*] As men do.

7. *Spin*] As women do.

8. *Oven*] The Eastern oven is a hole in the ground, about the size of a large jar. Its sides are plastered with cement, and it is heated by having grass, thorns, or dry twigs thrown into it and set fire to.—Ed.

9. *Over-anxious*] The form of the verb in these two verses bears a meaning that differs by a shade from that in verse 25. In verse 25 the sense is 'not to cherish solicitude'; in verses 31, 35, 'Admit no solicitude,' that is, 'Do not even begin to be anxious.' See *Aorist* vi. 6.

10. *But*] Lit. 'for.' See *Aorist*, Appendix A, 11.

to-morrow will bring its own cares. Enough for each day are its own troubles.

“<sup>1</sup> Judge not, that you may not be judged ; **1** **7**  
 Sinners must not judge for your own judgement will be dealt—and **2**  
 Sinners your own measure meted—to yourselves.

<sup>2</sup> And why do you look at the splinter in your brother's **3**  
 eye, and not notice the beam which is in your own eye ?  
 Or how say to your brother, ‘ Allow me to take the **4**  
 splinter out of your eye,’ while the beam is in your own  
 eye ? Hypocrite, first take the beam out of your own **5**  
 eye, and then you will see clearly how to remove the  
 splinter from your brother's eye.

“ Give not that which is holy to the dogs, nor throw **6**  
 your pearls to the swine ; otherwise they will trample  
 them under their feet and then turn and <sup>3</sup> attack you.

“ <sup>4</sup> Ask, and it will be given to you ; seek, **7**  
 Prayer. A and you will find ; knock, and the door will  
 three-fold not judge be opened to you. For it is always he who **8**  
 Promise asks that receives, he who seeks that finds,  
 and he who knocks that has the door opened to him.  
 What man is there among you, who if his son shall **9**  
 ask him for bread will offer him a stone ? Or if the **10**  
 son shall ask him for a fish will offer him a snake ?  
 If you then, imperfect as you are, know how to give good **11**  
 gifts to your children, how much more will your Father  
 in Heaven give good things to those who ask Him !  
<sup>5</sup> Everything, therefore, be it what it may, that you would **12**  
 have men do to you, do you also the same to them ; for  
 in this the Law and the Prophets are summed up.

“ <sup>6</sup> Enter by the narrow gate ; for wide is **13**  
 The Need for <sup>7</sup> the gate and broad the road which leads to  
 Earnestness ruin, and many there are who enter by it ;  
<sup>8</sup> because narrow is the gate and contracted the road **14**  
 which leads <sup>9</sup> to Life, and few are those who find it.

1. (vv. 1-2.) Cp. Mark iv. 24 ; Luke vi. 37.

2. (vv. 3-5.) Cp. Luke vi. 39-42. *Splinter . . beam*] A striking instance of Oriental hyperbole.

3. *Attack*] Tearing you with their tusks.

4. (vv. 7-11.) Cp. Luke xi. 9-13. *Ask . . seek . . knock*] Or ‘ Keep asking . . seeking . . knocking.’

5. Cp. Luke vi. 31.

6. Cp. Luke xiii. 24.

7. *The gate*] v.l. omits these words.

8. *Because narrow*] Or ‘ how narrow.’

9. *To Life*] Or ‘ to the Life.’ See xix. 16, n.



## MATTHEW VII.

Teachers  
are to be  
judged by  
their Lives

“Beware of the false <sup>1</sup>teachers—men who 15  
come to you in sheep’s fleeces, but beneath that  
disguise they are ravenous wolves. <sup>2</sup>By their 16  
fruits you will easily recognize them. Are  
grapes gathered from <sup>3</sup>thorns or figs from <sup>3</sup>brambles? Just 17  
so every good tree produces good fruit, but a poisonous  
tree produces bad fruit. A good tree cannot bear bad 18  
fruit, nor a poisonous tree good fruit. Every tree which 19  
does not yield good fruit is cut down and thrown aside  
for burning. So by their fruits at any rate, you will easily 20  
recognize them.

Obedience  
the only  
Path to  
Heaven

“Not every one who says to me, ‘Master, 21  
Master,’ <sup>4</sup>will enter the Kingdom of the Heavens,  
but only those who are obedient to my Father  
who is in Heaven. <sup>5</sup>Many will say to me on 22  
that day,

“‘Master, Master, have we not prophesied in Thy name,  
and in Thy name expelled demons, and in Thy name per-  
formed many mighty works?’

“And then I will tell them plainly, 23

“‘I never knew you: begone from me, you doers of  
<sup>6</sup>wickedness.’

Builders  
upon Rock  
and Builders  
upon Sand

“<sup>7</sup>Every one who hears <sup>8</sup>these my teach- 24  
ings and acts upon them <sup>9</sup>will be found to  
resemble a wise man who builds his house upon  
rock; and the heavy rain falls, the swollen 25  
torrents come, and the winds blow and beat against the  
house; yet it does not fall, for its foundation is on rock.  
And every one who hears these my teachings and does 26  
not act upon them will be found to resemble a fool who  
builds his house upon sand. The heavy rain descends, the 27  
swollen torrents come, and the winds blow and burst upon  
the house, and it falls; and disastrous is the fall.”

When Jesus had concluded this discourse, the crowds 28

1. *Teachers*] Lit. ‘prophets.’ See xi. 13, n.

2. (vv. 16–21.) Cp. Luke vi. 43–46.

3. *Thorns. Brambles*] Approximate renderings. The plants referred to are not known in England by these names.

4. *Will*] Better than ‘shall,’ for our Lord is not yet speaking as the Judge.

5. (vv. 22–23.) Cp. Luke xiii. 25–27.

6. *Wickedness*] Lit. ‘lawlessness.’

7. (vv. 24–27.) Cp. Luke vi. 47–49.

8. *These*] v.l. omits this word.

9. *Will be found &c.*] Or ‘will be compared to.’ Cp. xi. 16; xiii. 24 n.

were <sup>1</sup>filled with amazement at His teaching, for He had <sup>29</sup> been teaching them as one who had authority, and not as their Scribes taught.

<sup>2</sup> Upon descending from the hill country He <sup>1</sup> **8**  
A Leper  
cleansed was followed by immense crowds. And a leper <sup>2</sup>  
 came to Him, and throwing himself at His  
 feet, said,

“<sup>3</sup> Sir, if only you are willing you are able to cleanse me.”

So Jesus put out His hand and touched him, and said, <sup>3</sup>  
 “I am willing: be cleansed.”

Instantly he was cleansed from his leprosy; and Jesus <sup>4</sup>  
 said to him,

“Be careful to tell no one, but go and show yourself to the priest, and offer the gift which Moses appointed as evidence for them” (Lev. xiv. 4).

<sup>4</sup> After His entry into Capernaum a <sup>5</sup> Captain <sup>5</sup>  
A Roman  
Officer's  
Slave  
restored came to Him, and entreated Him.

“Sir,” he said, “my <sup>6</sup> servant at home is lying <sup>6</sup>  
 ill with paralysis, and is suffering great <sup>7</sup> pain.”

“I will come and cure him,” said Jesus. <sup>7</sup>

“Sir,” replied the Captain, “I am not <sup>8</sup> a fit person to <sup>8</sup>  
 receive you under my roof: merely say <sup>9</sup> the word, and  
 my servant will be cured. For I myself am also <sup>10</sup> under <sup>9</sup>  
 authority, and have soldiers under me. To one I say  
 ‘Go,’ and he goes, to another ‘Come,’ and he comes, and  
 to my slave ‘Do this or that,’ and he does it.”

Jesus listened to this reply, and was astonished, and <sup>10</sup>  
 said to the people following Him,

“I solemnly tell you that <sup>11</sup> in no Israelite have I  
 found faith as great as this. And I tell you that many <sup>11</sup>  
 will come from the east and from the west and will

1. *Filled with*] The tense (imperfect) implies more than ‘full of.’ They talked with one another with *growing* amazement about what they had been hearing.

2. (vv. 1-4.) Cp. Mark i. 40-45; Luke v. 12-16.

3. *Sir*] Or, according to the phraseology common in the East, ‘My Lord.’ So in verses 6, 8, and 21. We must not imagine however that the divinity of Jesus was recognized even by His disciples till after His resurrection (John xx. 28).

4. (vv. 5-13.) Cp. Luke vii. 1-10.

5. *Captain*] Namely of the Roman army. Cp. Mark xv. 39, n.

6. *Servant*] Lit. ‘boy.’ So in verses 8 and 13. Cp. Luke vii. 7.

7. *Pain*] In exceptional cases a paralytic patient may suffer pain; if not actually caused by the paralysis, yet accompanying it.

8. *A fit person &c.*] Or as in Luke vii. 6.

9. *The word*] Lit. ‘by a word.’

10. V.L. inserts ‘ranging myself’ between ‘am’ and ‘under,’ as in Luke vii. 8.

11. *In no Israelite*] Lit. ‘with no one in Israel.’ V.L. ‘not even in Israel.’

<sup>1</sup>recline at table with Abraham, Isaac and Jacob in the Kingdom of the Heavens, while the natural heirs of the Kingdom will be driven out into the darkness outside: there will be <sup>2</sup>the weeping aloud and the gnashing of teeth."

And Jesus said to the Captain, 13

"Go, and just as you have believed, so be it for you."

And the servant recovered precisely at that time.

<sup>3</sup>After this Jesus went to the house of Peter, 14  
 Peter's Mother-in-Law cured whose mother-in-law he <sup>4</sup>found ill in bed with fever. He touched her hand and the fever left 15

her: and then she <sup>5</sup>rose and <sup>6</sup>waited upon Him.

<sup>7</sup>In the evening many demoniacs were brought 16  
 Many other Miracles to Him, and with a word He expelled the demons; and He cured all the sick, in order that this prediction of the 17  
 Prophet Isaiah might be fulfilled,

"HE TOOK ON HIM OUR WEAKNESSES, AND BORE THE BURDEN OF OUR DISEASES" (Isa. liii. 4).

<sup>8</sup>Seeing <sup>9</sup>great crowds about Him Jesus had 18  
 New Disciples put to the Test given directions to cross to the other side of the Lake, <sup>10</sup>when <sup>11</sup>a Scribe came and said to Him, 19

"Teacher, I will follow you wherever you go."

"Foxes have holes," replied Jesus, "and birds have 20  
<sup>12</sup>nests; but the Son of Man has nowhere to lay His head."

Another of the disciples said to Him, 21

"Sir, allow me first to go and bury my father."

"Follow me," said Jesus, "and leave the <sup>13</sup>dead to bury 22  
 their own dead."

1. *Recline at table*] Cp. Luke vii. 38; John xiii. 23.

2. Weeping and gnashing of teeth in this life are in comparison but child's play: *there* will be *the* weeping, *the* gnashing. The phrase occurs also Matt. xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; and in Luke xiii. 28. These were terrible words to issue from the gentle lips of our blessed Saviour.

3. (vv. 14-15.) Cp. Mark i. 29-31; Luke iv. 38, 39.

4. *Found*] Lit. 'saw.'

5. *Rose*] Or 'roused herself.'

6. *Waited*] Imperfect tense, implying prolonged action. She proceeded, as mistress of the house, to discharge all the duties of hospitality towards her Guest.

7. (vv. 16-17.) Cp. Mark i. 32-34; Luke iv. 40, 41. *In the evening*] It was the Sabbath (Mark i. 21, 29, 32) until sunset; but after sunset people might bring their sick to be cured without violating either the Law or even the traditions of the Elders.

8. Cp. Mark iv. 35; Luke viii. 22.

9. *Great crowds*] v.l. 'a crowd.'

10. (vv. 19-22.) Cp. Luke ix. 57-62.

11. *A Scribe*] Lit. 'one Scribe.' See vi. 27, n.

12. *Nests*] Or 'roosting-places.'

13. *Dead . . . dead*] Spiritually dead . . . naturally dead. See Luke ix. 59, n.

# MATTHEW VIII.

**A Storm rebuked and subdued** <sup>1</sup> Then He went on board a fishing-boat, and 23  
 His disciples followed Him. But <sup>2</sup> suddenly 24  
 there arose a great storm on the Lake, so that  
 the waves threatened to engulf the boat ; but He was asleep.  
 So they came and woke Him, crying, 25

“ Master, save us, we are drowning ! ”

“ Why are you so easily frightened, ” He replied, “ you 26  
 men of little faith ? ”

Then He rose and reprovèd the winds and the waves, and  
 there was a perfect calm ; and the men, filled with amaze- 27  
 ment, exclaimed,

“ What kind of man is this ? for the very winds and waves  
 obey him ! ”

**Two Gadarene Demoniacs cured** <sup>3</sup> On His arrival at the other side, in the 28  
 country of the Gadarenes, there met Him two  
 men possessed by demons, coming <sup>4</sup> from among  
 the tombs : they were so dangerously fierce that  
 no one was able to pass that way. They cried aloud, 29

“ What hast Thou to do with us, Thou Son of God ? Hast  
 Thou come here to torment us before the time ? ”

Now at some distance from them a vast herd of swine 30  
 were feeding. So the demons entreated Him. 31

“ If Thou drivest us out, ” they said, “ send us into the  
 herd of swine. ”

“ Go, ” He replied. 32

Then they came out from the men and went into the  
 swine, whereupon the entire herd <sup>5</sup> instantly rushed down the  
 cliff into the Lake and perished in the water. The <sup>6</sup> swine- 33  
 herds fled, and went and told the whole story in the town,

1. (vv. 23-27.) Cp. Mark iv. 35-41 ; Luke viii. 22-25.

2. *Suddenly*] Lit. ‘see!’ or ‘behold!’ In the Hebrew of the O.T. we continually find the interjection *hen* or *hinnēh* used in narrative in the sense of ‘behold!’ and it was natural that the N.T. writers, being Jews, should in this particular follow their native idiom. But this ‘behold!’ is an interjection, not a verb: see xii. 18, n. The word is rarely used by the Classical authors, and apparently by no prose writer among them. Nor does the English language tolerate this frequent use of the interjection, but such a word as ‘suddenly’ will sometimes convey the true sense. As a rule we must simply omit it. Cp. *Century Bible*, Ps. cxxi. 4, n.

3. (vv. 28-34.) Cp. Mark v. 1-20 ; Luke viii. 26-39.

4. *From among*] Or ‘out of,’ ‘from within.’ Cp. xxvii. 53 ; Phil. iii. 11.

5. *Instantly*] Lit. ‘behold.’ Cp. verse 24, n.

6. *Swineherds*] “Although they were not herdsmen by profession,” says Bengel. But the term employed is the precise equivalent of the Hebrew word that commonly means ‘shepherd,’ being the present participle of a verb meaning ‘to tend and feed,’ which however is not applied exclusively to keepers of sheep, but also to keepers of goats (Cant. i. 8), asses (Gen. xxxvi. 24), and cattle generally (Gen. xiii. 7, 8).

including what had happened to the demoniacs. So at once 34  
the whole population came out to meet Jesus; and when  
they saw Him, they besought Him to leave their country.  
Accordingly He went on board, and crossing over came 1 8  
to <sup>2</sup>His own town.

Here they brought to Him a paralytic lying 2  
**The Cure of**  
**a paralysed** on a <sup>3</sup>bed. Seeing their faith Jesus said to the  
**Man** paralytic,

“Take courage, my child; your sins are pardoned.”

“Such language is impious,” said some of the Scribes 3  
among themselves.

<sup>5</sup>Knowing their thoughts Jesus said, 4

“Why are you cherishing evil thoughts in your hearts?  
Why, which is easier?—to say, ‘Your sins are pardoned,’ 5  
or to say ‘Rise up and walk’? But, to prove to you that 6  
the Son of Man has authority on earth to pardon sins”—

He then says to the paralytic,

“Rise, and take up your bed and go home.”

And he got up, and went off home. And the crowd were 7, 8  
awe-struck when they saw it, and ascribed the glory to God  
who had <sup>6</sup>entrusted such power <sup>7</sup>to a man.

<sup>8</sup>Passing on thence Jesus saw a man called 9  
**The Call of**  
**Matthew** Matthew <sup>9</sup>sitting at the Toll Office, and said to  
him,

“<sup>10</sup> Follow me.”

And he arose, and followed Him. And while He was 10  
reclining <sup>11</sup>at table, a large number of <sup>12</sup>tax-gatherers and  
notorious sinners were of the party with Jesus and His  
disciples. The Pharisees noticed this, and they inquired of 11  
His disciples,

1. (vv. 1-8.) Cp. Mark ii. 1-12; Luke v. 17-26.

2. *His own town*] Capernaum. See iv. 13; Mark ii. 1.

3. *Bed*] A mere mattress or thick rug. Cp. Mark ii. 4.

4. *Among*] Or ‘within,’ i.e., ‘to.’

5. *Knowing*] v.L. ‘Seeing.’

6. *Entrusted*] As they saw and confessed. The same verb is used in appar-  
ently the same sense in Gen. xxxix. 8, LXX. It is possible however to render it  
‘given,’ as in John xvii. 2, 7, 8.

7. *To a man*] Lit. ‘to men.’

8. (vv. 9-13.) Cp. Mark ii. 13-17; Luke v. 27-32.

9. *Sitting*] On the ground, either within or in front of the hut or tenement that  
served as his office.

10. *Follow me*] Perhaps the real modern English equivalent for this is ‘Come  
with me.’—ED.

11. *At table*] In Matthew’s house, as we learn from Luke v. 29.

12. *Tax-gatherers*] They collected tolls, as well as taxes on houses, lands, and  
persons.

## MATTHEW IX.

“Why does your Teacher eat with the tax-gatherers and notorious sinners?”

He heard the question and replied,

“It is not men in good health who require a doctor, but the sick. But <sup>1</sup>go and learn what this means, ‘IT IS MERCY THAT I DESIRE, NOT SACRIFICE’ (Hos. vi. 6); for I did not come to appeal to the righteous, but to sinners.”

<sup>2</sup>At that time John’s disciples came and asked Jesus, “Why do we and the Pharisees <sup>3</sup>fast, but your disciples do not?”

The  
Disciples’  
Neglect of  
Fasting

“Can the bridegroom’s party mourn,” He replied, “as long as the bridegroom is with them? But other days will come (when the Bridegroom has been taken from them) and then they will fast. No one ever mends an old cloak with a patch of newly woven cloth. Otherwise, the patch put on would tear away some of the old, and a worse hole would be made. Nor do people pour new wine into old <sup>4</sup>wineskins. Otherwise, the skins would split, the wine <sup>5</sup>would escape, and the skins be destroyed. But they put new wine into fresh skins, and both are saved.”

<sup>6</sup>While He was thus speaking, a <sup>7</sup>Ruler came up and <sup>8</sup>profoundly bowing said,

“My daughter is just dead; but come and put your hand upon her and she will return to life.”

And Jesus rose and followed him, as did also His disciples.

But a woman who for twelve years had been afflicted with haemorrhage came behind Him and <sup>9</sup>touched the <sup>10</sup>tassel of His cloak; for she said to herself,

A Woman  
cured

“If I but touch His cloak, I shall be cured.”

And Jesus turned and saw her, and said,

1. *Go*] To your teachers of the Law.

2. (vv. 14–17.) Cp. Mark ii. 18–22; Luke v. 33–39.

3. *Fast*] v.L. adds ‘often.’

4. *Wineskins*] Or ‘leather bottles,’ which were commonly made, as now in Spain and many parts of the world, of goats’ skins, but sometimes of the skins of asses or camels.

5. *Would escape . . . be destroyed*] Lit. ‘escapes . . . are destroyed.’

6. (vv. 18–26.) Cp. Mark v. 21–43; Luke viii. 40–56.

7. *Ruler*] Of the synagogue (Mark v. 22). *A Ruler*] Lit. ‘one Ruler.’ See vi. 27, n. Instead of ‘one Ruler came up,’ v.L. (omitting ‘one’) reads ‘a Ruler entered.’

8. *Profoundly bowing*] The verb is the same as in ii. 2, 8, 11; xv. 25; John ix. 38.

9. *Touched*] See Lev. xv. 19.

10. *Tassel*] or ‘fringe.’ See Num. xv. 38.



## MATTHEW IX.

"Take courage, daughter; your faith has <sup>1</sup>cured you."

And the woman was restored to health from that moment.

Entering the Ruler's house, Jesus saw the 23  
Jair's Daughter restored to Life flute-players and the <sup>2</sup>crowd loudly wailing,  
 and He said, 24

"Go out of the room; the little girl is not dead, but asleep."

And they laughed at Him. When however the place was 25  
 cleared of the crowd, Jesus went in, and on His taking the  
 little girl by the hand, she <sup>3</sup>rose up. And the report of 26  
 this spread throughout all that district.

As Jesus passed on, two blind men followed 27  
Two blind Men receive Sight Him, shouting and saying,  
 "Pity us, Son of David."

And when He had gone indoors, they came to Him. 28

"Do you believe that I can do this?" He asked them.

"Yes, <sup>4</sup>Sir," they replied.

So He touched their eyes and said, 29

"According to your faith let it be to you."

Then their eyes were opened. And assuming a stern 30  
 tone Jesus said to them,

"Be careful to let no one know."

But they went out and published His fame in all that district. 31

<sup>5</sup>And as they were leaving His presence a <sup>6</sup>dumb 32  
 demoniac was brought to Him. When the demon was 33  
 expelled, the dumb man could speak. And

A dumb Madman cured the crowds exclaimed in astonishment,  
 "Never was such a thing seen in Israel."

1. *Cured*] The verb here employed is the same as is often rendered by 'save.' It signifies to deliver either (1) as here, from present evil of any kind, or (2) from impending or future evil. The former is the sense twice as frequently as the latter. In the interpretation, therefore, of i. 21, we shall probably be right in considering the thought of deliverance from sin itself—the abiding stain of its continued existence within us—as dominating (though doubtless not excluding) that of immunity from consequent punishment. It is this view of Christ as the Healer—of 'Salvator' as meaning 'Healer'—that led the author of the old Westphalian poem *The Heliland* to celebrate our Lord's praises under that name, and that induced our Anglo-Saxon sires to translate the name Jesus into 'Se Haelend' everywhere in the Gospels as well as in sermons and religious poems.

2. *Crowd*] A great number of persons were in the house who had full opportunity of satisfying themselves that the little girl was dead, and thus became eye-witnesses of the miracle. Jesus, while He often repressed mere gossip about His wonderful works, nevertheless desired that they should be seen by many witnesses.

3. *Rose up*] Or 'woke up.'

4. *Sir*] See viii. 2, n.

5. (vv. 32-34.) Cp. Luke xi. 14, 15.

6. *Dumb*] Perhaps a deaf-mute.

# MATTHEW IX.—X.

But the Pharisees maintained,

“It is <sup>1</sup>by the power of the Prince of the demons that he drives out the demons.” 34

<sup>2</sup>And Jesus continued His circuits through all 35  
the towns and the villages, teaching in their  
**Christ's  
Compassion  
for the com-  
mon People** synagogues and proclaiming the Good News of  
the Kingdom, and curing every kind of dis-  
ease and infirmity. And when He saw the crowds He 36  
was touched with pity for them, because they were dis-  
tressed and were fainting on the ground like sheep which  
have no shepherd. 37

Then He said to His disciples,

“The harvest is abundant, but the reapers are few;  
therefore entreat the Owner of the Harvest to send out 38  
reapers into His <sup>3</sup>fields.”

<sup>4</sup>Then He called to Him His twelve disciples 1 10  
**He selects  
twelve  
Apostles** and gave them authority over foul spirits, to  
drive them out; and to cure every kind of  
disease and infirmity.

Now the names of the twelve <sup>5</sup>Apostles were these: first, 2  
Simon called Peter, and his brother Andrew; James the son  
of Zabdi, and his brother John; Philip and Bartholomew, 3  
Thomas and Matthew the tax-gatherer, James the son of  
Alphaeus, and Thaddaeus; Simon the <sup>6</sup>Cananaean, and 4  
Judas the <sup>7</sup>Iscaiot, who also betrayed Him.

<sup>8</sup>These twelve Jesus <sup>9</sup>sent on a mission, after 5  
**Their  
Mission to  
the People** giving them their instructions:

“Go not,” He said, “among the Gentiles,  
and enter no Samaritan town; but, instead of that, go to 6  
the <sup>10</sup>lost sheep of Israel's race. And as you go, preach and 7  
say, ‘The Kingdom of the Heavens is close at hand.’ Cure 8  
the sick, <sup>11</sup>raise the dead to life, cleanse lepers, drive out

1. *By the power of*] Lit. ‘in.’ See Luke xi. 15. n.

2. (vv. 35-38.) Cp. Mark vi. 6

3. *Fields*] Lit. ‘harvest.’

4. Cp. Mark vi. 7; Luke ix. 1.

5. *Apostles*] The word occurs here for the first time. The meaning is ‘those who were sent,’ ‘emissaries,’ ‘missionaries.’ This noun (*apostolos*) is derived from the verb (*apostello*) that occurs in verse 5, and is there translated ‘sent.’

6. *Cananaean*] This is a totally different word from ‘Canaanite,’ and probably means ‘Zealot.’

7. *Iscaiot*] i.e. ‘man of Kerieth’ (Josh. xv. 25).

8. (vv. 5-15.) Cp. Mark vi. 7-13; Luke ix. 1-6.

9. *Sent*] Probably two and two, like the Seventy at a later time (Luke x. 1).

10. *Lost sheep*] Or, as we should say, ‘lapsed masses.’—ED.

11. *Raise to life*] Lit. ‘wake.’

## MATTHEW X.

demons : you have received without payment, give without payment.

9

10

Their Food  
promised    “ Provide no gold, nor even silver nor copper  
to carry in your pockets ; no bag for your jour-  
ney, nor change of linen, nor shoes, nor stick ;  
for the labourer deserves his food.

11

12

13

14

15

Where to  
lodge    “ Whatever town or village you enter, inquire  
for some good man ; and make his house your  
home till you leave the place. When you enter  
the house, <sup>1</sup>salute it ; and if the house deserves it, the peace  
you invoke shall come upon it. If not, your peace shall  
return to you. And whoever refuses to receive you or even to  
listen to your Message, as you leave that house or town,  
<sup>2</sup>shake off the very dust <sup>3</sup>from your feet. I solemnly tell you  
that it will be more endurable for the land of Sodom and  
Gomorrhah on the day of Judgement than for that town.

16

17

18

19

20

21

22

Persecution  
foretold    “ “ Remember it is I who am sending you out,  
as sheep into the midst of wolves ; prove your-  
selves as sagacious as serpents, and as innocent  
as <sup>5</sup>doves. <sup>6</sup>But beware of men ; for they will deliver you up  
to appear before <sup>7</sup>Sanhedrins, and will flog you in their  
synagogues ; and you will even be put on trial before gover-  
nors and kings for my sake, to bear witness to them  
and to the Gentiles. But when they have delivered you  
up, have <sup>8</sup>no anxiety as to how you shall speak or what you  
shall say ; for at that very time it shall be given you what to  
say ; for it is not you who will speak : it will be the Spirit of  
your Father speaking <sup>9</sup>through you. Brother will betray  
brother to death, and father, child ; and children will rise  
against their own parents and will put them to death. And  
you will be objects of universal hatred because you are called  
by my name ; but he who holds out to <sup>10</sup>the End—he will

1. *Salute it*] When the two Apostles entered the building, they were to salute the household, doubtless in the words prescribed in Luke x. 5, “ Peace be to this house ! ”

2. *Shake off &c.*] Cp. xviii. 17 ; Acts xiii. 51.

3. *From your feet*] Or ‘ which is on your feet.’

4. Cp. Luke x. 3.

5. *Doves*] Lit. ‘ pigeons.’

6. (vv. 17–22.) Cp. Mark xiii. 9–13 ; Luke xxi. 12–17.

7. *Sanhedrins*] Or ‘ High Courts of Justice.’ See the Commentators.

8. The innocent seldom need to make the same elaborate defence as the guilty. They can afford to speak the simple truth and to rely upon God and the justice of their cause!—ED.

9. *Through you*] Lit. ‘ in you.’

10. *The End*, This phrase also occurs xxiv. 6, 13, 14 ; 1 Cor. i. 8 ; Heb. iii. 6, 14 ; vi. 11 ; Rev. ii. 26 ; and in a different sense 1 Cor. xv. 24. See also Acts ii. 17, n. ; 1 Cor. x. 11 ; Heb. ix. 26, n.—ED.

## MATTHEW X.

be saved. <sup>1</sup>Whenever they persecute you in one town, <sup>23</sup>  
<sup>2</sup>escape to the next; for I solemnly tell you that you will  
 not have gone the round of all the towns of Israel <sup>3</sup>before  
 the Son of Man comes.

24

25

26

27

Like their Master they would suffer      “The <sup>4</sup>learner is never superior to his teacher, and the <sup>5</sup>servant is never superior to his <sup>6</sup>master. Enough for the learner to be on a level with his teacher, and for the servant to be on a level with his master. If they have called the master of the house <sup>7</sup>Baal-zebul, how much more will they slander his servants? <sup>8</sup>Fear them not, however; there is nothing veiled which will not be uncovered, nor secret which will not become known. What I tell you in the dark, speak in the light; and what is whispered into your ear, proclaim upon the roofs of the houses.

28

29

30

31

No Need for Fear      “And do not fear those who kill the body, but cannot kill the <sup>9</sup>soul; but rather <sup>10</sup>fear him who is able to destroy both <sup>9</sup>soul and body in Gehenna. Do not two sparrows sell for a <sup>11</sup>halfpenny? Yet not one of them will fall to the ground without your Father’s leave. But as for you, the very hairs on your heads are all numbered. Away then with fear; you are more <sup>12</sup>precious than a multitude of sparrows.

32

33

The Necessity for open Avowal      “Every man who <sup>13</sup>acknowledges me before men I also <sup>14</sup>will acknowledge before my Father who is in Heaven. But whoever disowns me

1. (vv. 23-25.) Cp. Luke vi. 40.

2. *Escape*] “Preserving yourselves for further service” (Baxter).

3. *Before the Son of Man comes*] Some have supposed that the reference is to a spiritual and judicial Coming of Christ at the time of the destruction of Jerusalem in 70, A.D. Cp. xvi. 28; xxiv. 34.—ED.

4. *Learner*] Or ‘disciple.’

5. *Servant*] Or ‘slave.’

6. *Master*] Or ‘owner.’

7. *Baal-zebul*] See 2 Kings i. 3, 6.

8. (vv. 26-33.) Cp. Luke xii. 2-9.

9. *Soul*] Or ‘life.’ Cp. verse 39.

10. *Fear him*] I.E. the Devil. Or ‘fear Him,’ i.e. God. Against the latter rendering it may be urged that the word translated ‘power’ in the parallel passage, Luke xii. 5, usually denotes ‘delegated authority,’ ‘power enjoyed on sufferance,’ and that in Matt. x. 31 fear of the Heavenly Father is forbidden. See also Luke xxii. 53; John xix. 11; Acts xxvi. 18; Col. i. 13; Rev. xiii. 7. In Heb. ii. 14 the ‘power of death’ is expressly attributed to the Evil one, but a different word is used for ‘power.’—ED.

11. *Halfpenny*] The coin named (the ‘assarion’) was probably worth a farthing and four-fifths. Contrast Luke xii. 6: “Are not five sparrows sold for a penny?” The birds were reckoned as being of such little value, that upon double the number being bought, an extra one was given gratis!—ED.

12. *Precious*] Implying not merely worth, but high worth, great value.

13. *Acknowledges me*] Or ‘avows his loyalty to me.’ Lit. ‘confesses (confidence) in.’ The expression occurs only in this verse and in Luke xii. 8.

14. *Will acknowledge*] He shall find me, on my part, loyal to him. See Rom. iii. 3, n.

# MATTHEW X.—XI.

before men I also will disown before my Father who is in Heaven.

**Conflict must precede Peace**      <sup>1</sup>Do not suppose that I came to <sup>2</sup>bring 34  
peace to the earth: I did not come to bring  
peace but a sword. For I came to set a man 35  
against his father, A DAUGHTER AGAINST HER MOTHER, AND  
A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; AND A 36  
MAN'S OWN FAMILY WILL BE HIS FOES (Mic. vii. 6). <sup>3</sup>Any one 37  
who loves father or mother more than me <sup>4</sup>is not worthy of  
me, and any one who loves son or daughter more than me is not  
worthy of me; and any one who does not take up his <sup>5</sup>cross 38  
and follow where I lead is not worthy of me. To save your 39  
<sup>6</sup>life is to lose it, and to lose your life for my sake is to save it.

**He gives the Apostles divine Authority**      <sup>7</sup>Whoever receives you receives me, and 40  
whoever receives me receives Him who sent me.  
Every one who receives a <sup>8</sup>prophet, because he 41  
is a prophet, will receive a prophet's reward,  
and every one who receives a righteous man, because he is a  
righteous man, will receive a righteous man's reward. <sup>9</sup>And 42  
whoever gives one of these <sup>10</sup>little ones <sup>11</sup>even a cup of cold  
water to drink because he is a disciple, I solemnly tell you  
that he will not lose his reward."

When Jesus had concluded His instructions to His twelve 1  
disciples, He left in order to teach and to <sup>12</sup>proclaim His  
Message in the neighbouring towns.

**John the Baptist's sore Perplexity**      <sup>13</sup>Now John had heard in prison about the 2  
Christ's doings, and he sent <sup>14</sup>some of his  
disciples to inquire: 3

1. (vv. 34-36.) Cp. Luke xii. 51-53.

2. *Bring peace to*] Lit. 'cast peace upon.'

3. (vv. 37-38.) Cp. Luke xiv. 26, 27.

4. *Is not worthy of me*] I.E. 'is not fit to be my disciple.'—Ed.

5. *Cross*] Our Lord thus hints at His being about to die on the cross. Cp. John xii. 16, n.

6. Cp. Luke xvii. 33. *Life*] Or 'soul.' The literal rendering of the verse is, 'He who shall have found his life shall lose it, and he who shall have lost his life for my sake shall find it.' See *Aorist* vi. 5.

7. (vv. 40-41.) Cp. Luke x. 16.

8. *Prophet*] Preacher or teacher of the truth. See xi. 13, n. and 1 Cor. xii. 28, n.

9. Cp. Mark ix. 41.

10. *Little ones*] Possibly some children were present.

11. *Even*] Lit. 'only.'

12. *Proclaim His Message*] One word in the Greek. The exact sense of the word (*kerusso*) is to perform the function of a public herald or crier. 'Preach' has associations which *kerusso* does not suggest.

13. (vv. 2-6.) Cp. Luke vii. 18-23.

14. *Some of*] Lit. 'by.' We learn from Luke vii. 18 that the messengers were two in number. In Matthew, according to the four most ancient MSS., the number is not specified.

## MATTHEW XI.

"Are you the Coming One, or is it a different person that we are to expect?"

"Go and report to John what you see and hear," replied 4  
 Jesus; "blind eyes <sup>1</sup>receive sight, and cripples walk; lepers 5  
 are cleansed, and deaf ears hear; the dead <sup>2</sup>are raised to  
 life, and the poor have the Good News proclaimed to them;  
 and blessed is every one who does not stumble and fall 6  
 because of my claims."

3 When the messengers had taken their leave, 7

Christ's  
 Testimony Jesus proceeded to say to the multitude concern-  
 as to John ing John,

"What did you go out into the Desert to gaze at? A  
 reed waving in the wind? But what did you go out 8  
 to see? A man luxuriously dressed? Those who wear  
 luxurious clothes are to be found in kings' palaces. But 9  
 why did you go out? To see a prophet? Yes, I tell you, and  
 far more than a prophet. This is he of whom it is written, 10

" 'SEE, I AM SENDING MY <sup>4</sup>MESSENGER BEFORE THY FACE,  
 AND HE WILL MAKE THY ROAD READY BEFORE THEE '  
 (Mal. iii. 1).

"I solemnly tell you that among all of woman born no 11  
 greater has ever been raised up than John the Baptist;  
 yet one who is of lower rank in the Kingdom of the Heavens  
 is greater than he. <sup>5</sup> But from <sup>6</sup> the time of John the Baptist 12  
 till now, the Kingdom of the Heavens <sup>7</sup> has been suffering  
 violent assault, and the violent have been seizing it by force.  
 For all the Prophets and the Law <sup>8</sup> taught until John. 13  
 And (if you are willing to receive it) he is the Elijah who 14  
<sup>9</sup> was to come. Listen, every one who has ears! <sup>10</sup> 15

"But to what shall I compare the present 16

The Per-  
 versity of generation? It is like children sitting in the  
 the Jews open places, who call <sup>11</sup> to their playmates  
 then living

1. *Receive*] Cp. Luke vii. 22.

2. *Are raised to life*] Lit. 'awake.'

3. (vv. 7-19.) Cp. Luke vii. 24-35.

4. *Messenger*] Or 'angel.'

5. (vv. 12-13.) Cp. Luke xvi. 16.

6. *The time*] I.E. the early time of his ministry, John being still alive.

7. *Has been suffering* . . . *have been seizing*] These verbs are in the present tense in the Greek in accordance with the idiom of that language. See *Aorist* iii. 2, 3.

8. *Taught*] Lit. 'prophesied;' but in modern English this verb is limited in its meaning to the mere prediction of future events, which is not the proper force of the Greek word. Cp. x. 41, n.; 1 Cor. xii. 28, n.

9. *Was to come*] Or 'is to come.' Cp. xvii. 11.

10. *Ears*] v.l. adds 'to hear.'

11. *To their playmates*] v.l. 'to the other party,' the sense being the same.



## MATTHEW XI.

“‘We have played the flute to you,’ they say, ‘and you 17  
have not danced: we have sung dirges, and you have  
not beaten your breasts.’

“For John came neither eating nor drinking, and they 18  
say, ‘He has a demon.’ The Son of Man came <sup>1</sup>‘eating 19  
and drinking, and they exclaim, ‘See this man!—given  
to gluttony and tippling, and a friend of tax-gatherers  
and notorious sinners!’ And yet Wisdom <sup>2</sup>is vindicated by  
her <sup>3</sup>actions.”

<sup>4</sup>Then began He to upbraid the towns where 20  
**Chorazin,**  
**Bethsaïda,** most of His mighty works had been done—  
**Capernaum** because they had not repented.

“<sup>5</sup>Alas for <sup>6</sup>thee, Chorazin!” He cried. “Alas for thee, 21  
<sup>7</sup>Bethsaïda! For had the mighty works been done in Tyre  
and Sidon which have been done in <sup>8</sup>both of you, they would  
long ere now have repented, covered with sackcloth and  
ashes. Only I tell you that it will be more endurable for 22  
Tyre and Sidon on the day of Judgement than for you. And 23  
thou, Capernaum, shalt thou be exalted even to Heaven?  
Even to <sup>9</sup>Hades shalt thou <sup>10</sup>descend. For had the  
mighty works been done in Sodom which have been  
done in thee, it would have remained until now. Only 24  
I tell <sup>11</sup>you all, that it will be more endurable for the land  
of Sodom on the day of Judgement than for thee.”

<sup>12</sup>About that time <sup>13</sup>Jesus exclaimed, 25

1. *Eating and drinking*] Like other men, with no asceticism or austerity of diet.

2. *Is vindicated*] Lit. (see *Aorist* iv. 4, 5) ‘has been vindicated,’ implying ‘is wont to be.’

3. *Actions*] v.l. reads ‘children,’ as in Luke vii. 35.

4. (vv. 20-24.) Cp. Luke x. 1-16.

5. *Alas for*] Or perhaps ‘Woe to.’ “The interjection here is declarative, not imprecative” (Bengel). Cp. Luke vi. 24, n.

6. *Thee*] Not ‘you;’ for even in 20th century English ‘thou’ and ‘thee’ might be used in an apostrophe such as this.

7. *Bethsaïda*] v.l. ‘Bethsaïdan;’ and so elsewhere.

8. *Both of you*] Lit. ‘you,’ in the plural.

9. *Hades*] The unseen World, the abode of departed spirits. In the A.V. both this word and ‘Gehenna’ are rendered ‘Hell.’ Each occurs twelve times. In this translation the two words are everywhere kept distinct.

10. *Descend*] v.l. ‘be caused to descend.’

11. *You all*] Lit. ‘you’ in the plural, either as addressed to all three of the towns named, or parenthetically to the bystanders who heard these denunciations.

12. (vv. 25-30.) Cp. Luke x. 17-24, a passage which proves that it was for the success of the Seventy that our Lord here gave thanks. *About that time*] See xii. 1, n.

13. *Jesus exclaimed*] A too literal rendering is “Jesus answered and said.” There is no ‘answer’ here in the English sense of the word. The expression is simply a late Hebraism. In late Hebrew, under the influence of the Chaldee, the verb that had commonly meant ‘to answer’ came to signify ‘to commence speaking’ (Gesenius).

# MATTHEW XI.—XII.

Thanks-  
giving for  
the Success  
of the  
Seventy

"I heartily praise Thee, <sup>1</sup>Father, <sup>2</sup>Lord of Heaven and of earth, that Thou hast hidden these things from sages and men of discernment, and hast unveiled them to babes. Yes, Father, 26 for such has been Thy gracious will.

A sublime  
Claim

"All things have been handed over to me 27 by my Father, and no one fully knows the Son except the Father, nor does any one fully know the Father except the Son and all to whom the Son chooses to reveal Him.

A glorious  
Invitation

"Come to me, all you toiling and burdened 28 ones, and *I* will give you rest. Take my yoke 29 upon you and learn from me; for I am <sup>3</sup>gentle and lowly in heart, and you will find rest for your souls. For <sup>4</sup>it is good to bear my yoke, and my burden is light." 30

A Charge  
of Sabbath-  
breaking

<sup>5</sup>About that time Jesus passed on the 1 12 Sabbath through the wheatfields; and His disciples <sup>6</sup>became hungry, and began to gather ears of wheat and eat them. But the Pharisees saw it 2 and said to Him,

"Look! your disciples are doing what the Law forbids them to do on the Sabbath."

"Have you never read," He replied, "what David did 3 when he and his men were hungry? how he entered the 4 House of God <sup>7</sup>and ate the Presented Loaves, which it was not lawful for him or his men to eat, <sup>8</sup>nor for any except the priests (1 Sam. xxi. 1-6)? And have you not read in 5 the Law how on the Sabbath the priests in the Temple <sup>9</sup>break the Sabbath without incurring guilt? But I tell 6

1. *Father*] This is our Lord's first public mention of God as His Father.

2. *Lord of Heaven and of earth*] "He does not address the Father as His Lord" (Bengel).

3. *Gentle*] Or 'meek.' Cp. v. 5, n.

4. *It is good &c.*] Lit. 'my yoke is good.' Cp. Lam. iii. 27. The 'good' conveys the idea not so much (as in the Vulgate) of easiness to bear, which is the thought in the next clause, as of actual benefit received from bearing it.

5. (vv. 1-8.) Cp. Mark ii. 23-28; Luke vi. 1-5. *About that time*] Lit. 'At that time.' The word 'time' here (as often) signifies a period which included several days, one of which was a Sabbath. Moreover the verb is 'passed,' not 'was passing.' The action is regarded as a whole. The most idiomatic rendering would perhaps be, 'On one occasion, about that time.' The same expression with the following verb in the same tense is found in xi. 25; xiv. 1.

6. *Became hungry*] Or 'were hungry,' as in verse 3. On the 'plucking' see Deut. xxiii. 25; Lev. xxiii. 14.

7. *And ate*] v.l. 'and they ate.'

8. *Nor for any except*] Or 'but only.' Cp. Luke iv. 26, 27.

9. *Break the Sabbath*] Not so much by offering sacrifices as by baking bread (Lev. xxiv. 8; 1 Chron. ix. 32; 2 Chron. ii. 4).

you that there is here <sup>1</sup> that which is greater than the Temple. And if you knew what this means, 'IT IS MERCY I DESIRE, NOT SACRIFICE' (Hos. vi. 6), you would not have condemned those who are without guilt. <sup>2</sup>For the Son of Man is the Lord of the Sabbath."

<sup>3</sup>Departing thence <sup>4</sup>He went to their synagogue, where there was a man with a shrivelled arm. And they questioned Him,

"<sup>6</sup>Is it right to cure people on the Sabbath?" Their intention was to bring a charge against Him.

"Which of you is there," He replied, "who, if he has but a single sheep and it falls into a hole on the Sabbath, will not lay hold of it and lift it out? Is not a man, however, far superior to a sheep? Therefore it is right to do good on the Sabbath."

Then He said to the man, "Stretch out your arm."

And he stretched it out, and it was restored quite sound like the other.

But the Pharisees after leaving the synagogue consulted together against Him, how they might destroy Him. Aware of this, Jesus departed elsewhere; and a great number of people followed Him, all of whom He cured. But He gave them strict injunctions not to blaze abroad His doings, that those words of the Prophet Isaiah might be fulfilled,

"<sup>7</sup>THIS IS MY SERVANT WHOM I HAVE CHOSEN, MY DEARLY LOVED ONE IN WHOM MY SOUL <sup>8</sup>TAKES PLEASURE.

I WILL PUT MY SPIRIT UPON HIM,  
AND HE WILL ANNOUNCE JUSTICE TO THE NATIONS.  
HE WILL NOT WRANGLE OR RAISE HIS VOICE,  
NOR WILL HIS VOICE BE HEARD IN THE BROADWAYS.  
<sup>9</sup>A CRUSHED REED HE WILL NOT UTTERLY BREAK,

1. *That which is greater*] Or 'a Being greater.'

2. Cp. Mark ii. 27, 28.

3. (vv. 9-14.) Cp. Mark iii. 1-6; Luke vi. 6-11.

4. *He went &c.*] At another place, and (Luke vi. 6) 'on another Sabbath.

5. *Arm*] Rather than 'hand.' So Shadwell rightly, and see *Aorist*, p. 5.

6. *Is it right to cure*] Or 'Is there any authority for curing.'

7. *This is*] The more lit. 'Behold!' is not the verb, but only an interjection of verbal origin. In French it might be rendered 'Voici' or 'Voilà.' See viii. 24, n.

8. *Takes pleasure*] On the tense see *Aorist*, p. 21.

9. *A crushed reed*] The idea is possibly that of a shepherd who picks up a reed in order to play a tune upon it. But discovering that it is bruised and crushed, and therefore little suited for his purpose, he breaks it in two and throws it away.

## MATTHEW XII.

NOR WILL HE QUENCH THE STILL SMOULDERING WICK,  
UNTIL HE HAS <sup>1</sup>LED ON JUSTICE TO VICTORY.

AND ON HIS NAME SHALL THE NATIONS <sup>2</sup>REST THEIR 21  
HOPES" (Isa. xli. 8; xlii. 1).

He replies <sup>3</sup>At that time a demoniac was brought to Him, 22  
to a blind and <sup>4</sup>dumb; and He cured him, so that  
Slander the dumb man could speak and see. And the 23  
crowds of people were all filled with amazement and said,  
"Can this be <sup>5</sup>the Son of David?"

The Pharisees heard it and said, 24  
"This man only expels demons by the power of Baal-  
zebul, the Prince of demons."

Knowing their thoughts He said to them, 25  
"Every kingdom in which civil war has raged suffers  
desolation; and every city or house in which there is in-  
ternal strife will be brought low. And if Satan is expelling 26  
Satan, he has <sup>6</sup>begun to make war on himself: how there-  
fore shall his kingdom last? And if it is by Baal-zebul's 27  
power that I expel the demons, by whose power do your  
<sup>7</sup>disciples expel them? They therefore shall be your judges.  
But if it is by the power of the Spirit of God that I expel the 28  
demons, it is evident that the <sup>8</sup>Kingdom of God <sup>9</sup>has come  
upon you. Again, how can any one enter the house of <sup>10</sup>a 29

Reeds seem also to have been used as pens to write with (3 John 13), and even as canes or light walking-sticks. Cp. Isa. xxxvi. 6; Rev. xi. 1. The first interpretation, however, yields the best sense. Christ, the chosen and dearly-loved Servant of the Lord, does not cast us away because our lives yield such imperfect music, and when our light burns dimly He trims instead of utterly extinguishing it.—ED.

1. *Led on Justice*] Headed its charge through the host of foes and brought it clear of them all.

2. *Rest their hopes*] This is one of no fewer than 18 passages in the A.V. of the N.T. in which 'trust' is erroneously used for 'hope.'

3. (vv. 22-37.) Cp. Mark iii. 20-30; Luke vi. 43-45; xi. 17-23.

4. *Dumb*] The word perhaps means a deaf-mute.

5. *The Son of David*] This title had already been applied to Jesus (ix. 27) by persons who perhaps but dimly discerned its significance.

6. *Begun*] The tense implies this. See *Aorist* vi. 6. We may render 'has engaged in conflict with himself.'

7. *Disciples*] Lit. 'sons.' So 'the sons of the prophets' are repeatedly mentioned in the O.T. The disciples of the Pharisees (verse 24) and of the Scribes had come down from Jerusalem (Mark iii. 22).

8. *Kingdom of God*] Matthew here (as also in vi. 33; xix. 24; xxi. 31, 43), forsakes his usual expression 'Kingdom of the Heavens,' and adopts this other, which alone is found in other parts of the N.T.

9. *Has come upon you*] The verb here employed (found nowhere else in the Gospels except in the parallel passage Luke xi. 20) probably implies 'Before you were expecting its arrival.' Cp. xxiv. 42, 44. This sense of the verb is preserved in Modern Greek.

10. *A strong man*] Lit. 'the strong man' named generically, like 'the sower,' xiii. 3. The overthrow of the Prince of evil would be followed by the sure but gradual undoing of the mischief he had wrought.—ED.

strong man and carry off his goods, unless first of all he masters and secures the strong man : then he will ransack his house.

The Guilt  
of rejecting  
the inward  
Light

“The man who is not with me is against me, 30  
and he who is not gathering with me is scat- 31  
tering abroad. This is why I tell you that

men may find forgiveness for every other sin and impious word, but that for impious speaking against the Holy Spirit they shall find no forgiveness. And whoever 32  
shall speak against the Son of Man may obtain forgiveness ; but whoever speaks against the Holy Spirit, neither in this nor in the coming age shall he obtain forgiveness.”

As the  
Heart so  
the Life

“Either grant the tree to be wholesome and 33  
its fruit wholesome, or the tree poisonous and 34  
its fruit poisonous ; for the tree is known by 35  
its fruit. O vipers’ 3 brood, how can you speak what is 36  
good when you are evil? For it is from the overflow of 37  
the heart that the mouth speaks. A good man from his 38  
good store produces good things, and a bad man from 39  
his bad store produces bad things. But I tell you that 40  
for every careless word that men shall speak they will be held accountable on the day of Judgement. For each of 41  
you by his words shall be justified, or by his words shall be condemned.”

The Jews  
more guilty  
than the  
ancient  
Heathen

4 Then He was accosted by some of the 38  
Scribes and of the Pharisees who said,  
“Teacher, we wish to see a sign 5 given by 39  
you.”

“Wicked and faithless generation !” He re- 39  
plied, “they clamour for a sign, but none shall be given to 40  
them except the sign of the Prophet Jonah. For just as JONAH 41  
WAS 6 THREE DAYS IN THE SEA-MONSTER’S BELLY (Jonah i. 17),  
so will the Son of Man be three days in the heart of the

1. *Men*] v.l. ‘you men.’

2. *Shall speak*] Cp. Luke xii. 10, n.

3. *Brood*] Cp. iii. 7, n.

4. (vv. 38-42.) Cp. Luke xi. 16, 29-36.

5. *Given by*] Lit. ‘from.’

6. *Three days*] Lit. ‘three days and three nights,’ a striking Hebraism. According to the Talmud a day and a night together make up a ‘night-day,’ and any part of such a period is counted as a whole. Thus in our Saviour’s case the three ‘night-days’ consist of about three hours of the Friday, the whole of the Saturday (reckoned in the Jewish mode from sunset to sunset), and the first half—the night—of the Sunday.

earth. There will stand up men of Nineveh at the 41  
Judgement together with the present generation, and will  
condemn it; because they repented at the preaching of  
Jonah, and mark! there is <sup>1</sup>One greater than Jonah  
here. The Queen of the south will awake at the Judge- 42  
ment together with the present generation, and will  
condemn it; because she came from the ends of the  
earth to hear the wisdom of Solomon, and mark! there  
is <sup>1</sup>One greater than Solomon here.

They would become yet more wicked “<sup>2</sup>No sooner however has <sup>3</sup>the foul spirit 43  
gone out of the man, than he <sup>4</sup>roams about  
in places where there is no water, seeking rest  
but finding none. Then he says, ‘I will return to my 44.  
house that I left;’ and he comes and finds it unoccupied,  
swept clean, and <sup>5</sup>in good order. Then he goes and 45  
brings back with him seven other spirits more wicked than  
himself, and they come in and dwell there; and in the end  
that man’s condition becomes worse than it was at first.  
So will it be also with <sup>6</sup>the present wicked generation.”

Christ’s Relatives desire to speak to Him <sup>7</sup>While He was still addressing the people 46  
His mother and His brothers were standing  
on the edge of the crowd desiring to speak to  
Him. <sup>8</sup>So some one told Him, 47

“Your mother and your brothers are standing outside,  
and desire to speak to you.”

“Who is my mother?” He said to the man; “and 48  
who are my brothers?”

And pointing to His disciples He added, 49

“See here are my mother and my brothers. To obey 50  
my Father who is in Heaven—that is to be my brother  
and my sister and my mother.”

1. *One greater*] Lit. ‘more.’

2. (vv. 43-45.) Cp. Luke xi. 17-26.

3. *The foul spirit gone out*] An apparent reference to the temporary moral reformation produced among the Jews by the preaching of John the Baptist, Jesus and the Apostles.—ED.

4. *Roams about*] To a variety of places. Such is the force of the same verb in Acts viii. 4 and elsewhere.

5. *In good order*] Decoration and ornament may be the sense here intended, rather than orderly arrangement. For the former sense see Rev. xxi. 2, 19; for the latter Matt. xxv. 7 (‘trimmed’).

6. *The present wicked generation*] Cp. Josephus, *Wars*, v. 10, 5; 13, 6; vii. 8, 1. The Jewish historian declares that his countrymen at the time of the destruction of Jerusalem were far more ungodly than the people of Sodom had been. Cp. Rev. xviii. 2.—ED.

7. (vv. 46-50.) Cp. Mark iii. 31-35; Luke viii. 19-21.

8. V.L. omits verse 47.



## MATTHEW XIII.

**A Series of Parables. 'The Sower'** <sup>1</sup> That same day Jesus had left the house 1  
and was sitting on the shore of the Lake,  
when a vast multitude of people crowded 2  
round Him. He therefore went on board a boat and sat  
there, while all the people stood on the shore. <sup>2</sup> He then 3  
spoke many things to them in <sup>3</sup>figurative language.

"The sower <sup>4</sup> goes out," He said, "to sow. As he 4  
sows, some of the seed falls by the way-side, and the  
birds come and peck it up. Some falls on rocky ground, 5  
where it has but scanty soil. It quickly shows itself above  
ground, because it has no depth of earth; but when the 6  
sun is risen, it is scorched by the heat, and through having  
no root it withers up. Some falls <sup>5</sup>among the thorns; 7  
but the thorns spring up and stifle it. But a portion falls 8  
upon good ground, and <sup>6</sup>gives a return, some a hundred  
for one, some sixty, some thirty. Listen, every one who 9  
has ears <sup>7</sup>!"

**Why Jesus made use of Parables** (<sup>8</sup>And His disciples <sup>9</sup>came and asked Him, 10  
"Why do you speak to them in figurative  
language?"

"Because," He replied, "while to you it is granted to 11  
know the secrets of the Kingdom of the Heavens, to them  
it is not. For whoever has, to him more shall be given, 12  
and he shall have abundance; but whoever has not, from  
him even what he has shall be taken away. I speak to 13  
them in figurative language for this reason, that while  
looking they do not see, and while hearing they neither hear  
nor understand. And in regard to them the prophecy of 14  
Isaiah is receiving signal fulfilment:

" 'YOU WILL HEAR AND HEAR AND BY NO MEANS UNDER-  
STAND,

1. (vv. 1-3.) Cp. Mark iv. 1, 2; Luke viii. 4. *That same day*] So the same words plainly signify in Mark iv. 35, but in Acts viii. 1 they seem to mean only 'about that time.' The preposition and the construction are the same here as in xii. 1.

2. (vv. 3-9.) Cp. Mark iv. 3-9; Luke viii. 5-8.

3. *Figurative language*] Or 'parables.'

4. *Goes out*] Or 'went out'; and so throughout the parables in this chapter. Cp. Luke viii. 5, n.

5. *Among*] Lit. 'upon'; i.e. upon ground full of the roots of the plants here called 'thorns.' See Matt. vii. 16, n.

6. *Gives*] Or 'begins to give.' The verbs in the original are all in past tenses, but this one alone is in the imperfect, indicating prolonged action.

7. *Ears*] V.L. adds 'to listen with.'

8. (vv. 10-17.) Cp. Mark iv. 10-12; Luke viii. 9, 10.

9. *Came and asked*] Later in the day, as we learn from Mark iv. 10. After verse 23 the series of parables (verse 3) is resumed.

## MATTHEW XIII.

AND YOU WILL LOOK AND LOOK AND BY NO MEANS SEE.  
 FOR THIS PEOPLE'S <sup>1</sup> MIND <sup>2</sup> IS STUPEFIED,  
 THEIR HEARING HAS BECOME DULL,  
 AND THEIR EYES THEY HAVE CLOSED ;  
 TO PREVENT THEIR EVER SEEING WITH THEIR EYES,  
 OR HEARING WITH THEIR EARS,  
 OR UNDERSTANDING WITH THEIR MINDS,  
 AND TURNING BACK,

<sup>3</sup> SO THAT I MIGHT HEAL THEM ' (Isa. vi. 9, 10).

" But as for you, blessed are your eyes, for they see, and  
 your ears, for they hear. For I solemnly tell you that many  
 Prophets and holy men have longed to see the sights you  
 see, and have not seen them, and to hear the words you  
 hear, and have not heard them.

" <sup>4</sup> To you then I will explain the parable of  
 the Sower. When a man hears the Message  
 concerning the Kingdom and does not under-  
 stand it, the Evil one comes and catches away what has  
 been sown in his heart. This is he who <sup>5</sup> has received the  
 seed by the road-side. He who <sup>5</sup> has received the seed on  
 the rocky ground is the man who hears the Message and  
 immediately receives it with joy. It has struck no root,  
 however, within him. He continues for a time, but when  
 suffering comes, or persecution, because of the Message, he  
 at once stumbles and falls. He who <sup>5</sup> has received the seed  
 among the thorns is the man who hears the Message, but  
 the cares of the present age and the delusions of riches  
 quite stifle the Message, and it becomes unfruitful. But  
 he who <sup>5</sup> has received the seed on good ground is he  
 who hears and understands. Such hearers give a return,  
 and yield one a hundred for one, another sixty, another  
 thirty."

1. *Mind*] Lit. 'heart,' a common Hebraism. The ordinary Greek word for 'mind' or 'intellect' is nowhere used by Matthew or Mark.

2. *Is stupefied*] Lit. 'has grown thick' (or 'fat').

3. *So that I might*] Lit. 'and I shall.' This use of 'and' is a common Hebraism. For instance "that it might save us" (1 Sam. iv. 3) is literally in the Hebrew "and it shall save us." See Mark i. 20, n., and *Aorist*, pp. 54-65.

4. (vv. 18-23.) Cp. Mark iv. 13-20; Luke viii. 11-15.

5. *Has received the seed*] Namely, as land receives seed. Lit. 'has been sown,' as we talk not only of sowing wheat, but of sowing a field with wheat. For the latter is not peculiarly an English idiom. It occurs in several passages of the O.T., both in the Hebrew original and in the Greek LXX.; for instance, Gen. xlvii. 23; Exod. xxiii. 10; Lev. xxv. 3, 4; while in Deut. xxix. 23 and Ezek. xxxvi. 9 the verb in the same sense is used in the passive, just as in these verses of Matthew.

## MATTHEW XIII.

- 'The Wheat and the Darnel'      <sup>1</sup> Another parable He put before them. 24
- "The Kingdom of the Heavens," He said,      25
- "<sup>2</sup> may be compared to a man who has sown good seed in his field, but <sup>3</sup> during the night his enemy comes, and over the first seed he sows darnel among the wheat, and goes away. But when the blade shoots up and the grain is formed, then appears the darnel also. 26
- "So the farmer's <sup>4</sup> men come and ask him, 27
- "'Sir, was it not good seed that you sowed on your land? Where then does the darnel come from?' 28
- "'Some enemy has done this,' he said. 29
- "'Shall we go, and collect it?' the <sup>4</sup> men inquire. 30
- "'No,' he replied, 'for fear that while collecting the darnel you should at the same time root up the wheat with it. Leave both to grow together until the harvest, and at harvest-time I will direct the reapers, Collect the darnel <sup>5</sup> first, and make it up into bundles to burn it, but <sup>6</sup> bring <sup>7</sup> all the wheat into my barn.' " 31
- 'The Mustard Seed'      <sup>8</sup> Another parable He put before them. 32
- "The Kingdom of the Heavens," He said, 33
- "is like a mustard-seed, which a man takes and sows in his ground. It is <sup>9</sup> the smallest of all seeds, and yet when full-grown it is larger than any <sup>10</sup> herb and forms a tree, so that the birds come and build in its branches." 34
- 'The Yeast'      Another parable He spoke to them. 35
- "The Kingdom of the Heavens," He said, 36
- "is like <sup>11</sup> yeast which a woman takes and buries in a bushel of flour, for it to work there till the whole mass has risen." 37

1. (vv. 24-30.) Cp. Mark iv. 26-29.  
2. *May be compared to*] Lit. 'has been made like.' The same form of the verb occurs in xviii. 23; xxii. 2.  
3. *During the night*] Lit. 'while men' (or 'his men') 'were sleeping.'  
4. *Men*] Lit. 'slaves.'  
5. *First*] An interesting indication that the distinction in time which some would make between the *Epiphany* (Christ's Coming to take away His people) and the *Parousia* (His Coming, later on, to judgement) is groundless. The 'harvest-time' is one and the same, and judgement precedes, instead of following, the gathering of believers into the heavenly home.—ED.  
6. *Bring*] v.l., a form of the verb that signifies prolonged action; 'go on bringing.'  
7. *All*] Lit. 'together.'  
8. (vv. 31-33.) Cp. Mark iv. 30-32; Luke xiii. 18-21.  
9. *The smallest of*] Lit. 'smaller than.'  
10. *Herb*] Or 'garden vegetable.'  
11. *Yeast*] Or 'leaven,' 'barm.'

<sup>1</sup> All this Jesus spoke to the people in figurative 34  
 Christ's Use language, and except in figurative language He 35  
 of Parables spoke nothing to them, in fulfilment of the say-  
 ing of <sup>2</sup> the Prophet,

"I WILL OPEN MY MOUTH IN FIGURATIVE LANGUAGE,  
 I WILL UTTER THINGS KEPT HIDDEN SINCE THE CREATION  
 OF ALL THINGS" (Ps. lxxviii. 2).

When He had dismissed the people and had 36  
 returned to the house, His disciples came to  
 Him with the request,  
 'The Wheat and the Darnel.' Its Meaning

"Explain to us the parable of the darnel sown  
 in the field."

"The sower of the good seed," He replied, "is the Son 37  
 of Man; the field is the world; the good seed—these are the 38  
<sup>3</sup> sons of the Kingdom; the darnel, the sons of the Evil one.  
 The enemy who sows the darnel is *the Devil*; the harvest is 39  
 the <sup>4</sup> Close of the Age; the reapers are the angels. As then 40  
 the darnel is collected together and burnt up with fire,  
 so will it be at the Close of the Age. The Son of Man 41  
 will commission His angels, and they will gather out  
 of His Kingdom all <sup>5</sup> causes of sin and all who violate  
 His laws; and these they will throw into the fiery furnace. 42  
 There will be <sup>6</sup> the weeping aloud and the gnashing of  
 teeth. Then will the righteous shine out <sup>7</sup> like the sun in 43  
<sup>8</sup> their Father's Kingdom. Listen, every one who has  
 ears <sup>9</sup>!

"The Kingdom of the Heavens is like 44  
 treasure buried in the open country, which a  
 man finds, but buries again, and, in his joy  
 about it, goes and sells all he has and buys that piece of  
 ground.

1. (vv. 34-35.) Cp. Mark iv. 33, 34.

2. *The Prophet*] Asaph. See Ps. lxxviii. 2 and heading.

3. *Sons*] I.E. 'heirs.'

4. *Close*] Or 'consummation.' See xxviii. 20, n. *Age*] Cp. verse 49; xxiv. 3, n.; xxviii. 20, n. Some understand the 'Age' in question to have been the Jewish dispensation which ended in 70, A.D., and infer from our Lord's teaching that the physical destruction of the Hebrew nation at that time was immediately followed by their spiritual judgement in the unseen world. Such an interpretation does not necessarily diminish the solemn interest and significance of this parable for us. An equally certain separation between the righteous and wicked, of later generations, comes either at the death of the individual or at the close of the Christian era. See John v. 29; Rev. xx. 7, 11-13.—ED.

5. *Causes of sin*] Lit. 'stumbling-blocks.' Cp. v. 29, n.; xv. 12, n.

6. *The weeping*] See viii. 12, n.

7. *Like the sun*] "Like Christ Himself. Rev. i. 16" (Wordsworth).

8. *Their Father's Kingdom*] Cp. xxvi. 29.

9. *Eaers*] v.l. adds 'to hear.'

'The Pearl of surpassing Value' "Again the Kingdom of the Heavens is like 45  
a jewel merchant who is in quest of choice 46  
pearls. He finds one most costly pearl ; he goes  
away ; and though it costs all he has, he buys it.

'The Fisherman's Net' "Again the Kingdom of the Heavens is like 47  
a draw-net let down into the sea, which encloses 48  
fish of all sorts. When full, they haul it up on  
the beach, and sit down and collect the good fish in baskets, 49  
while <sup>2</sup> the worthless they throw away. So will it be at the  
<sup>3</sup> Close of the Age. The angels will go forth and separate 50  
the wicked from among the righteous, and will throw them  
into the fiery furnace. There will be the weeping aloud and 51  
the gnashing of teeth."

Learners must become Teachers "Have you understood all this?" He asked. 51  
"Yes," they said.  
"Therefore," He said, "remember that every 52  
Scribe well trained for the Kingdom of the  
Heavens is like a householder who brings out of his store-  
house new things and old."

A Visit to Nazareth and its Synagogue Jesus concluded this series of parables and 53  
then departed. <sup>5</sup> And He came into His own 54  
<sup>6</sup> country and proceeded to teach in their syna-  
gogue, so that they were filled with astonish-  
ment and exclaimed,

"Where did he obtain such wisdom, and these wondrous 55  
powers? Is not <sup>7</sup> this the carpenter's son? Is not his 56  
mother called Mary? And are not his brothers, James,  
Joseph, Simon and Judah? And his sisters—are they not 57  
all living here among us? Where then did he get all  
this?"

So they <sup>8</sup> turned angrily away from Him. 57

But Jesus said to them,

"There is no prophet left without honour except in his  
own country and among his own <sup>9</sup> family."

1. *A jewel merchant*] Lit. (according to most authorities) 'a man, a merchant.'  
So in verse 52 and in xx. 1, xxi. 33, 'a man, a householder'; xviii. 23, xxii. 2, 'a  
man, a king.'

2. *The worthless*] The legally unclean, Lev. xi. 9-12.

3. *Close of the Age*] Cp. verse 39, n.; xxiv. 3, n.; xxviii. 20, n.

4. *Therefore remember that*] Or 'Well then' (Alford).

5. (vv. 54-58.) Cp. Mark vi. 1-6.

6. *Country*] Lit. 'native place.' So in verse 57.

7. *This*] Or 'this fellow.'

8. *Turned angrily away*] Lit. 'they were caused to stumble.' Cp. verse 41.

9. *Family*] Or 'house.'

And He performed but few mighty deeds there because 58  
of their want of faith.

<sup>1</sup>About that time Herod the Tetrarch heard 1 14  
of the fame of Jesus, and he said to his 2  
courtiers,

The Im-  
prisonment  
and Murder  
of John the  
Baptist

“This is John the Baptist: he has come back  
to life—and that is why these miraculous  
Powers are working in him.”

<sup>2</sup>For Herod had arrested John, and had put him in 3  
chains, and imprisoned him, for the sake of Herodias his  
brother Philip's wife, because John had persistently said 4  
to him,

“It is not lawful for you to have her.”

And he would have liked to put him to death, but was 5  
afraid of the people, because they regarded John as a  
Prophet. <sup>3</sup>But when Herod's birthday came, the daughter 6  
of Herodias danced before all the company, and so pleased  
Herod that with an oath he promised to give her whatever 7  
she asked. So she, instigated by her mother, said, 8

“Give me here on a dish the head of John the Baptist.”

The king was deeply vexed, yet because of his repeated 9  
oath and of the guests at his table he ordered it to be  
given her, and he sent and beheaded John in the prison. 10  
The head was brought on a dish and given to the young 11  
girl, and she took it to her mother. Then John's disciples 12  
went and removed the body and buried <sup>4</sup>it, and came and  
informed Jesus.

A Crowd  
of more  
than 5,000  
People fed

<sup>5</sup>Upon receiving these tidings, Jesus went 13  
away by boat to an uninhabited and secluded  
district; but the people heard of it and followed  
Him in crowds from the towns by land. So 14

Jesus <sup>6</sup>went out and saw an immense multitude, and felt  
compassion for them, and cured those of them who were

1. (vv. 1-2.) Cp. Mark vi. 14-16; Luke ix. 7-9.

2. (vv. 3-5.) Cp. Mark vi. 17-20; Luke iii. 19, 20.

3. (vv. 6-12.) Cp. Mark vi. 21-29.

4. It Lit. 'him'; according to the best MSS. In Mark the pronoun is neuter.

5. (vv. 13-21.) Cp. Mark vi. 30-44; Luke ix. 10-17; John vi. 1-14.

6. *Went out*] Jesus seems to have retired to meditate in perfect solitude (near Bethsaida Julias, Luke ix. 10), and then to have been called by His disciples to see the vast concourse of people who were coming to listen to His teaching and obtain relief for the afflicted among them. Some however suppose that 'went out' means 'landed from the boat,' and that the crowds were already assembled on the shore. Some undoubtedly had run on ahead (Mark vi. 32), but the majority appear to have followed Him (verse 13 and Luke ix. 11), and to have kept on coming all day in increasing numbers (John vi. 5).



out of health. But when <sup>1</sup>evening was come, the disciples 15  
came to Him and said,

“This is an uninhabited place, and the best of the day is now gone ; send the people away to go into the villages and buy something to eat.”

“They need not go away,” replied Jesus ; “you your- 16  
selves must give them something to eat.”

“We have nothing here,” they said, “but five loaves and 17  
a couple of fish.”

“Bring them here to me,” He said, and He told all the 18,  
people to sit down on the grass.

Then He took the five loaves and the two fish, and after looking up to heaven and blessing them, He broke up the loaves and gave them to the disciples, and the disciples distributed them to the people. So all ate, and were fully 20  
satisfied. The <sup>2</sup>broken portions that remained over they gathered up, filling twelve baskets. Those who had eaten 21  
were about 5,000 adult men, without reckoning women and children.

<sup>3</sup> Immediately afterwards He made the disciples 22  
**Jesus prays** go on board the boat and cross to the opposite  
**in Solitude** shore, leaving Him to dismiss the people.  
When He had done this, He climbed the hill to pray in 23  
solitude. <sup>4</sup> Night came on, and he was there alone. Mean- 24  
while the boat was <sup>5</sup> far out on the Lake, buffeted and tossed  
by the waves, the wind being adverse.

But <sup>6</sup> towards daybreak He went to them, 25  
**He walks on** walking over the waves. When the disciples 26  
**the Lake** saw Him walking on the waves, they were  
greatly alarmed.

“It is a spirit,” they exclaimed, and they cried out with terror.

But instantly Jesus spoke to them, and said, 27  
“There is no danger ; <sup>7</sup> it is I ; do not be afraid.”

1. *Evening*] Lit. ‘a late’ hour. The time referred to is probably that of offering the evening sacrifice, about 3 p.m. The feeding of the multitude would then be ‘between the two evenings,’ Exod. xii. 6, margin, A.V.

2. *Broken portions*] Those into which the Lord had broken the loaves ; not mere scraps and crumbs.

3. (vv. 22-33.) Cp. Mark vi. 45-52 ; John vi. 15-21.

4. *Night*] Lit. ‘a late’ hour, the same word as in verse 15.

5. *Far out on the Lake*] Lit. ‘in the middle of the sea.’ v.l. ‘was many furlongs from land.’

6. *Towards daybreak*] Lit. ‘in the fourth watch of the night.’

7. *It is I*] Lit. ‘I am,’ as in John viii. 58.

“Master,” answered Peter, “if it is you, bid me come to 28  
you upon the water.”

“Come,” said Jesus. 29

Then Peter climbed down from the boat and walked  
upon the water <sup>1</sup> to go to Him. But when he <sup>2</sup> felt <sup>3</sup> the wind 30  
he <sup>4</sup> grew frightened, and beginning to sink he cried out,

“Master, save me.”

Instantly Jesus stretched out His hand and caught hold 31  
of him, saying to him,

“O little faith, why did you doubt?”

So they climbed into the boat, and the wind lulled; 32  
and the men on board fell down before him and said, 33

“You are indeed God’s Son.”

<sup>5</sup> When they had quite crossed over, they put 34  
**Miracles at** ashore at Gennesaret; and the men of the place, 35  
**Gennesaret** recognizing Him, sent word into all the country  
round. So they brought all the sick to Him, and they 36  
entreated Him that they might but touch the tassel of His  
outer garment; and all who did so were restored to perfect  
health.

<sup>6</sup> Then there came to Jesus a party of 1 15  
**Purity is an** Pharisees and Scribes from Jerusalem, who in-  
**inward and** quired,  
**spiritual**  
**Thing**

“Why do your disciples transgress the tra- 2  
dition of the Elders by not washing their hands <sup>7</sup> before  
meals?”

“Why do you, too,” He retorted, “transgress God’s com- 3  
mands <sup>8</sup> for the sake of <sup>9</sup> your tradition? For God said, 4  
‘HONOUR THY FATHER AND THY MOTHER’ (Exod. xx. 12);  
and ‘LET HIM WHO <sup>10</sup> REVILES FATHER OR MOTHER <sup>11</sup> BE  
CERTAINLY PUT TO DEATH’ (Exod. xxi. 17); but you—this is 5  
what you say: ‘If a man says to his father or mother, That  
is <sup>12</sup> consecrated, whatever it is, which otherwise you should

1. *To go*] v.L. ‘and went.’

2. *Felt*] Lit. ‘saw.’

3. *The wind*] v.L. ‘how strong the wind was.’

4. *Grew frightened*] Although he was a fisherman and a swimmer (John xxi. 7).

5. (vv. 34–36.) Cp. Mark vi. 53–56.

6. (vv. 1–20.) Cp. Mark vii. 1–23.

7. *Before meals*] Lit. ‘whenever they eat bread.’ Cp. Mark vii. 5, n.

8. *For the sake of*] i.e. ‘in order to honour.’

9. *Your tradition*] Yours, not God’s.

10. *Reviles*] Or ‘curses.’

11. *Be certainly put to death*] Lit. ‘die by death.’ Or, as in Mark vii. 10, ‘die the death’; or ‘die by the hand of justice.’

12. *Consecrated*] Lit. ‘a gift that is a sacrifice to God. See Mark vii. 11, n.

have received from me—<sup>1</sup> he shall be absolved from honour- 6  
ing his father '<sup>2</sup>; and so you have abrogated God's <sup>3</sup> Word  
for the sake of your tradition. Hypocrites! well did Isaiah 7  
prophecy of you,

" 'THIS IS A PEOPLE WHO HONOUR ME WITH THEIR 8  
LIPS,

WHILE THEIR HEART IS FAR AWAY FROM ME;

BUT IT IS IN VAIN THEY WORSHIP ME, 9

WHILE THEY LAY DOWN PRECEPTS WHICH ARE MERE  
HUMAN RULES' " (Isa. xxix. 13).

Then, when He had called the people to Him, Jesus 10  
said,

"Hear and understand. It is not what goes into a man's 11  
mouth that <sup>4</sup>defiles him; but it is what comes out of his  
mouth—that defiles a man."

Then His disciples came and said to Him, 12

"Do you know that the Pharisees were greatly <sup>5</sup>shocked  
when they heard those words?"

"Every plant," He replied, "which my Heavenly Father 13  
has not planted will be rooted up. Leave them alone. 14  
They are blind guides <sup>6</sup>of the blind; and if a blind man  
leads a blind man, both will fall into some <sup>7</sup>pit."

"Explain to us this figurative language," said Peter. 15

"Are even you," He answered, "still without intelligence? 16  
Do you not understand that whatever enters the mouth 17  
passes into the stomach and is afterwards ejected from the  
body? But the things that come out of the mouth proceed 18  
from the heart, and it is these that defile the man. For out 19  
of the heart proceed wicked <sup>8</sup>thoughts, murder, adultery,  
fornication, theft, perjury, impiety of speech. These are the 20  
things which defile the man; but eating with unwashed  
hands does not defile."

1. The first clause is by some assigned to the Pharisees, as completing their sentence: and so in the *Resultant Greek Testament*. But, after all, "the Pharisees were too shrewd to say that" (Wordsworth) in barefaced opposition to God's command. It is better to supply words to add to verse 5 (cp. Luke xiii. 9, n.); "that is an exceptional case," or, as in the A.V., "he shall be free," or with Luther "he acts rightly" (*der thut wohl*).

2. *His father*] v.L. adds 'or his mother.'

3. *Word*] v.L. reads 'law.'

4. *Defiles*] Lit. 'makes common.' See Heb. ix. 13, n.

5. *Shocked*] As when in walking one strikes one's foot violently against some obstacle. Cp. v. 29, n.

6. *Of the blind*] v.L. omits these words

7. *Pit*] Or 'hole.' Cp. xii. 11, where the same word is used.

8. *Thoughts*] Or 'reasonings.'

<sup>1</sup>Leaving that place, Jesus withdrew into the 21  
A Gentile Girl cured vicinity of Tyre and Sidon. Here a Canaanitish 22  
 woman of the district came out and <sup>2</sup>persistently  
 cried out,

“Sir, Son of David, pity me; my daughter is cruelly  
 harassed by a demon.”

But He answered her not a word. Then the disciples 23  
 interposed, and begged Him, saying,

“Send her away because she keeps crying behind us.”

“I have only been sent to the <sup>3</sup>lost sheep of the house 24  
 of Israel,” He replied.

Then she <sup>4</sup>came and <sup>5</sup>threw herself at His feet and 25  
 entreated Him.

“O Sir, help me,” she said.

“It is not right,” He said, “to take the children’s bread 26  
 and throw it to the <sup>6</sup>dogs.”

“<sup>7</sup>Be it so, Sir,” she said, “<sup>8</sup>for even the dogs eat the 27  
 scraps which fall from their <sup>9</sup>masters’ tables.”

“O woman,” replied Jesus, “great is your faith: be it 28  
 done to you as you desire.”

And from that moment her daughter was restored to health.

Again, moving thence, Jesus went along by 29  
Many other Miracles the Lake of Galilee; and ascending <sup>10</sup>the hill,  
 He <sup>11</sup>sat down there. Soon great crowds came 30  
 to Him, bringing with them those who were crippled in feet  
 or hands, blind or <sup>12</sup>dumb, and many besides, and they  
 hastened to lay them at His feet. And He cured them, so 31

1. (vv. 21-28.) Cp. Mark vii. 24-30.

2. *Persistently cried*] Or the tense (imperfect) may mean ‘began to cry out to Him,’ as in Mark iii. 8.

3. *Lost sheep*] Or, as we should say, ‘lapsed masses.’ On account of the limitations divinely imposed upon Him at His first Coming, our Lord doubtless felt a real difficulty in helping this Gentile woman. He did not invent difficulties, in order to test and increase her faith!—Ed.

4. *Came*] Into the house. See Mark vii. 24.

5. *Threw herself at His feet*] The tense (imperfect) indicates that she remained there.

6. *Dogs*] Lit. ‘puppies,’ or ‘whelps’ (McClellan). Dogs are not domesticated animals in Palestine. Puppies are often cared for and petted while still young, especially by the children, but when full grown they are driven away to herd with their savage congeners, which are so serious a nuisance and terror in most Eastern cities.

7. *Be it so*] Namely, that the Gentiles resemble the dogs.

8. *For*] The rendering ‘yet’ is wholly unauthorized. She means that if we are like the dogs that very fact constitutes our claim.

9. *Masters*] Or ‘owners.’

10. *The Hill*] Cp. v. 1.

11. *Sat down*] The tense (imperfect) implies ‘and continued sitting’; or ‘took up His abode’ (‘y demeure,’ Stapfer). See v. 1, n.

12. *Dumb*] Or ‘deaf-mutes.’

that the people were amazed to see the dumb speaking, <sup>1</sup> the maimed with their hands perfect, the lame walking, and the blind seeing; and they gave the glory to the God of Israel.

<sup>2</sup> But Jesus called His disciples to Him and 32  
said,

A Crowd  
of more  
than 4,000  
People fed“My heart yearns over this mass of people, for it is now <sup>3</sup> the third day that they have been with me and they have nothing to eat. I am unwilling to send them away hungry, lest they should faint on the road.”

“Where can we,” asked the disciples, “get bread enough 33  
in this remote place to satisfy so vast a multitude?”

“How many loaves have you?” Jesus asked. 34

“Seven,” they said, “and a few small fish.”

So He bade all the people sit down on the ground, and He 35  
took the seven loaves and the fish, and after giving thanks He broke them up and then distributed them to the disciples, and they to the people. And they all ate and were satisfied. 37  
The broken portions that remained over they took up—seven full <sup>4</sup> hampers. Those who ate were 4,000 adult men, 38  
without reckoning women and children.

<sup>5</sup> He then dismissed the people, went on board the boat, 39  
and came into the district of Magadan.

Here the Pharisees and Sadducees came to 1 1  
Him; and, to make trial of Him, they asked 2  
Him to show them a sign <sup>6</sup> in the sky. <sup>7</sup> He 2  
replied,

“<sup>8</sup> In the evening you say, ‘It will be fine weather, for the sky is red;’ and in the morning, ‘It will be rough 3  
weather to-day, for the sky is red and murky.’ You learn how to distinguish the aspect of the heavens, but the signs of the times you cannot. <sup>9</sup> A wicked and faithless generation 4

1. *The maimed with their hands perfect*] V.L. omits these words.

2. (vv. 32-38.) Cp. Mark viii. 1-9.

3. *The third day*] Lit. ‘three days.’ According to English idiom ‘two days’ would probably express the true sense, the time indicated being one full day and some fraction of the day preceding and of the day following. Cp. xii. 40, n., and Luke ii. 46, n.

4. *Hampers*] Or ‘store-baskets,’ or (Westcott) ‘frails.’ Except in connexion with this miracle, the word is only found in Acts ix. 25. The baskets used in feeding the 5,000 were hand-baskets.

5. (xv. 39-xvi. 4.) Cp. Mark viii. 10-12.

6. *In the sky*] Cp. Mark viii. 11, n.

7. (vv. 2-3.) Cp. Luke xii. 54.

8. *In the evening . . . you cannot*] V.L. omits.

9. (vv. 4-12.) Cp. Mark viii. 13-21.

are eager for a sign ; but none shall be given to them except the sign of Jonah."

And He left them and went away.

When the disciples arrived at the other side <sup>1</sup>of the Lake, they found that they <sup>2</sup>had forgotten to bring any bread ; and when Jesus said to them, "See to it : beware of the <sup>3</sup>yeast of the

Pharisees and Sadducees," they reasoned among themselves, saying,

"<sup>4</sup> It is because we have not brought any bread."

Jesus perceived this and said,

"Why are you reasoning among yourselves, you men of little faith, because <sup>5</sup>you have no bread? Do you not yet understand? nor even remember the 5,000 and the five loaves, and how many basketfuls you carried away, nor the 4,000 and the seven loaves, and how many hampers you carried away? How is it you do not understand that it was not about bread that I spoke to you?. But beware of the yeast of the Pharisees and Sadducees."

Then they perceived that He had not warned them against bread-yeast, but against the teaching of the Pharisees and Sadducees.

When He arrived in the neighbourhood of Caesarea Philippi, Jesus <sup>7</sup>questioned His disciples.

"Who do people <sup>8</sup>say that the Son of Man is?" He asked.

"Some say John the Baptist," they replied ; "others Elijah ; others Jeremiah or one of the Prophets."

"But you, who do you say that I am?" He asked again.

"You," replied <sup>9</sup>Simon Peter, "are the Christ, the Son of the <sup>10</sup>ever-living God."

"Blessed are you, Simon Bar-Jonah," said Jesus ; "for

1. *Of the Lake*] Not in the Greek.

2. *Had forgotten*] They made this discovery before they left the boat (Mark viii. 14). See *Aorist* vi. 2, 3, p. 19.

3. *Yeast*] Or 'leaven,' 'barm.' So in verses 11 and 12.

4. *It is because*] Or these words may be omitted, as in the R.V.

5. *You have*] v.L. 'you have taken.'

6. (vv. 13-28.) Cp. Mark viii. 27-29 ; Luke ix. 18-27 ; John vi. 66-71.

7. *Questioned*] Repeatedly. See ii. 4, n., where the tense is the same, though the verb is different.

8. *Say that the Son of Man is*] v.L. 'say that I the Son of Man am.'

9. *Simon Peter*] Now, as frequently, the mouth of the Apostles (Chrysostom).

10. *Ever-living*] Lit. 'living.'



<sup>1</sup> mere human nature has not revealed this to you, but my Father in Heaven. And I declare to you that you are <sup>2</sup> Peter, 18  
and that upon this <sup>2</sup> Rock I will build my Church, and the  
<sup>3</sup> might of Hades shall not triumph over it. I will give <sup>4</sup> you 19  
the keys of the Kingdom of the Heavens; and whatever you  
bind on earth shall <sup>5</sup> remain bound in Heaven, and whatever  
you loose on earth shall remain loosed in Heaven."

Then He urged His disciples to tell no one that He 20  
was the Christ.

Jesus  
predicts  
His own  
Death  
and Resur-  
rection

From this time <sup>6</sup> Jesus began to explain to His 21  
disciples that He <sup>7</sup> must go to Jerusalem, and  
suffer much cruelty from the Elders and the  
High Priests and the Scribes, and be put to  
death, and on the third day <sup>8</sup> be raised to life  
again. Then Peter <sup>9</sup> took Him aside and began taking Him 22  
to task.

"Master," he said, "<sup>10</sup> God forbid; this <sup>11</sup> will not be  
your lot."

But He turned and said to Peter, 23

"Get behind me, <sup>12</sup> Adversary; you are a <sup>13</sup> hindrance  
to me, because your thoughts are not God's thoughts, but  
men's."

Nor may His  
Followers  
refuse the  
Cross

Then Jesus said to His disciples, 24  
"If any one desires to follow me, let him re-  
nounce self and take up his cross, and so be my  
follower. For whoever desires to save his <sup>14</sup> life 25

1. *Mere human nature*] Neither your own nor any one else's. Lit. 'flesh and blood.'

2. *Peter. Rock*] In the Greek 'Petros' and 'Petra.' In Classical Greek these signify 'stone' and 'rock' respectively. But the latter, being feminine, would be signifi- cantly unsuitable as the name of a man. Cp. John i. 42, n.; Acts xii. 13.

3. *Might*] Lit. 'gates.' Cp. the expression "The Ottoman Porte." The Jews regarded Sheol, or Hades, as the place where all the dead upon their departure from this world were imprisoned for a time. But so far as His real saints are concerned Christ has abolished this Intermediate State. Not for a single moment do the prison gates of Hades detain them, at death, from entering the very Presence of God. Cp. Rev. xiv. 13, n.—ED.

4. *You*] Peter. In John xx. 23 the pronoun is plural.

5. *Remain bound*] See *Aorist* vii. 3, 4.

6. *Jesus*] v.l. 'Jesus Christ.'

7. *Must*] According to God's appointment. Cp. Luke xxiv. 26; John iii. 14.

8. *Be raised to life*] Or 'awake.'

9. *Took Him aside and*] Lit. 'having taken Him to him.'

10. *God forbid*] Lit. (The Lord be) 'merciful to you.'

11. *Will not*] Or 'shall not,' for there is no difference in the Greek—if we may suppose the forward and energetic Peter to assume on this occasion a tone of authority towards his Master.

12. *Adversary*] Lit. 'Satan,' a Hebrew word signifying 'Adversary.' Peter, as a Jew, would at once understand the meaning.

13. *Hindrance*] Stumbling-block in my way. See v. 29, n.

14. *Life*] Or 'soul.'

## MATTHEW XVI.—XVII.

<sup>1</sup> shall lose it, and whoever loses his life for my sake <sup>1</sup> shall find it. Why, what benefit will it be to a man if he gains the whole world but <sup>2</sup> forfeits his life? Or what shall a man give <sup>3</sup> to buy back his life? For the Son of Man is soon to come in the glory of the Father with <sup>4</sup> His angels, and then will He requite every man according to his actions. I solemnly tell you that some of those who are standing here will certainly not taste death till they have <sup>5</sup> seen the Son of Man coming in His Kingdom."

1 17

The Trans-figuration and the brothers James and John, and brought them up <sup>7</sup> a high mountain to a solitary place. There in their presence His form underwent a change; His face shone like the sun, and His raiment became as white as the light. And suddenly Moses and Elijah appeared to them conversing with Him.

Then Peter said to Jesus,

4

"Master, <sup>8</sup> we are thankful to you that we are here. If you approve, I will put up three tents here, one for you, one for Moses, and one for Elijah."

He was still speaking when a luminous cloud <sup>9</sup> spread over them; and a voice was heard from within the cloud, which said,

"This is My Son dearly beloved, in whom is My delight. Listen to Him."

On hearing this voice, the disciples fell on their faces and were filled with terror. But Jesus came and touched them, and said,

"Rouse yourselves and have no fear."

So they looked up, and saw no one but Jesus.

As they were descending the mountain, Jesus laid a command upon them.

1. *Shall*] Or 'will.'

2. *Forfeits*] Cp. Luke ix. 25, n.

3. *To buy back his life*] After he has lost it, having paid it as the penalty of his misdeeds.

4. *His angels*] Cp. xiii. 41.

5. *Seen the Son of Man coming*] Some have supposed that the reference is to a spiritual and judicial Coming of Christ at the time of the destruction of Jerusalem in 70, A.D. Cp. x. 23; xxiv. 34; Luke ii. 26.—ED.

6. (vv. 1-13.) Cp. Mark ix. 2-13; Luke ix. 28-36.

7. *A high mountain*] Cp. Luke ix. 28, n.

8. *We are thankful to you*] Cp. Acts x. 33; Phil. iv. 14.

9. *Spread over*] Lit. 'overshadowed'; but that which is all light, there being no second object, can throw no shadow on its only object. We must understand this luminous cloud as outspread to cover the disciples in the form and manner of a common cloud shading men from the sun.

## MATTHEW XVII.

"Tell no one," He said, "of the sight you have seen till the Son of Man has risen from among the dead."

10

The  
Baptizer  
the second  
Elijah

"Why then," asked the disciples, "do the Scribes say that Elijah must first come?"

11

12

"Elijah was indeed to come," He replied, "and would reform everything. But I tell you that he has already come, and they did not recognize him, but dealt with him as they chose. And before long the Son of Man will be treated by them in a similar way."

13

Then it dawned upon the disciples that it was John the Baptist about whom He had spoken to them.

14

Cure of an  
Epileptic

<sup>1</sup> When they had returned to the people, there came to Him a man who fell on his knees before Him and besought Him.

15

16

"Sir," he said, "have pity on my son, for he is an epileptic and is very ill. Often he falls into the fire and often into the water. I have brought him to your disciples, and they have not been able to cure him."

17

"<sup>2</sup> O unbelieving and <sup>3</sup> perverse generation!" replied Jesus; "how long shall I be with you? how long shall I endure you? Bring him <sup>4</sup> to me."

18

Then Jesus reprimanded the demon, and it came out and left him; and the boy was cured from that moment.

19

The Power  
of Faith

Then the disciples came to Jesus privately and asked Him,

"Why could not we expel the demon?"

20

21

"Because your faith is so small," He replied; "for I solemnly declare to you that if you have faith <sup>5</sup> like a mustard-seed, you shall say to this mountain, 'Remove from this place to that,' and it will remove; and nothing shall be impossible to you. <sup>6</sup> But an evil spirit of this kind is only driven out by prayer and fasting."

22

<sup>7</sup> As they were <sup>8</sup> travelling about in Galilee, Jesus said to them,

1. (vv. 14-21.) Cp. Mark ix. 14-20; Luke ix. 37-43.

2. "It is long of your own unbelief and perverseness that they could not cure him" (Baxter).

3. *Perverse*] Or 'crooked-minded.'

4. *To me*] The 'to,' not expressed with the usual preposition (as in the parallel passage in Mark ix. 19, 20), implies "Bring him for me to deal with." Cp. xxi. 2.

5. *Like*] i.e. ever growing, however small at first.

6. v.l. omits verse 21.

7. (vv. 22-23.) Cp. Mark ix. 30-32; Luke ix. 43-45.

8. *Travelling about*] As in hunting, in which sense the verb and its cognate noun are used in the LXX., Ezek. xiii. 20, 21. Some render (as in margin of the R.V.) 'were gathering themselves together.' v.l. 'they abode.'

Jesus again predicts His own Death and Resurrection "The Son of Man is about to be <sup>1</sup> betrayed into the hands of men; they will put Him to death, but on the third day He will be raised to life again." 23

And they were exceedingly distressed.

He pays the Temple Tax <sup>2</sup> After their arrival at Capernaum the collectors of the half-shekel came and asked Peter, "Does not your Teacher pay <sup>3</sup> the half-shekel?" 24

"Yes," he replied, and then went into the house. 25

But before he spoke a word Jesus said,

"What think you, Simon? From whom do this world's kings receive customs or capitation tax? from their own children, or from others?"

"From others," he replied. 26

"Then <sup>4</sup> the children go free," said Jesus. "However, lest we <sup>5</sup> cause them to sin, go and throw a hook into the Lake, and take the first fish that comes up. When you open its mouth, you will find a shekel in it: bring that coin and give it to them <sup>6</sup> for yourself and me." 27

A Lesson in Humility <sup>7</sup> Just <sup>8</sup> then the disciples came to Jesus and asked, 18

"Who <sup>9</sup> ranks higher than others in the Kingdom of the Heavens?"

So He called a young child to Him, and, bidding him stand in the midst of them, said, 2 3

"In solemn truth I tell you that unless you <sup>10</sup> turn and become like little children, you will in no case be admitted into the Kingdom of the Heavens. Whoever therefore shall humble himself as this young child, he it is who <sup>11</sup> is superior 4

1. *Betrayed*] I.E. by Judas. Or 'delivered up,' i.e. by the Almighty. Cp. Rom. viii. 32.

2. (vv. 24-27.) Cp. Mark ix. 33.

3. *The half-shekel*] Levied on all Jews for the support of the Temple services, Exod. xxx. 13.

4. *The children go free*] Jesus, as God's own Son, might justly have claimed exemption from this tax for the maintenance of His Father's House.

5. *Cause them to sin*] Through their imitating the action without having the reason. Cp. v. 29. v.l. a different tense of the verb—'should be causing &c.'

6. *For yourself and me*] Not for us, 'because the footing on which it was given was different' (Alford). Cp. John xx. 17.

7. (vv. 1-5.) Cp. Mark ix. 33-41; Luke ix. 46-50.

8. *Then*] Their discussion of this question among themselves while on their way through Galilee (Mark ix. 33, 34) had probably been suggested by the special favour twice shown (xvii. 1; Mark v. 37) to Peter, James, and John.

9. *Ranks higher than others*] Lit. 'is greater.' Or perhaps it may be rendered 'is greatest,' the ordinary form of the superlative, which occurs only in 2 Peter i. 4, being almost obsolete in the language of the N.T. (as it is quite obsolete in modern Greek) and the comparative being substituted for it.

10. *Turn*] From such ambitious rivalry and self-seeking.

11. *Is superior to others*] Lit. 'is greater.' See verse 1, n.

to others in the Kingdom of the Heavens. And whoever for  
my sake receives one young child such as this, receives me.  
<sup>1</sup> But whoever shall <sup>2</sup> occasion the fall of one of these little  
ones who believe in me, it would be better for him to have a  
<sup>3</sup> millstone hung round his neck and to be drowned in the  
depths of the sea.

“Alas for the world because of causes of fall-  
ing! They cannot but come, but alas for each  
man through whom they come! If your hand  
or your foot is causing you to fall into sin, cut  
it off and away with it. It is better for you to enter <sup>4</sup> into  
Life crippled in hand or foot than to remain in possession of  
two sound hands or feet but be thrown into the fire <sup>5</sup> of the  
Ages. And if your eye is causing you to fall into sin, tear it  
out and away with it; it is better for you to enter into Life  
with only one eye, than to remain in possession of two eyes  
but be thrown into the <sup>6</sup> Gehenna of fire.

<sup>7</sup> “Beware of ever despising one of these little  
ones, for I tell you that in Heaven <sup>8</sup> their angels  
<sup>9</sup> have continual access to my Father who is in  
Heaven. <sup>10</sup> What do you yourselves think? Sup-  
pose a man gets a hundred sheep and one of them strays  
away, will he not leave the ninety-nine on the hills and go  
and look for the one that is straying? And if he succeeds in  
finding it, in solemn truth I tell you that he rejoices over it  
more than he does over the ninety-nine that have not gone  
astray. Just so it is not the will <sup>11</sup> of your Father in Heaven  
that one of these little ones should be lost.

1. (vv. 6-9.) Cp. Mark ix. 42-50; Luke xvii. 1, 2.

2. *Occasion*] See xvii. 27, n., which applies also to the three verses following. The English words ‘offend’ and ‘offence’ are altogether misleading.

3. *Millstone*] Lit. ‘ass-millstone,’ i.e. a millstone which an ass turns.

4. *Into Life*] Or ‘into the Life.’ See xix. 16, n.

5. *Of the Ages*] Greek ‘aeonian.’ In the present Translation this word, which occurs here for the first time, is thus rendered in each of the seventy passages in which it occurs. Etymologically this adjective, like others similarly formed, does not signify ‘during,’ but ‘belonging to’ the aeons or ages, or age. Whether usage gives it a different sense is another question. That the word sometimes means ‘everlasting’ in the strongest sense of that word, cannot reasonably be doubted. Let the reader judge for himself in every case. (Where ‘of the Ages,’ as in Gal. i. 5, represents the article and noun in the Greek, and not the adjective, no note is added.) See xix. 16, n.

6. *Gehenna of fire*] See v. 22, n., the only other place where this expression occurs.

7. (vv. 10-14.) Cp. Luke xv. 3-7.

8. *Their angels*] Seems to mean the angels who have special charge of them.

9. *Have continual access to*] Lit. ‘continually behold the face of.’

10. v.L. inserts verse 11, ‘For the Son of Man came to save that which is lost.’  
*What do you think*] Cp. Luke xiii. 57.

11. *Of your Father*] Lit. ‘before your Father,’ a Hebraism. v.L. ‘of my Father.’

## MATTHEW XVIII.

How to treat  
a sinning  
Fellow  
Christian
15
16
17
18
19
20

“ If your brother <sup>1</sup> acts wrongly <sup>2</sup> towards you, go and point out his fault to him when only you and he are there. If he listens to you, you have gained your brother. But if he will not listen to you, go again, and ask one or two to go with you, that every word spoken may be attested by two or three witnesses. If he refuses to hear them, appeal to <sup>3</sup> the Church ; and if he refuses to hear even <sup>3</sup> the Church, <sup>4</sup> regard him just as you regard a Gentile or a tax-gatherer. I solemnly tell you that whatever you <sup>5</sup> as a Church bind on earth will in Heaven be held as bound, and whatever you loose on earth will in Heaven be held to be loosed. I also solemnly tell you that if two of you here on earth agree together concerning anything whatever that they shall ask, the boon will come to them from my Father who is in Heaven. For where there are two or three assembled in my name, there am I <sup>6</sup> in the midst of them.”

How often  
he is to be  
forgiven
21

<sup>7</sup> At this point Peter came to Him with the question,  
 “ Master, how often shall my brother act wrongly towards me and I forgive him ? seven times ? ”

“ I do not say seven times,” answered Jesus, “ but <sup>8</sup> seventy times seven times.

The Duty of  
mutual For-  
giveness
23
24
25

“ For this reason the Kingdom of the Heavens <sup>9</sup> may be compared to <sup>10</sup> a king who determined to have a settlement of accounts with his <sup>11</sup> servants. But as soon as he began the settlement, one was brought before him who owed <sup>12</sup> 10,000 talents, and was unable to pay. So his <sup>13</sup> master ordered that he and his

1. *Acts wrongly*] Lit. ‘ shall have sinned.’
2. *Towards you*] v.l. omits these words here, as they are omitted by all the best authorities in the parallel passage Luke xvii. 3.
3. *The Church*] Or ‘ the Assembly.’ Cp. verses 19, 20. The term is used here in a narrower sense than in xvi. 18, where our Lord uses it for the first time.
4. *Regard him &c.*] No longer as a Christian brother : you are at liberty to appeal to the Gentile law.
5. *As a Church*] Understood, but not expressed in the Greek.
6. *In the midst of them*] The central Figure.
7. (vv. 21-35.) Cp. Luke xvii. 3, 4.
8. *Seventy times seven times*] i.e. without limit, constantly, and always (Chrysostom). Some however prefer to render ‘ seventy-seven times,’ comparing this passage with Gen. iv. 24 (where the Greek in the LXX. is the same as here) in contrast with verse 15 of that same chapter.
9. *May be compared to*] See xiii. 24, n.
10. *A king*] Lit. ‘ a man, a king.’
11. *Servants*] Or ‘ officials.’ Lit. ‘ slaves.’ Cp. the use of the term ‘ servants (in Exod. viii. 3, &c.) for the nobles of Pharaoh’s court.
12. *10,000 talents*] A gold talent was worth £6,000 ; a silver talent £400.
13. *Master*] Or ‘ owner.’ So in verses 27, 31, 32, 34.



wife and children and everything that he had should be sold, and payment be made. The servant therefore falling down, prostrated himself at his feet and entreated him. 26

“ ‘Only give me time,’ he said, ‘and I will pay you the whole.’

“ Whereupon his master, touched with compassion, set him free and forgave him the <sup>1</sup>debt. But no sooner had that servant gone out, than he met with one of his fellow servants who owed him 100 <sup>2</sup>shillings ; and seizing him by the throat and nearly strangling him he exclaimed, 27 28

“ ‘Pay me all you owe.’

“ His fellow servant therefore fell at his feet and entreated him, 29

“ ‘Only give me time,’ he said, ‘and I will pay you.’

“ He would not, however, but went and threw him into prison until he should pay what was due. His fellow servants, therefore, seeing what had happened, were exceedingly angry ; and they came and told their master without reserve all that had happened. At once his master called him and said, 30 31 32

“ ‘Wicked servant, I forgave you all that debt, because you entreated me : ought not you also to have had pity on your fellow servant, just as I had pity on you ?’ 33

“ So his master, greatly incensed, handed him over to the <sup>3</sup>jailers until he should pay all he owed him. 34

“ In the same way <sup>4</sup>my Heavenly Father will deal with you, if you do not all of you forgive one another from your hearts.” 35

5 When Jesus had finished these discourses, 1 19  
Jesus  
crosses the  
Jordan
He removed from Galilee and came into that <sup>6</sup>part of Judaea which lay beyond the Jordan.

And a vast multitude followed him, and He cured them there. 2

1. *Debt*] Lit. ‘loan.’ Cp. the Parable of the Pounds in Luke xix.

2. *Shillings*] This is McClellan’s rendering, and it is perhaps the best. The coin referred to, the Roman denarius, was a silver one worth a little more than our sixpence. ‘Penny’ is by no means an equivalent term.

3. *Jailers*] Or ‘torturers.’

4. *My*] Not ‘your,’ in this connexion. “The unforgiving servant has ceased to be a true child of God” (Chrysostom).

5. (vv. 1-2.) Cp. Mark x. 1 ; Luke xvii. 11.

6. *Part of Judaea &c.*] ‘Judaea beyond the Jordan’ is mentioned by Josephus also, though ‘Judaea’ in the N.T. seems generally to be bounded by the Jordan on the east, as in iv. 25.

A Question  
about  
Divorce

<sup>1</sup> Then came <sup>2</sup> some of the Pharisees to Him to 3  
put Him to the proof by the question,

"Has a man a right to divorce his wife  
<sup>3</sup> whenever he chooses?"

"Have you not read," He replied, "that He who made 4  
them 'MADE THEM' from the beginning 'MALE AND FEMALE  
(Gen. i. 27), AND SAID, FOR THIS REASON A MAN SHALL LEAVE 5  
HIS FATHER AND MOTHER AND <sup>4</sup>BE UNITED TO HIS WIFE, AND  
THE TWO SHALL BE <sup>5</sup>ONE' (Gen. ii. 24)? Thus they are no 6  
longer two, but <sup>5</sup>'one'! What therefore God has joined  
together, let not man separate."

"Why then," said they, "did Moses command the husband 7  
to give her 'a written notice of divorce,' and so put her  
away (Deut. xxiv. 1)?"

"Moses," He replied, "<sup>6</sup>in consideration of the <sup>7</sup>hardness 8  
of your nature permitted you to put away your wives, but  
it has not been so from the beginning. And I tell you that 9  
whoever divorces his wife for any reason except her unfaith-  
fulness, and marries another woman, <sup>8</sup>commits adultery."

"If this is the case with a man in relation to his wife," 10  
said the disciples to Him, "it is better not to marry."

"It is not every man," He replied, "who can receive this 11  
teaching, but <sup>9</sup>only those on whom the grace has been  
bestowed. There are men who from their birth have been 12  
disabled from marriage, others who have been so disabled  
by men, and others who have disabled themselves for the  
sake of the Kingdom of the Heavens. He who is able to  
receive this, let him receive it."

Little Chil-  
dren wel-  
comed and  
blessed

<sup>10</sup> Then young children were brought to Him 13  
for Him to put His hands on them and pray;  
but the disciples interfered. Jesus however said, 14

1. (vv. 3-12.) Cp. Mark x. 2-12.

2. *Some of the Pharisees*] v.l. 'the Pharisees.'

3. *Whenever &c.*] Or 'on any and every ground.'

4. *Be united*] The same verb occurs in Luke x. 11; xv. 15; Acts viii. 29;  
xvii. 34.

5. *One*] Lit. 'one flesh.'

6. *In consideration of*] Lit. '(looking) to.'

7. *Hardness*] Or 'cruelty.' "He permitted divorce in order to prevent  
murder" (Jerome), or because however stringently he might have forbidden it the  
wickedness of human nature was such that the prohibition would have been  
disregarded.—Ed.

8. *Commits adultery*] v.l. reads (as in Matt. v. 32) 'causes her to com-  
mit adultery'; and some authorities add, 'and he who has married her  
when so put away' (or perhaps 'has married a divorced woman') 'commits  
adultery.'

9. *Only*] Cp. Luke xvii. 10, n.

10. (vv. 13-15.) Cp. Mark x. 13-16; Luke xviii. 15-17.

"Let the little children come to me, and do not hinder them; for it is to those who are childlike that the Kingdom of the Heavens belongs."

So He laid His hands upon them and went away. 15

"Teacher," said one man, coming up to Him, 16  
The wealthy "what that is good shall I do in order to win the  
Ruler Life<sup>2</sup> of the Ages?"

"Why do you ask me," He replied, "about what is 17  
good? There is only One who is truly good. But if you  
desire to enter into Life, keep the Commandments."

"Which Commandments?" he asked. 18

Jesus answered,

"Thou shalt not kill;" "Thou shalt not commit  
adultery;" "Thou shalt not steal;" "Thou shalt not  
lie in giving evidence;" "Honour thy father and thy 19  
mother" (Exod. xx. 12-16; Deut. v. 16-20); and 'Thou  
shalt love thy fellow man as much as thyself'" (Lev.  
xix. 18).

"All of these," said the young man, "I have<sup>5</sup> carefully 20  
kept. What do I still lack?"

"If you desire to be perfect," replied Jesus, "go and sell 21  
all that you have, and give to the poor, and you shall have  
wealth in Heaven; and come, follow me."

On hearing those words the young man went away much 22  
cast down; for he had much property.

So Jesus said to His disciples, 23

Wealth has "I solemnly tell you that it is with difficulty  
serious Dis- that a rich man will enter the Kingdom of the  
advantages Heavens. Yes, I tell you, it is easier for a<sup>6</sup> camel to go 24

1. (vv. 16-30.) Cp. Mark x. 17-31; Luke xviii. 18-30. Teacher] v.l. 'Good Teacher.'

2. Of the Ages] Greek 'aeonian.' See xvii. 8, n. The compound expression 'Life of the Ages' (or 'Aeonian Life') seems to have been regarded by the sacred writers as a sort of proper name, and therefore to have been commonly used without an article preceding. (See *Theological Monthly*, April 1889, p. 275.) Yet where this same life is spoken of without the adjective appended, the article is generally used in the Greek 'the Life'; as in vii. 14; xviii. 8, 9, and in the Greek of the next verse in this chapter.

3. Why do you ask &c.] v.l., as in Mark x. 18, Luke xviii. 19, 'Why do you call me good? None is good but One, namely God.'

4. Which] The assertion that this is literally 'of what kind' is inexact. The word here rendered 'which,' does bear the meaning of 'of what kind' in Classical Greek and in a few passages in the N.T. (as John xii. 33; 1 Cor. xv. 35; 1 Pet. i. 11), but not in the majority of cases. In Hellenistic Greek the sense of our 'what' in agreement with a noun which is the name of a thing (not of a person) is most commonly—and in the LXX. exclusively, if Trommius Concordance may be trusted—expressed by this word.

5. Carefully kept] Lit. 'guarded.' A stronger word than that in verse 17.

6. Camel] A similar hyperbole occurs in xxiii. 24.

through the eye of a needle than for a rich man to enter the Kingdom of God."

These words utterly amazed the disciples, and they asked, 25  
 "Who then can be saved?"

Jesus looked at them and said, 26

"With men this is impossible, but with God everything is possible."

Then Peter said to Jesus, 27

Self-sacrifice  
for Christ  
enriches  
"See, *we* have forsaken everything and followed you; what then will be *our* reward?"

"I solemnly tell you," replied Jesus, "that <sup>1</sup>in the New 28  
 Creation, when the Son of Man has taken His seat on <sup>2</sup>His  
 glorious throne, all of you who have followed me shall also  
 sit on twelve thrones and judge the twelve tribes of Israel.  
 And whoever has forsaken houses, or brothers or sisters, 29  
 or father <sup>3</sup>or mother, or children or lands, for my sake,  
 shall receive <sup>4</sup>many times as much and shall have as his  
 inheritance the Life <sup>5</sup>of the Ages.

"But many who are now first will be last, and many who 30  
 are now last will be first.

"For the Kingdom of the Heavens is like <sup>6</sup>an 1 20  
 'The  
 Vineyard  
 Labourers' employer who went out early in the morning to  
 hire men to work in his vineyard, and having 2  
 made an agreement with them for a shilling a day, sent  
 them into his vineyard. About nine o'clock he went out and 3  
 saw others loitering in the market-place. To these also he 4  
 said,

"You also, go into the vineyard, and whatever is right  
 I will give you."

"So they went. Again about twelve, and about three 5  
 o'clock, he went out and did the same. And going out about 6  
 five o'clock he found others loitering, and he asked them,

"Why <sup>7</sup>have you been standing here all day long, doing  
 nothing?"

1. *In the New Creation*] Or 'in the again-birth,' Greek *palin-genesia*, in which there will be a new Genesis either of this earth and all that is in it, or of the individual man, as in Tit. iii. 5. (The word occurs only in these two passages.) Some are of opinion that the latter is the meaning in this place also, and that the phrase should be taken with 'followed me.'

2. *His glorious throne*] Cp. xxv. 31.

3. *Or mother*] v.l. adds 'or wife.'

4. *Many times*] v.l. 'a hundred times.'

5. *Of the Ages*] Greek 'aeonian.' See xviii. 8, n.

6. *An employer*] Lit. 'a man, a master of a house.' See xiii. 45, n.

7. *Have you been standing*] On this English perfect see *Theological Monthly*, July 1890, pp. 39, 40; and *Aorist*, pp. 10, 11.

“ ‘Because <sup>1</sup> no one has hired us,’ they replied. 7

“ ‘You also, go into the vineyard,’ he said.

“ ‘When evening came, the master said to his steward, 8

“ ‘Call the men and pay them their wages. Begin with the last set and finish with the first.’

“ ‘When those came who had begun at five o’clock,’ they 9  
received a shilling apiece ; and when the first came, they 10  
expected to get more, but they also each got <sup>2</sup> the shilling.  
So when they had received it, they grumbled against the 11  
employer, saying,

“ ‘These who came last <sup>3</sup> have done <sup>4</sup> only one hour’s work, 12  
and <sup>5</sup> you have put them on a level with us who have worked  
the whole day and have borne the scorching heat.’

“ ‘My friend,’ he answered to one of them, ‘I am doing 13  
you no injustice. <sup>6</sup> Did you not agree with me for a shilling ?  
Take your money and go. I choose to give this last comer 14  
just as much as I give you. Have I not a right to do what 15  
I choose with my own property ? Or are you envious be-  
cause I am <sup>7</sup> generous ?’

“ ‘So the last shall be first, and the first last.’”<sup>8</sup> 16

<sup>9</sup> Jesus was now going up to Jerusalem, and 17  
Jesus pre- He took the twelve disciples aside by themselves,  
dicts His Death and Resurrection and on the way He said to them,

“ ‘We are going up to Jerusalem, and there the 18  
Son of Man will be betrayed to the High Priests and Scribes.  
They will condemn Him to death, and hand Him over to the 19  
Gentiles to be made sport of and scourged and crucified ;  
and on the third day He <sup>10</sup> will be raised to life.”

<sup>11</sup> Then the mother of the sons of Zabdi came 20  
A Request for worldly Honour to Him with her sons, and knelt before Him to  
make a request of Him.

1. *No one has hired us*] The whole parable turns on this fact. God’s call comes to different individuals at different times. All will share in an equal blessedness who respond to it with equal readiness, when it comes.—ED.

2. *The shilling*] v.L. ‘a shilling.’

3. *Have done . . . work*] The verb bears the same meaning in Ruth ii. 19, LXX.

4. *Only*] In the English language the numeral needs to be thus emphasized. Cp. xviii. 9 ; xix. 11.

5. *You have*] Or ‘have you ?’

6. *Did you not agree with me*] v.L. ‘did not I agree with you ?’

7. *Generous*] The principle seems to be the same as that which leads a kind-hearted person to buy an article from a beggar or street-arab at twice its known value.—ED.

8. v.L. adds ‘For many are called, yet few are chosen.’

9. (vv. 17-19.) Cp. Mark x. 32-34 ; Luke xviii. 31-34.

10. *Will be raised*] Or ‘will rise.’ Or—as the same verb is rendered in i. 24 and elsewhere—‘will awake.’ Cp. ‘be united,’ xix. 5, where also the verb, although passive in form, does not of necessity imply a separate agent.

11. (vv. 20-28.) Cp. Mark x. 35-45.

"What is it you desire?" He asked.

21

"Command," she replied, "that these my two sons may sit one at your right hand and one at your left in <sup>1</sup>your Kingdom."

"None of you know what you are asking for," said Jesus; <sup>22</sup> "can you drink <sup>2</sup>out of the cup <sup>2</sup>from which I am about to drink?"

"We can," they replied.

"You shall drink out of my cup," He said, "but a seat <sup>23</sup> at my right hand or at my left it is not for me to allot, but it belongs to those for whom it has been <sup>3</sup>prepared by my Father."

The <sup>4</sup>other ten heard of this, and their indignation was <sup>24</sup> aroused <sup>5</sup>against the two brothers. But Jesus <sup>25</sup> called them to Him, and said,

"You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. Not so <sup>6</sup>shall it be among you; but whoever <sup>26</sup> desires to be great among you shall be your servant, and <sup>27</sup> whoever desires to be first among you shall be your bond-servant; just as the Son of Man came not to be served but <sup>28</sup> to serve, and to give His life as the <sup>7</sup>redemption-price <sup>8</sup>for many."

<sup>9</sup>As they were leaving Jericho, an immense <sup>29</sup> crowd following Him, two blind men sitting by <sup>30</sup> the roadside heard that it was Jesus who was passing by, and cried aloud,

"Sir, Son of David, pity us."

The people angrily tried to silence them, but they cried <sup>31</sup> all the louder.

"O Sir, Son of David, pity us," they said.

So Jesus stood still and called to them.

32

"What shall I do for you?" He asked.

"Sir, let our eyes be opened," they replied.

33

1. *Your Kingdom*] Which she doubtless conceived of as an earthly one.

2. *Out of, from*] Words not in the Greek, but required by our modern English idiom.

3. *Prepared*] Or 'destined.' See Hatch, *Essays in Biblical Greek*, pp. 51-55.

4. *Other ten*] Lit. simply 'ten.'

5. *Against*] Lit. 'concerning.'

6. *Shall it be*] v.l. 'is it.'

7. *Redemption-price*] For those who have been made prisoners and are now in slavery.

8. *For*] Or 'instead of.'

9. (vv. 29-34.) Cp. Mark x. 46-52; Luke xviii. 35-43.



Moved with compassion, Jesus touched their eyes, and 34  
immediately they regained their sight and followed Him.

<sup>1</sup>When they were come near Jerusalem and 1 2  
An Ass and its Colt are borrowed had arrived at Bethphagé and the Mount of Olives, Jesus sent two of the disciples on in front, saying to them, 2

“Go to the village you see facing you, and as you enter it you will find a she-ass tied up and a foal with her. Untie her and <sup>2</sup>bring them to me. And if any one says anything to you, 3 say, ‘<sup>3</sup>The Master needs them,’ and he will at once send them.”

This <sup>4</sup>took place in order that the Prophet’s prediction 4 might be fulfilled :

“TELL THE <sup>5</sup>DAUGHTER OF ZION, 5

‘SEE, THY KING IS COMING <sup>6</sup>TO THEE,

GENTLE, <sup>7</sup>AND YET MOUNTED ON AN ASS,

EVEN ON A COLT THE <sup>8</sup>FOAL OF A BEAST OF BURDEN’”

(Isa. lxii. 11 ; Zech. ix. 9).

So the disciples went and did as Jesus had 6  
Jesus rides into Jerusalem instructed them : they brought the she-ass and 7 the foal, and threw their outer garments on them. So He sat on them ; and most of the crowd kept 8 spreading their garments along the road, while others <sup>9</sup>cut branches from the trees and <sup>9</sup>carpeted the road with them, and the multitudes—some of the people preceding 9 Him and some following—sang aloud,

“<sup>10</sup>GOD SAVE THE SON OF DAVID !

BLESSINGS ON HIM WHO COMES IN THE LORD’S NAME !

GOD IN THE HIGHEST HEAVENS SAVE HIM !”

(Ps. cxviii. 25, 26).

1. (vv. 1–11.) Cp. Mark xi. 1–11 ; Luke xix. 29–44 ; John xii. 12–19.

2. *Bring them to me*] The ‘to,’ not expressed in the usual form, conveys the idea of utility or convenience, like the word ‘for’ in our familiar mode of expression, ‘Fetch it for me.’ Cp. xvii. 17.

3. *The Master*] Or perhaps, ‘The Lord,’ i.e. God. So Alford, but Olshausen, Stier, and others understand the expression as referring to Jesus.

4. *Took place*] See i. 22, n., and *Theological Monthly*, Sept. 1890, p. 169, n.

5. *Daughter of Zion*] A Hebrew idiom for ‘inhabitant of Zion.’—ED.

6. *To thee*] The ‘to’ as in verse 2 ; ‘for thy benefit,’ ‘to be a king for thee.’

7. *And yet*] Such is often the force of the simple ‘and’ both in Hebrew and in Hellenistic Greek.

8. *Foal*] Lit. ‘son.’

9. *Cut, carpeted*] The tense (imperfect) of the Greek implies that they kept on doing this as the long procession gradually wound onwards to Jerusalem.

10. *God save*] ‘God’ is not expressed here in the Greek. Cp. xvi. 22. The word ‘Hosanna’ is apparently the Greek form of the Hebrew words that finish the first clause of Ps. cxviii. 25, which may be literally rendered “Ah, I pray, O Lord ; save, I pray.” The full meaning seems to be, “Grant help and victory, we pray, to the Son of David !” See the R.V. of Ps. iii. 8 ; ix. 14 ; xx. 5, and the marginal renderings.

When He thus entered Jerusalem, the whole city was 10  
thrown into commotion, every one inquiring,

"Who is this?"

"This is Jesus, the Prophet, from Nazareth in Galilee," 11  
replied the crowds.

<sup>1</sup> Entering <sup>2</sup> the Temple, Jesus drove out all 12  
**The Dealers** who were buying and selling there, and over-  
**driven from** turned the money-changers' tables and the seats  
**the Temple** of the pigeon-dealers.  
**Courts**

"It is written," He said, "'MY HOUSE SHALL BE CALLED 13  
<sup>3</sup> THE HOUSE OF PRAYER' (Isa. lvi. 7), but you are making it  
A ROBBERS' CAVE" (Jer. vii. 11).

And <sup>4</sup> the blind and the lame came to Him in the Temple, 14  
and He cured them.

But when the High Priests and the Scribes saw the 15  
wonderful things that He had done and the children who  
were crying aloud in the Temple, "GOD SAVE THE SON OF  
DAVID," they were filled with indignation.

"Do you hear," they asked Him, "what these children 16  
are saying?"

"Yes," He replied; "have you never read, 'OUT OF THE  
MOUTHS OF INFANTS AND OF BABES AT THE BREAST THOU HAST  
BROUGHT FORTH THE PRAISE WHICH IS DUE' (Ps. viii. 2)?"

So He left them and went out of the city to Bethany and 17  
passed the night there.

<sup>5</sup> Early in the morning <sup>6</sup> as He was on His 18  
**An unfruit-** way to return to the city He was hungry, and 19  
**ful Fig Tree** seeing <sup>7</sup> a fig-tree on the road-side He went up  
**cursed** to it, but found nothing on it but leaves.

1. (vv. 12-17.) Cp. Mark xi. 15-19; Luke xix. 45-48; xxi. 37, 38.

2. *The Temple*] v.l. reads 'God's Temple.' Note that 'Temple' here does not mean the Sanctuary (see xxiii. 16, n.), but the outer enclosure, with its porticos, balconies and courts. Into the Sanctuary itself not even Jesus entered.

3. *The House of Prayer*] It seems better to regard this (as coming after 'shall be called') as a compound proper name, 'Beth-tephillah,' as in the Hebrew of Isa. lvi. 7. In such compound names the English idiom requires the definite article, although there is none in the Hebrew, or where occasionally (as in Judges xv. 17; Mic. iv. 8) the LXX. translates the word as Matthew translates it here. Thus we should say 'The Hill of the Jawbone' (Ramath-lehi), 'The House of Bread' (Beth-lehem), 'The Son of (my) Right Hand' (Ben-jamin), 'The Village of Fountains' (Hatsar-enan), 'The Tower of the Flock' (Migdol-eder), 'The Kid's Fountain' (Ain-gedi), and so on.

4. *The blind and the lame*] Lit. 'blind and lame,' but the English idiom requires the insertion of the article.

5. (vv. 18-19.) Cp. Mark xi. 12-14.

6. *As He was on His way to return*] More lit. 'having gone to return.' The same verb in Luke v. 3, 4 signifies 'to put out to sea again.' v.l. simply 'returning.'

7. *A fig-tree*] Probably a single and solitary tree; but see vi. 27, n.

## MATTHEW XXI.

“On you,” He said, “no fruit shall ever again grow.”

And immediately the fig-tree withered away.

<sup>1</sup> When the disciples saw it they exclaimed in astonishment, 20

“How instantaneously the fig-tree has withered away!”

“I solemnly tell you,” said Jesus, “that if you have an 21  
unwavering faith, you shall not only perform such a miracle  
as this of the fig-tree, but that even if you say to this  
mountain, ‘Be thou lifted up and hurled into the sea,’ it  
shall be done; and everything, whatever it be, that you ask 22  
for in your prayers, if you have faith, you shall obtain.”

<sup>2</sup> He entered the Temple; and while He was 23  
The Leaders of the People silenced teaching, the High Priests and the Elders of  
the people came to Him and asked Him,

“By <sup>3</sup> what authority are you doing <sup>4</sup> these  
things? and who gave you this authority?”

“And I also have a question to ask *you*,” replied Jesus, 24  
“and if you answer me, I in turn will tell you by what  
authority I do these things. John’s Baptism, whence was 25  
it?—had it a heavenly or a human origin?”

So they debated the matter among themselves.

“If we say ‘a heavenly origin,’” they argued, “he will  
say, ‘Why then did you not believe him?’ and if we say 26  
‘a human origin’ we have the people to fear, for they all  
hold John to have been a Prophet.”

So they answered Jesus,

“We do not know.” 27

“<sup>5</sup> Nor do I tell you,” He replied, “by what authority  
I do these things.”

Disobedience, “But give me your judgement. There was a 28  
apparent man who had two <sup>6</sup> sons. He came to the elder  
and real of them, and said,

“‘My <sup>7</sup> son, go and work in the vineyard to-day.’

“‘I will not,’ he replied. 29

1. (vv. 20-22.) Cp. Mark xi. 20-25.

2. (vv. 23-27.) Cp. Mark xi. 27-33; Luke xx. 1-8.

3. *What*] Or ‘what kind of.’ Cp. John x. 32.

4. *These things*] A vague expression. Cp. verse 37, n. They will not recognize the ‘things’ as miracles or signs.

5. It is noteworthy that our Lord did not really leave their question unanswered. His own question about the Baptist was in reality a reply to theirs. John, whom in their secret hearts they knew to have been a true prophet, had borne eloquent testimony to Him as Redeemer and Judge.—ED.

6. *Sons*] Lit. ‘children.’

7. *Son*] Lit. ‘child.’

"But afterwards he was sorry, and went. He came to the 30  
second and spoke in the same manner. His answer was,

" 'I will go, Sir.'

"But he did not go. Which of the two did as his father 31  
desired?"

" 'The first,' they said.

"I solemnly tell you," replied Jesus, "that the tax-  
gatherers and the notorious sinners are entering the Kingdom  
of God<sup>2</sup> in front of you. For John came to you observing all 32  
sorts of ritual, and you put no faith in him: the tax-gatherers  
and the notorious sinners did put faith in him, and you,  
though you saw this example set you, were not even  
afterwards sorry so as to believe him.

"<sup>3</sup>Listen to another parable. There was a 33  
'The Vine-  
dressers' householder who planted a vineyard, made a  
fence round it, dug a wine-tank in it, and built  
a strong lodge; then let the place to vine-dressers, and  
went abroad. When vintage-time approached, he sent his 34  
<sup>4</sup>servants to the vine-dressers to receive his share of the  
<sup>5</sup>grapes; but the vine-dressers seized the servants, and one 35  
they cruelly beat, one they killed, one they pelted with  
stones. Again he sent another party of servants more 36  
numerous than the first; and these they treated in the  
same manner. Later still he sent to them <sup>6</sup>his son, 37  
<sup>7</sup>saying,

" 'They will respect my son.'

"But the vine-dressers, when they saw the son, said to one 38  
another,

" 'Here is the heir: come, let us kill him and get his  
inheritance.'

"So they seized him, dragged him out of the vineyard, and 39  
killed him. When then the owner of the vineyard comes, 40  
what will he do to those vine-dressers?"

"He will put the wretches to a wretched death," was the 41

1. *The first*] v.l. 'the latter,' inverting also the order of the two parts of the Parable. The sense remains the same. Others read 'the latter,' without inverting the order of the two parts of the Parable, explaining it to mean 'he who afterwards (repented and went).' But this seems an impossible translation.

2. *In front of you*] They walk first, taking precedence of you.

3. (vv. 33-46.) Cp. Mark xii. 1-12; Luke xx. 9-19.

4. *Servants*] Or 'slaves;' and so in verses 35, 36.

5. *Grapes*] Or perhaps the price obtained by the sale of them (Meyer). The rent appears to have been a share of the produce ('his grapes') whether paid in kind or in money.

6. *His son*] Here therefore we have the real answer to the question in verse 23.

7. *Saying*] To those about him.

reply, "and will entrust the vineyard to other vine-dressers who will render the produce to him at the vintage season."

"Have you never read in the Scriptures," said Jesus,

42

"THE STONE WHICH THE BUILDERS REJECTED

HAS BEEN MADE THE CORNERSTONE :

THIS CORNERSTONE <sup>1</sup> CAME FROM THE LORD,

AND IS WONDERFUL IN OUR EYES' (Ps. cxviii. 22, 23)?

"That, I tell you, is the reason why the Kingdom of God will be taken away from you, and given to a nation <sup>2</sup> that will exhibit the power <sup>3</sup> of it. He who <sup>4</sup> falls on this stone will be severely hurt ; but he on whom it falls will be utterly crushed."

43

44

After listening to His parables the High Priests and the Pharisees perceived that He was speaking about them ; but though they were eager to lay hands upon Him, they were afraid of the people, for by them He was regarded as a Prophet.

45

46

<sup>5</sup> Again Jesus spoke to them in figurative <sup>1</sup> 2  
'The Wedding Feast' language.

"The Kingdom of the Heavens," He said, <sup>2</sup>  
"<sup>6</sup> may be compared to <sup>7</sup> a king who celebrated the marriage of his son, and sent his <sup>8</sup> servants to call the invited guests to the wedding, but they were unwilling to come. <sup>3</sup>

"Again he sent other servants with a message to those who were invited. <sup>4</sup>

"My <sup>9</sup> breakfast is now ready," he said, 'my bullocks

1. *Came from the Lord*] More freely 'is the Lord's workmanship.' Or perhaps the meaning of the clause is, 'this (preference for the rejected stone) is the Lord's act.' The latter explanation assumes a Hebraism, thus. The word 'this' is feminine both in the Greek here and in the Hebrew original which our Lord was quoting from, Ps. cxviii. 22, 23. But 'cornerstone' in both these languages is feminine, and therefore the demonstrative may refer to that noun. In Hebrew, however, where no noun is distinctly referred to and in English the word 'thing' is or may be supplied, as in, "At this (thing) also my heart trembleth" (Job xxxvii. 1), the Hebrew feminine is regularly used. In Latin or Classical Greek the neuter would be employed, but in Hebrew there is no neuter gender. The LXX. generally has the neuter in such cases; but there are a few exceptions, sufficient to demonstrate the possibility of the Hebrew idiom being borrowed into Hellenistic Greek, and the possibility also of its existence in the passage now before us. Yet the other seems the preferable rendering.

2. *That will exhibit the power*] Lit. 'producing the fruits.'

3. *Of it*] I.E., 'of the Kingdom.'

4. *Falls*] v.L. omits this verse. It is possible to 'stumble' without actually falling. See xxvi. 31; Rom. xi. 11.

5. *Again Jesus*] Lit. 'and Jesus answered.' See xi. 25, n.

6. *May be compared to*] See xiii. 24, n.

7. *A king*] Lit. 'a man a king.'

8. *Servants*] Or 'slaves,' five times in this Parable.

9. *Breakfast*] The morning meal, whether early or late, as among ourselves. This noun occurs also in Luke xi. 38; xiv. 12, 15; and the cognate verb in Luke xi. 37; John xxi. 12, 15. But some take it here, in a wider sense, for any meal.

## MATTHEW XXII.

and fat cattle are killed, and every preparation is made :  
come to the wedding.'

"They however gave no heed, but went, one to his home 5  
in the country, another to his business ; and the rest seized 6  
the king's servants, maltreated them, and murdered them.  
So the king's anger was stirred, and he sent his troops and 7  
destroyed those murderers and burnt their city. Then he 8  
said to his servants,

"The wedding banquet is ready, but those who were  
invited were unworthy of it. Go out therefore to the cross- 9  
roads, and everybody you meet invite to the wedding.'

"So they went out into the roads and gathered together all 10  
they <sup>1</sup> could find, both bad and good, and the <sup>2</sup> banqueting-  
hall was filled with guests.

"Now the king came in to see the guests ; 11  
A presum-  
ptuous Guest and among them he discovered one who was not  
wearing a wedding-robe.

"My friend,' he said, 'how is it that you came in here 12  
without a wedding robe?'

"The man <sup>3</sup> stood speechless. Then the king said to the 13  
servants,

"Bind him hand and foot and fling him into the darkness  
outside : there will be the weeping aloud and the gnashing  
of teeth.'

"For there are many called, but few chosen." 14

A Question  
about  
Tribute 4 Then the Pharisees went and consulted 15  
together how they might entrap Him in His  
conversation. So they sent to him their dis- 16  
ciples together with the Herodians ; <sup>5</sup> who said,

"Teacher, we know that you are truthful and that you  
faithfully teach God's truth ; and that no fear of man  
misleads you, for you <sup>6</sup> are not biased by men's wealth or  
rank. Give us your judgement therefore : is it allowable 17  
for us to pay a poll-tax to Caesar, or not?"

Perceiving their wickedness, Jesus replied, 18

1. *Could find*] Lit. 'found,' a Hebraism. So in Esther ix. 2, "no man could withstand" is lit. "no man withstood."

2. *Banqueting-hall*] Lit. 'bridal-chamber.' V.L. 'wedding.'

3. *Stood speechless*] Lit. 'was gagged' or 'muzzled.' The same verb is employed in verse 34.

4. (vv. 15-22.) Cp. Mark xii. 13-17 ; Luke xx. 20-26.

5. *Who said*] Or 'to say : ' lit. 'saying.' V.L. reads 'saying' in the nominative, referring to 'they.' The sense then is 'saying' (by the mouth of these messengers).

6. *Are not biased &c.*] Lit. 'do not look at men's faces (or 'outward appearance'). Cp. Luke xx. 21, n.

## MATTHEW XXII.

"Why are you hypocrites trying to ensnare me? Show 19  
me the tribute coin."

And they brought Him a shilling.

"Whose likeness and inscription," He asked, "is this?" 20

"Caesar's," they replied. 21

"Pay therefore," He rejoined, "what is Caesar's to  
Caesar; and what is God's to God."

They heard this, and were astonished; then left Him, and 22  
went their way.

On the same day a party of Sadducees came 23  
to Him, contending that there is no resurrection.  
'A Woman who had had seven Husbands' And they put this case to Him.

"Teacher," they said, "Moses enjoined, 'IF A 24  
MAN DIE CHILDLESS, HIS BROTHER SHALL MARRY HIS WIDOW,  
AND RAISE UP A FAMILY FOR HIM' (Deut. xxv. 5). Now we had 25  
among us seven brothers. The eldest of them married, but  
died childless, leaving his wife to his brother. So also did the 26  
second and the third, down to the seventh, till the woman 27  
also died, after surviving them all. At the Resurrection, 28  
therefore, whose wife of the seven will she be? for they all  
married her."

The reply of Jesus was, 29

"You are in error, through ignorance of the Scriptures and  
of the power of God. For in the Resurrection, men neither 30  
marry nor are women given in marriage, but they are like  
angels in Heaven. But as to the Resurrection of the dead, 31  
have you never read what God says to you, 'I AM THE GOD 32  
OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB'  
(Exod. iii. 6)? He is not the God of dead, but of living men."

All the crowd heard this, and were filled with amazement 33  
at His teaching.

Now the Pharisees came up when they heard 34  
Love, the supreme Law that He had silenced the Sadducees, and one 35  
of them, an expounder of the Law, asked Him  
as a test question,

"Teacher, which is the greatest Commandment in the 36  
Law?"

1. (vv. 23-33.) Cp. Mark xii. 18-27; Luke xx. 27-39.

2. *Angels*] v.l. 'God's angels.'

3. (vv. 34-40.) Cp. Mark xii. 28-34.

4. *Had silenced*] See verse 12, n.

5. *Which*] Not 'of what kind.' Cp. xix. 18, n.

6. *Greatest*] Lit. 'great,' a Hebraism. Adjectives in Hebrew have neither the comparative nor the superlative degree, but only the positive. See also xviii. 1, n.



“‘THOU SHALT LOVE THE LORD THY GOD,’” He answered, 37  
 “‘WITH THY WHOLE HEART, THY WHOLE SOUL, THY WHOLE  
 MIND’ (Deut. vi. 5). This is the greatest and foremost 38  
 Commandment. And the second is similar to it: ‘THOU 39  
 SHALT LOVE THY FELLOW MAN <sup>2</sup>AS MUCH AS THYSELF’ (Lev.  
 xix. 18). The whole of the Law and the Prophets is summed 40  
 up in these two Commandments.”

‘David’s Son’ <sup>3</sup>While the Pharisees were still assembled 41  
 and ‘David’s Lord’ there, Jesus put a question to them.

“What think you about the Christ,” He said, 42  
 “whose son is He?”

“David’s,” they replied.

“How then,” He asked, “does David, <sup>4</sup>taught by the 43  
 Spirit, call Him Lord, when he says,

“‘THE LORD SAID TO MY LORD, 44  
 SIT AT MY RIGHT HAND  
 UNTIL I HAVE PUT THY FOES BENEATH THY FEET’  
 (Ps. cx. i)?

“If therefore David calls Him Lord, how can He be his 45  
 son?” No one could say a word in reply, nor from that day 46  
 did any one venture again to put a question to Him.

<sup>5</sup> Then Jesus addressed the crowds and His 1 **23**  
 Scribes and Pharisees disciples.  
 denounced

“The Scribes,” He said, “and the Pharisees 2  
<sup>6</sup>sit in the chair of Moses. Therefore do and observe every- 3  
 thing that they command you; but do not imitate their lives,  
 for though they tell others what to do, they do not do it  
 themselves. <sup>7</sup>Heavy <sup>8</sup>and cumbrous burdens they bind 4  
 together and load men’s shoulders with them, while as for  
 themselves, not with one finger do they choose to lift them.  
 And everything they do they do with a view to being 5  
 observed by men; for they widen their <sup>9</sup>phylacteries and  
 make the tassels large, and love the best seats at a dinner 6

1. *With*] Lit. ‘in,’ three times repeated.

2. *As much as thyself*] This of course implies that there is a legitimate love of  
 ‘self.’ ‘Selfishness’ is sinful not because it includes care for one’s own welfare,  
 but because it excludes (or subordinates to this) care for the welfare of others.  
 There is sin rather than virtue in mere self-neglect!—ED.

3. (vv. 41-46.) Cp. Mark xii. 35-37; Luke xx. 41-44.

4. *Taught by*] Lit. ‘in.’

5. (vv. 1-39.) Cp. Luke xiii. 34, 35.

6. *Sit*] Or ‘have seated themselves.’ See *Aorist*, top of p. 21. Cp. Luke i. 47;  
 Phil. iv. 10; Rev. xvii. 7.

7. Cp. Luke xi. 46.

8. *And cumbrous*] v.l. omits these words.

9. *Phylacteries*] Two small leather cases, worn by very religious Jews on the  
 left arm and the forehead, and containing passages of Scripture.

party or in the synagogues, and like to be bowed to in places of public resort, and to be addressed by men as 'Rabbi.'

Brotherhood among Christians "As for you, do not accept the title of 8  
'Rabbi,' for one alone is your Teacher, and 9  
you are all brothers. And call no one on 9  
earth your Father, for One alone is your Father—the 10  
Heavenly Father. And do not accept the name of 'leader,' 10  
for your Leader is one alone—the Christ. He who is 11  
the greatest among you shall be your servant; and one 12  
who exalts himself shall be abased, while one who abases 12  
himself shall be exalted.

Stern Denunciations "But alas for you, Scribes and Pharisees, 13  
hypocrites, for you lock the door of the King-  
dom of the Heavens against men; you your-  
selves do not enter, nor do you allow those to enter who  
are seeking to do so.'

"Alas for you, Scribes and Pharisees, hypocrites, for 15  
you scour sea and land in order to win one convert—and  
when he is gained, you make him twice as much a son of  
Gehenna as yourselves.

"Alas for you, you blind guides, who say, 16

"Whoever swears by <sup>2</sup>the Sanctuary it is nothing; but  
whoever swears by the gold of the Sanctuary, is bound  
by the oath.'

"Blind fools! <sup>3</sup>Why, which is greater?—the gold, or the 17  
Sanctuary which has made the gold holy? And you say, 18

"Whoever swears by the altar, it is nothing; but  
whoever swears by the offering lying on it is bound by  
the oath.'

"You are blind! Why, which is greater?—the offering, 19  
or the altar which makes the offering holy? He who 20  
swears by the altar swears both by it and by everything  
on it; he who swears by the Sanctuary swears both by it 21  
and by Him who <sup>4</sup>dwells in it; and he who swears by 22  
Heaven swears both by the throne of God and by Him  
who sits upon it.

1. v.l. adds, either here or after verse 12, 'Alas for you, Scribes and Pharisees, hypocrites, for you devour widows' houses, even while for a pretence you make long prayers; therefore you will receive a far severer sentence.'

2. *The Sanctuary*] i.e. 'the central building of the Temple,' which contained only the Holy Place and the Holy of Holies. The word occurs here for the first time.

3. *Why*] See xxvii. 23, n. So in verse 19.

4. *Dwells*] v.l. 'has dwelt,' i.e. 'has taken up His abode.'

## MATTHEW XXIII.

"<sup>1</sup> Alas for you, Scribes and Pharisees, hypocrites, for 23  
you pay the tithe on mint, dill, and cumin, while you have  
neglected the weightier requirements of the Law—just  
judgement, mercy, and faithful dealing. These things  
you ought to have done, and yet you ought not to have  
left the others undone. You blind guides, straining out 24  
the gnat while you gulp down the camel!

"<sup>2</sup> Alas for you, Scribes and Pharisees, hypocrites, for 25  
you wash clean the outside of the cup or dish, while  
within they are full of greed and <sup>3</sup> self-indulgence.  
Blind Pharisee, first wash clean the inside of the cup 26  
<sup>4</sup> or dish, and then the outside will be clean also.

" Alas for you, Scribes and Pharisees, hypocrites, for 27  
you are just like whitewashed sepulchres, the outside of  
which pleases the eye, though inside they are full of  
dead men's bones and of all that is unclean. The same 28  
is true of you: outwardly you seem to the human eye to  
be good and honest men, but, within, you are full of  
insincerity and <sup>5</sup> disregard of God's Law.

"<sup>6</sup> Alas for you, Scribes and Pharisees, hypocrites, for 29  
you repair the sepulchres of the Prophets and <sup>7</sup> keep in  
order the tombs of the righteous, and your boast is, 30

" 'If we had lived in the time of our forefathers, we  
should not have been implicated with them in the murder  
of the Prophets.'

" So that you bear witness against yourselves that you 31  
are descendants of those who murdered the Prophets.  
Fill up the measure of your forefathers' guilt. O serpents, 32, 33  
O vipers' brood, how are you <sup>8</sup> to escape <sup>9</sup> condemnation  
to <sup>10</sup> Gehenna?

" <sup>11</sup> For this reason I am sending to you Pro- 34  
phets and wise men and Scribes. Some of  
them you will put to death—nay, crucify; some

The Guilt  
of that  
Generation

1. Cp. Luke xi. 42.
2. Cp. Luke xi. 39.
3. *Self-indulgence*] Or 'uncurbed animal passions.' The only other place where the word is found in the N.T. is 1 Cor. vii. 5.
4. *Or dish*] v.l. omits these words.
5. *Disregard of God's Law*] Lit. in one word 'lawlessness.'
6. (vv. 29-31.) Cp. Luke xi. 47, 48.
7. *Keep in order*] Or 'decorate.' Cp. xii. 44, n.
8. *To escape*] Cp. iii. 7, where the same verb is used.
9. *Condemnation to*] Lit. 'the judgement of.'
10. *Gehenna*] The metaphor is taken from 'the valley of Hinnom,' just outside Jerusalem, where for the sake of the city a fire was kept burning to consume rubbish and refuse.—ED.
11. (vv. 34-36.) Cp. Luke xi. 49-51.

of them you will flog in your synagogues and chase from town to town ; that all the innocent blood <sup>1</sup>shed upon earth may come on you, from the blood of righteous Abel to the blood of Zechariah the son of Berechiah whom you murdered between the Sanctuary and the altar. I tell you in solemn truth that all these things will come upon the present generation.

Jesus  
grieves over  
Jerusalem

“O Jerusalem, Jerusalem ! thou who murderest the Prophets and stonest those who have been sent to thee ! how often have I desired to gather thy children to me, just as a hen gathers her chickens under her wings, and you would not come ! See, your house <sup>2</sup>will now be left to you <sup>3</sup>desolate ! For I tell you that you will never see me again until you say, “BLESSED BE HE WHO COMES IN THE NAME OF THE LORD’” (Ps. cxviii. 26).

Jesus pre-  
dicts the  
Destruction  
of the  
Temple

Jesus had left <sup>5</sup>the Temple and was going on His way, when His disciples came and called His attention to the Temple <sup>6</sup>buildings.  
“You see all these ?” He replied ; “in solemn truth I tell you that there will not be left here one stone upon another that will not be pulled down.”

Christ's Re-  
turn at the  
End of  
the Age

Afterwards He was on the Mount of Olives and was seated there when the disciples came to Him, apart from the others, and said,  
“Tell us when this will be ; and what will be the sign of your <sup>7</sup>Coming and of the Close of the <sup>8</sup>Age ?”  
“Take care that no one misleads you,” answered Jesus ;  
“for many will come <sup>9</sup>assuming my name and saying ‘I am

1. *Shed*] The tense (present) indicates ‘which has been, or at any time may be, shed.’

2. *Will now be left*] Lit. ‘is left,’ not a perfect tense, but strictly present—‘Now I am finally leaving you : now I am abandoning you to the consequences of your persistence in sin.’

3. *Desolate*] v.l. omits this word. Cp. Luke xiii. 35.

4. *Blessed . . . the Lord*] Or, possibly, the sense may be ‘He who comes in the name of the Lord is (the) blessed (One).’—ED.

5. *The Temple*] i.e. the Temple Courts. Cp. xxi. 12, n., and contrast xxiii. 16, n.

6. *Buildings*] ‘The several parts were great buildings’ (Bengel). The masonry itself was also remarked on. Cp. Mark xiii. 1-13 ; Luke xxi. 5-19.

7. *Coming*] Or ‘Presence.’ The cognate verb occurs xxvi. 49, and in twenty-three other places. A capital C is used in this Translation to indicate this word in the 17 passages where it occurs as signifying the Second Coming of our Lord. In a more general use it occurs 2 Cor. vii. 6, 7 and in six other places.

8. *Age*] Not ‘world.’ Some suppose that the Age referred is the Jewish rather than the Christian dispensation. See J. Stuart Russell, *The Parousia*, London, 1878.—ED.

9. *Assuming*] Lit ‘on.’ “Standing upon it, and usurping it” (Wordsworth). Cp. Mark xiii. 6, n.

## MATTHEW XXIV.

the Christ ;' and they will mislead many. And before long 6  
you will hear of wars and rumours of wars. Do not be  
alarmed, for such things must be ; but <sup>1</sup>the End is not yet.  
FOR NATION WILL RISE IN ARMS AGAINST NATION, KINGDOM 7  
AGAINST KINGDOM (Isa. xix. 2), and there will be famines and  
earthquakes in various places ; but all these miseries are but 8  
like the early pains of childbirth.

Persecution,  
Apostasy,  
and world-  
wide  
Preaching      "At that time they will deliver you up to 9  
punishment and will put you to death ; and you  
will be objects of hatred to all the nations because  
you are called by my name. Then WILL MANY 10  
<sup>2</sup>STUMBLE AND FALL (Isa. viii. 15), and they will betray one  
another and hate one another. Many false prophets will 11  
rise up and lead multitudes astray ; and because of the 12  
prevalent <sup>3</sup>disregard of God's law the love of <sup>4</sup>the great  
majority will grow cold ; but those who stand firm to <sup>1</sup>the 13  
End shall be saved. And <sup>5</sup>this Good News of the Kingdom 14  
shall be proclaimed throughout <sup>6</sup>the whole world to set the  
evidence before all the <sup>7</sup>Gentiles ; and then <sup>1</sup>the End will  
come.

'The Abom-  
ination of  
Desolation'      "<sup>8</sup>When you have seen (to use the language 15  
of the Prophet Daniel) the 'ABOMINATION OF  
DESOLATION' (Dan. ix. 27), standing in the  
Holy Place"—let the reader observe those words—"then 16  
let those who are in Judaea escape to the hills ; let him who 17  
is on the roof not go down to fetch what is in his house ;  
nor let him who is outside the city stay to pick up his outer 18  
garment. And <sup>9</sup>alas for the women who at that time are 19  
with child or have infants !

1. *The End*] Referred to in verse 3 as 'the Close of the Age.' Evidence as to the fulfilment of very many of the 'signs' predicted in verses 7-28 is to be found in Josephus, Seneca, Suetonius, and Tacitus. See the Commentators, and compare the condition of the Seven Churches of Roman Asia, described in Rev. ii., iii.—ED.

2. *Stumble and fall*] See v. 29, n. Changing the figure, we might render 'make shipwreck of faith.'

3. *Disregard of God's law*] Lit. 'lawlessness.'

4. *The great majority*] Lit. 'the many,' not merely 'many.'

5. *This Good News of the Kingdom*] The good news that God's heavenly Kingdom was then close at hand (iii. 2 ; iv. 17 ; x. 7).—ED.

6. *The whole world*] Lit. 'all the inhabited' (earth). The words appear to be used in Luke ii. 1 ; Acts xi. 28 ; Rom. x. 18 ; Rev. iii. 10, of the Roman Empire—'the world' as known to the ancients. For the diffusion of the Gospel within these limits, even in N.T. times, see Mark xvi. 20 ; Acts i. 8 ; Rom. xvi. 26 ; Col. i. 6, 23.—ED.

7. *Gentiles*] Or 'nations.'

8. (vv. 15-42.) Cp. Mark xiii. 14-37 ; Luke xxi. 20-36.

9. *Alas for*] Cp. xi. 21, n. ; Luke vi. 24, n.

## MATTHEW XXIV.

“ But pray that your flight may not be <sup>1</sup>in winter, nor <sup>2</sup>on the Sabbath ; for it WILL BE a time of great <sup>3</sup>suffering, such as never has been from the beginning of the world till now (Dan. xii. 1), and assuredly <sup>4</sup>never will be again. And if those days had not <sup>5</sup>been cut short, no one would escape ; but for the sake of <sup>6</sup>God’s own People those days <sup>7</sup>will be cut short.

“ <sup>8</sup>If at that time any one should say to you, ‘ See, here is the Christ ! ’ or ‘ Here ! ’ give no credence to it. For there will rise up false Christs and false prophets, displaying wonderful signs and prodigies, so as to deceive, were it possible, even God’s own People. Remember, I have forewarned you. If therefore they should say to you, ‘ See, He is in the Desert ! ’ do not go out there : or ‘ See, He is indoors in the room ! ’ do not believe it. For just as the lightning flashes in the east and is seen to the very west, so will be the Coming of the Son of Man. Wherever the dead body is, there will the <sup>9</sup>vultures flock together.

“ But immediately after those times of distress THE SUN WILL <sup>10</sup>BE DARKENED, THE MOON WILL NOT SHED HER LIGHT, THE STARS WILL FALL FROM THE FIRMAMENT, AND THE <sup>11</sup>FORCES WHICH CONTROL THE HEAVENS WILL BE DISORDERED AND DISTURBED (Isa. xiii. 10 ; xxxiv. 4). Then will appear the Sign of the Son of Man in the sky ; and THEN WILL ALL THE <sup>12</sup>NATIONS OF THE EARTH

1. *In winter*] Or ‘ during a storm.’ Cp. Acts xxvii. 20.

2. *The Sabbath*] I.E. the Jewish Sabbath, on which the Law forbade long journeys.

3. *Never will be again*] These words have little meaning if the suffering referred to is to come at the very end of Time.—ED.

4. *Been cut short*] In God’s decrees.

5. *God’s own People*] Lit. ‘ the elect.’ So in verses 24, 31.

6. *Will be cut short*] In fact. Cp. Luke xviii. 8.

7. (vv. 23–28.) Cp. Luke xvii. 21–24, 37.

8. *Vultures*] Perhaps the avenging armies of Rome, the ‘ dead body ’ being in that case the corrupt Jewish nation. The Jews were well-nigh exterminated throughout the Roman Empire, 67–70, A.D. See Josephus, *Wars* ii. 18 and Luke xiii. 3, n.—ED.

9. *Be darkened*] Or ‘ grow dark.’

10. *Forces &c.*] Cp. Rom. viii. 38, n. The whole verse may possibly describe the complete darkness which comes over human beings in the moment of death as the result of the closing of all their ordinary earthly senses. If, as is conceivable, this is immediately succeeded by a vision of our glorified Redeemer and King (see Acts vii. 55 ; ix. 17 ; 1 Cor. ix. 1) the interpretation of verse 30 becomes easier. It seems certain that the parallel O.T. passages (Isa. xiii. 10 ; xxxiv. 4) predicted the overthrow of the inhabitants of Babylon and Bozrah in the darkness of death.—ED.

11. *Nations of the earth*] Or ‘ tribes of the land.’ Cp. Rev. i. 7.—ED.

<sup>1</sup> LAMENT (Zech. xii. 12), when they <sup>2</sup> see THE SON OF MAN COMING ON THE CLOUDS OF THE SKY (Dan. vii. 13) <sup>3</sup> with great power and glory. And He will send out His angels <sup>4</sup> WITH A LOUD TRUMPET-BLAST (Isa. xxvii. 13), and THEY WILL <sup>5</sup> BRING together His own People to Him FROM NORTH, SOUTH, EAST AND WEST—FROM ONE EXTREMITY OF THE WORLD TO THE OTHER (Deut. xxviii. 64 ; xxx. 4).

“ Now learn from the fig-tree the lesson it teaches. As soon as its branches have now become soft and it is bursting into leaf, you all know that summer is near. So you also, when you see all these signs, may be sure that <sup>6</sup> He is near—at your very door. I tell you in solemn truth that <sup>7</sup> the present generation will certainly not pass away without all these things having first taken place. <sup>8</sup> Earth and sky will pass away, but it is certain that my words will not pass away.

“ But as to that day and the exact time no one knows—not even the angels of heaven, <sup>9</sup> nor the Son, but the Father alone. <sup>10</sup> For as it was in the time of Noah (Gen. vii.), so it will be at the Coming of the Son of Man. At that time, before the Deluge, men were busy eating and drinking, taking wives or giving them, up to the very day when Noah entered the Ark, nor did they realise any danger till the Deluge came and swept them all away ; so will it be at the Coming of the Son of Man. Then will two men be in the open country : one <sup>11</sup> will be <sup>12</sup> taken away, and one left behind. Two women will be grinding at the mill : one <sup>11</sup> will be <sup>12</sup> taken away, and one

1. *Lament*] Or ‘beat their breasts.’

2. *See*] Cp. Luke xxi. 25, n.

3. *With great power and glory*] Cp. Luke xxi. 27, n.

4. *With a loud trumpet-blast*] v.l. ‘with the great trumpet.’ Cp. ‘with the trumpet of God,’ 1 Thess. iv. 16.

5. *Bring together*] Cp. 2 Thess. ii. 1 ; Rev. vii. 1-3. No hint is given here as to whether this was to be ‘in the body’ or ‘apart from the body.’ See 2 Cor. xii. 2, 4 ; 1 Thess. iv. 17 ; Rev. xii. 5 ; where there is the same uncertainty.—ED.

6. *He*] Or ‘it,’ ‘His Coming.’

7. *The present generation*] Or possibly ‘this race.’ The word is found in the latter sense in Classical Greek, but not in the N.T., unless here and in the parallel passages (Mark xiii. 30 ; Luke xxi. 32). The sense in which Matthew generally uses the phrase may be gathered from xi. 16 ; xii. 41, 43, 45 ; xxiii. 36.—ED.

8. *Earth and sky*] This phrase possibly denotes the then-existing order of things—the Jewish dispensation—being in that case a name given to it in token of its supposed permanence and fixity. See v. 18, n.—ED.

9. *Nor the Son*] v.l. omits these words. In Mark xiii. 32 their genuineness is not questioned.

10. (vv. 37-41.) Cp. Luke xvii. 26, 34.

11. *Will be taken*] Lit. ‘is taken.’

12. *Taken away*] Or ‘taken home,’ as in i. 20, 24. There appears to be a special reference intended here to Palestine—a country where men worked in the open fields and women ground at the mill.—ED.



left behind. Be <sup>1</sup> on the alert therefore, for you do not know 42  
the day on which your Lord is coming. <sup>2</sup> But of this be 43  
assured, that if the master of the house had known the hour  
at which the robber was coming, he would have kept awake,  
and not have allowed his house to be broken into. There- 44  
fore you also must be ready; for it is at a time when you  
do not expect Him that the Son of Man will come.

“Who therefore is the loyal and intelligent 45  
**Faithful and** <sup>3</sup>servant to whom his <sup>4</sup>master has entrusted the  
**unfaithful** control of his household to give them their  
**Servants** rations at the appointed time? Blessed is that servant 46  
whom his master when he comes shall find so doing! In 47  
solemn truth I tell you that he will give him the manage-  
ment of all his wealth. But if the man, being a bad servant, 48  
should say in his heart, ‘My master is a long time in com-  
ing,’ and should begin to beat his fellow servants, while he 49  
eats and drinks with drunkards; the master of that servant 50  
will arrive on a day when he is not expecting him and at an  
hour of which he has not been informed; he will <sup>5</sup> treat him 51  
with the utmost severity and assign him a place among the  
<sup>6</sup> hypocrites: there will be the weeping and the gnashing of  
teeth.

“Then will the Kingdom of the Heavens <sup>7</sup> be 1  
**‘Ten Brides-** found to be like ten bridesmaids who took their  
**maids’** torches and went out to meet the bridegroom.  
Five of them were foolish and five were wise. For the 2,  
foolish, when they took their torches, did not provide them-  
selves with oil; but the wise, besides their <sup>8</sup> torches, took 4  
oil in their <sup>9</sup> flasks. The bridegroom was a long time in 5  
coming, so that meanwhile they all became drowsy and fell  
asleep. But at midnight there is a loud cry, 6  
“‘The bridegroom! Go out and meet him!’”

1. *On the alert*] Or ‘wakeful.’ The Greek is the same in xxv. 13; xxvi. 38, 41.

2. (vv. 43-51.) Cp. Luke xii. 39-46.

3. *Servant*] Or ‘slave.’ The house-steward among the Romans was only a superior slave.

4. *Master*] Or ‘owner.’ So in verses 46, 48, 50.

5. *Treat him with the utmost severity*] Lit. ‘cut him in two.’

6. *Hypocrites*] Or perhaps ‘evildoers.’ See Hatch, *Biblical Greek*, p. 91.

7. *Be found to be like*] See vii. 24, 26, n. Or ‘will become like,’ ‘will show itself like.’

8. *Torches*] See the detailed description from Jarchi given in Kitto’s *Pictorial Bible*, Matt. xxv. 1. Kitto adds, “These are just the torches which are still employed on similar occasions by the people of Arabia and Egypt.” See also Trench’s *Synonyms*, xlv.

9. *Flasks*] Or ‘bottles.’ See Trench as above.

"Then all those bridesmaids roused themselves and 7  
trimmed their torches.

" 'Give us some of your oil,' said the foolish ones to the 8  
wise, 'for our torches are going out.'

" 'But perhaps,' replied the wise, 'there will not be enough 9  
for all of us. Go to the shops rather, and buy some for  
yourselves.'

"So they went to buy. But meanwhile the bridegroom 10  
came; those bridesmaids who were ready went in with him  
to the wedding banquet; and the door was shut.

"Afterwards the other bridesmaids came and cried, 11

" 'Sir, Sir, open the door to us.'

" 'In solemn truth I tell you,' he replied, 'I do not know 12  
you.'

"Keep awake therefore; for you know neither the day 13  
nor the hour.

" 'Why, it is like a man who, when going on 14  
his travels, called his <sup>2</sup>bondservants and en-  
trusted his property to their care. To one he 15  
gave five talents, to another two, to another one—to each  
according to his individual capacity; and then started from  
home. Without delay the one who had received the five 16  
talents went and employed them in business, and gained  
five more. In the same way he who had the two gained 17  
two more. But the man who had received the one went 18  
and dug a hole and buried his <sup>3</sup>master's money.

" 'After a long lapse of time the master of those servants 19  
returned, and had a reckoning with them. The one who 20  
had received the five talents came and brought five more,  
and said,

" 'Sir, it was five talents that you entrusted to me: see, I  
have gained five more.'

" 'You have done well, <sup>5</sup>good and <sup>6</sup>trustworthy servant,' 21  
replied his master; 'you have been trustworthy in the

1. (vv. 14-30.) Cp. Luke xix. 11-28.

2. *Bondservants*] Such an employment of slaves was common among the  
ancient Romans. See xxiv. 45, n.

3. *Master's*] Or 'owner's.' So 'owner' for 'master' in verses 19, 21, 23.

4. *After a long lapse of time*] Yet within the limits of an ordinary lifetime!—ED.

5. *Good*] Or perhaps 'upright' or 'honest,' but this idea seems to be included  
in the epithet which follows. That the word may signify kindness of heart and  
good feeling is plain from xx. 15; 1 Peter ii. 18; and many other passages; and  
the teaching of xxii. 36-38 must not be forgotten. Cp. John x. 11, n.

6. *Trustworthy*] This slave had not only displayed faithfulness, that is loyalty  
of heart, but a steadfastness of rectitude also, and was on every ground deserving  
of confidence.

management of a little, I will put you in charge of much :  
' share your master's joy.'

" The second, who had received the two talents, came and  
said,

" ' Sir, it was two talents you entrusted to me : see, I have  
gained two more.'

" ' Good and trustworthy servant, you have done well,' his  
master replied ; ' you have been trustworthy in the manage-  
ment of a little, I will put you in charge of much : ' share  
your master's joy.'

" But, next, the man who had the one talent in his keeping  
came and said,

" ' Sir, <sup>2</sup> I knew you to be a severe man, reaping where you  
had not sown and garnering <sup>3</sup> what you had not winnowed.  
So being afraid I went and buried your talent in the ground :  
there you have what belongs to you.'

" ' You wicked and slothful servant,' replied his master,  
' did you know that I reap where I have not sown, and  
garner what I have not winnowed? Your duty then was  
to deposit my money in some bank, and so when I came I  
should have got back my property with interest. So take  
away the talent from him, and give it to the man who has  
the ten.' (For to every one who has, more shall be given,  
and he shall have abundance ; but from him <sup>4</sup> who has  
nothing, even what he has shall be taken away.) ' But as  
for this worthless servant, put him out into the darkness  
outside : *there* will be the weeping and the gnashing of  
teeth.'

' The Sheep  
and the  
Goats'      " <sup>5</sup> When the Son of Man comes in His glory,  
and all the angels with Him, then will He sit  
upon His glorious throne, and <sup>6</sup> all the nations  
will be gathered into His presence. And He will separate  
<sup>7</sup> them from one another, just as a shepherd separates the

1. *Share*] Lit. ' enter into.'

2. *I knew you to be*] Lit. ' I had observed you—that you were.'

3. *What*] Lit. ' from (a threshing-floor) where.'

4. *Who has nothing*] I.E. ' who acts as though he had nothing and were respon-  
sible for nothing.' Cp. 1 Cor. ii. 14, n. The bold oxymoron of this latter half of  
the verse a translator is not at liberty to alter.

5. *When*] See x. 23 ; xvi. 27, 28 ; xxiv. 34.

6. *All the nations*] The same phrase occurs xxiv. 7, 9, 14 ; xxviii. 19 ; 2 Tim.  
iv. 17.—ED.

7. *Them*] The individuals, not the nations. The pronoun in the Greek here is  
masculine, but ' nations' is neuter. Similarly in Acts xxvi. 17 ' whom' (after  
nations) is masculine: the Gospel message is sent to the individual who  
hears it.

sheep from the <sup>1</sup> goats ; and will make the sheep stand at 33  
His right hand, and the goats at His left.

“ Then the King will say to those at His right, 34

“ ‘ Come, my Father’s blessed ones, receive your inheritance of the Kingdom which has been <sup>2</sup>divinely intended for you ever since the creation of the world. For when I was 35  
hungry, you gave me food ; when I was thirsty, you gave me drink ; when I was homeless, you gave me a welcome ; when I was ill-clad, you clothed me ; when I was sick, you 36  
visited me ; when I was in prison, you came to see me.’ ”

“ ‘ When, Lord,’ the righteous will reply, ‘ did we see 37  
<sup>3</sup> Thee hungry, and feed Thee ; or thirsty, and give Thee drink ? When did we see Thee homeless, and give Thee a 38  
welcome ? or ill-clad, and clothe Thee ? When did we see 39  
Thee sick or in prison, and come to see Thee ? ’ ”

“ But the King will answer them, 40

“ ‘ In solemn truth I tell you that in so far as you rendered such services to one of the humblest of these my brethren, you rendered them to myself.’ ”

“ Then will He say to those at His left, 41

“ ‘ Begone from me, with the curse resting upon you, into the Fire <sup>4</sup>of the Ages, which has been <sup>5</sup>prepared for the Devil and his angels. For when I was hungry, you gave 42  
me nothing to eat ; when thirsty, you gave me nothing to drink ; when homeless, you gave me no welcome ; ill-clad, 43  
you clothed me not ; sick or in prison, you visited me not.’ ”

“ Then will they also answer, 44

“ ‘ Lord, when did we see Thee hungry or thirsty or homeless or ill-clad or sick or in prison, and not come to serve Thee ? ’ ”

“ But he will reply, 45

“ ‘ In solemn truth I tell you that in so far as you withheld such services from one of the humblest of these, you withheld them from me.’ ”

“ And these shall go away into the <sup>6</sup>Punishment <sup>4</sup>of the 46  
Ages, but the righteous into the Life <sup>4</sup>of the Ages.”

1. *Goats*] Or ‘kids.’

2. *Divinely intended*] Or ‘made sure. See Hosea vi. 3, comparing the A.V. with the R.V.

3. *Thee*] Emphatic. So throughout verses 37, 38, 39.

4. *Of the Ages*] Greek ‘aeonian.’ See xviii. 8, n.

5. *Prepared*] Or ‘divinely intended.’ The same word as in verse 34.

6. *Punishment*] The same noun occurs in 1 John iv. 18, and the cognate verb in Acts iv. 21 ; 2 Peter ii. 9.

1 When Jesus had ended all these discourses, 1 2  
 Once again He said to His disciples,  
 Jesus pre- “ You know that in 2 two days’ time the Pass- 2  
 dicts His over comes. And the Son of Man will be de-  
 Death livered up to be crucified.”

Then the High Priests and Elders of the 3  
 The Plot to People assembled in the court of the palace of  
 murder Him the High Priest Caiaphas, and consulted how to 4  
 get Jesus into their power by stratagem and put Him to  
 death. But they said, 5

“ Not during the Festival, lest there be a riot among the  
 people.”

3 Now when Jesus was come to Bethany and 6  
 Affection's was at the house of Simon the Leper, 4 a woman 7  
 costly Gift came to Him with a jar of very costly, sweet-  
 scented ointment, which she poured over His head as He  
 reclined at table.

“ Why such waste ? ” indignantly exclaimed the disciples ; 8  
 “ for this might have been sold for a considerable sum, and 9  
 the money given to the poor.”

But Jesus heard it, and said to them, 10

“ Why are you vexing her ? For she has done a most  
 gracious act towards me. The poor you always have with 11  
 you, but me you have not always. In pouring this ointment 12  
 over me, her object was to prepare me for burial. In 13  
 solemn truth I tell you that wherever in the whole world  
 this Good News shall be proclaimed, this deed of hers shall  
 be spoken of in memory of her.”

5 At that time one of the Twelve, the one 14  
 The Treachery called Judas Iscariot, went to the High Priests  
 of Judas and said, “ What are you willing to give me 15  
 if I betray him to you ? ”

So they weighed out to him thirty shekels (Zech. xi. 12),

1. (vv. 1-5.) Cp. Mark xiv. 1, 2 ; Luke xxii. 1, 2.

2. *Two days' time*] These words were apparently spoken on the evening of the Wednesday. If so, this was in the early hours of the 13th of Nisan ; for the Jewish day begins at sunset, and the 13th would begin at sunset on Wednesday and continue till sunset on Thursday. Then commenced the 14th of Nisan, the day on which the Passover was to be slain ‘between the two evenings’ (Exod. xii. 6), that is between noon and sunset, namely (in this case) of the Friday. Thus the interval referred to is that from the beginning of the 13th to near the close of the 14th of Nisan—from the Wednesday after sunset to the Friday before sunset.

3. (vv. 6-13.) Cp. Mark xiv. 3-9 ; John xii. 1-11.

4. *A woman*] Evidently wealthy, and one whom social propriety would now style a lady. Compare the literal renderings of xviii. 23 ; xxii. 3 ; 2 John i.

5. (vv. 14-16.) Cp. Mark xiv. 10, 11 ; Luke xxii. 3-6.

and from that moment he was on the look out for an opportunity to betray Him.

The Disciples prepare the Passover

<sup>1</sup> On the first day of the Unleavened Bread <sup>17</sup>, the disciples came to Jesus with the question, "Where shall we make preparations for you to eat the Passover?"

"Go into the city," He replied, "to a certain man, and tell him, 'The Teacher says, My time is close at hand. It is at your house that I shall keep the Passover with my disciples.'" <sup>18</sup>

The disciples did as Jesus directed them, and got the Passover ready. <sup>19</sup>

'The last Supper.'  
The Traitor indicated

<sup>2</sup> When evening came, He <sup>3</sup> was at table <sup>20</sup> with the twelve <sup>4</sup> disciples, <sup>5</sup> and the meal was <sup>21</sup> proceeding, when Jesus said,

"In solemn truth I tell you that one of you will betray me."

Intensely grieved they began one after another to ask Him, <sup>22</sup> "Can it be I, Master?"

"The one who has dipped his fingers in the bowl with me," He answered, "is the man who will betray me. The Son of Man is indeed going as is written concerning Him; but alas for that man by whom the Son of Man is betrayed! It had been a happy thing for that man if he had <sup>6</sup> never been born." <sup>23</sup>

Then Judas, the disciple who was betraying Him, asked, <sup>25</sup> "Can it be I, Rabbi?"

"It is you," He replied.

<sup>8</sup> During the meal Jesus took <sup>9</sup> a Passover <sup>26</sup> biscuit, blessed it and broke it. He then gave it to the disciples, saying,

"Take this and eat it: it <sup>10</sup> is my body."

The memorial Meal instituted

1. (vv. 17-19.) Cp. Mark xiv. 12-16; Luke xxii. 7-13.
2. Cp. Mark xiv. 17; Luke xxii. 14-18.
3. *Was at table*] Lit. 'reclined' (on the couches).
4. *Disciples*] v.l. omits this word.
5. (vv. 21-25.) Cp. Mark xiv. 18-21; Luke xxii. 21-23; John xiii. 21-35.
6. *Never*] Lit. 'not,' a Hebraism, the Hebrew language having no distinct word signifying 'never.'
7. *It is you*] Lit. (it is as) 'you have said.' Cp. verse 64.
8. (vv. 26-29.) Cp. Mark xiv. 22-25; Luke xxii. 19, 20; 1 Cor. xi. 23-25.
9. *A Passover biscuit*] The same word as is elsewhere rendered 'a loaf.' But we know that this was unleavened.
10. *Is my body*] Or 'signifies,' 'represents,' 'symbolizes my body.' In many places both in the O.T. and the N.T. the verb 'is' or 'are,' expressed or (as here) understood, may be thus rendered. A few examples are—in the O.T. Gen. xli. 26; Josh. iv. 6 (where the literal rendering is, "What (are) these stones to you?"); Isa. v. 7, and numerous instances in Zech. iv., v., vi.; and in the N.T. Matt. xiii. 19, 20, 22, 23; Acts x. 17 (lit., "what the vision might be"); Rev. xvii. 18; xix. 10.

And He <sup>1</sup>took the cup and gave thanks, and gave it 27  
to them saying,

“Drink from it, all of you; for this is my blood which 28  
is to be poured out for many for the remission of sins  
—the blood which ratifies <sup>2</sup>the Covenant. <sup>3</sup>I tell you that 29  
I will never again take the produce of the vine till that  
day when I shall drink <sup>4</sup>the new wine with you in my  
Father’s Kingdom.”

<sup>5</sup>So they sang <sup>6</sup>the hymn and went out to the Mount 30  
of Olives.

<sup>7</sup>Then said Jesus, 31

Peter’s  
Denial  
foretold

“This night all of you will stumble and  
fail in your fidelity to me; for it is written,  
‘I WILL STRIKE THE SHEPHERD, AND THE SHEEP OF THE  
FLOCK WILL BE SCATTERED IN ALL DIRECTIONS’ (Zech. xiii.  
7). But after I have risen to life again I will go before 32  
you into Galilee.”

“All may stumble and fail,” said Peter, “but I never will.” 33

“In solemn truth I tell you,” replied Jesus, “that this 34  
very night, <sup>8</sup>before the cock crows, you will three times  
disown me.”

“Even if I must die with you,” declared Peter, “I 35  
will never disown you.”

1. *Took the cup*] Or ‘took His cup.’ Lit. ‘took cup,’ though v.l. inserts in the Greek the article which the English idiom demands. There are in English numerous phrases consisting of a noun and a verb, in which the noun, though quite definite in sense, is used without the article. Such are ‘to take horse,’ each man taking his horse; ‘to lay hands,’ laying one’s own hands; ‘to weigh anchor,’ for ‘to weigh the anchor;’ ‘to set sail,’ ‘to turn tail;’ &c. And so in Biblical Greek we have ‘to throw lot’ for ‘to throw the lot,’ xxvii. 35; ‘lift up voice,’ Luke xi. 27; ‘to lay hands,’ as in English, Mark xvi. 18; ‘to divorce wife,’ namely his wife, Mark x. 2; ‘to govern husband,’ namely her husband, i Tim. ii. 12. To this class ‘to take cup’ seems to belong. Such phrases are in fact equivalent to verbal compounds, which abound in Greek, as ‘to good-do’ and ‘to bad-do’ (Mark iii. 4), ‘to good-work’ (2 Pet. iii. 6), ‘to child-bear’ (i Tim. v. 14), ‘to knee-fall’ (Matt. xvii. 14), ‘to sacred-rob’ (Rom. ii. 22). If this is the correct explanation, it serves to account for the article inserted in many MSS. (the copyist having endeavoured to make the true meaning plainer), and for the undoubtedly genuine ‘the’ in Luke xxii. 20; i Cor. xi. 25. Besides, ‘took a cup’ does not so readily agree with what details we know of the Jewish mode of celebrating the Passover.

2. *The Covenant*] v.l. ‘the New Covenant,’ as in Luke xxii. 20.

3. See Luke xxii. 16, n.

4. *The new wine*] Not the same word as in speaking of the new (that is, newly made) wine which will burst old wineskins (ix. 17). In that use the ‘new’ (Greek *neos*) indicates a condition opposed to the future maturity; here (Greek *kainos*) the contrast is with the past. The wine drunk in God’s Kingdom will be of a different character from all wine they have hitherto known, and infinitely superior. See Eph. ii. 15; Col. iii. 10; Heb. xii. 24.

5. Cp. Mark xiv. 26; Luke xxii. 39; John xviii. 1.

6. *The hymn*] i.e. the customary Psalms. Or ‘a hymn.’

7. (vv. 31–35.) Cp. Mark xiv. 27–31; Luke xxii. 31–38; John xiii. 36–38.

8. *Before the cock crows*] i.e. ‘before daybreak.’—Ed.



In like manner protested all the disciples.

Christ's  
Agony in  
Gethsemane

<sup>1</sup> Then Jesus came with them to a place <sup>36</sup>  
called Gethsemane. And He said to the dis-  
ciples,

"Sit down here, whilst I go yonder and there pray."

And He took with Him Peter and the two sons of <sup>37</sup>  
Zabdi. Then He began to be full of anguish and distress, <sup>38</sup>  
and He said to them,

"My soul is <sup>2</sup>crushed with anguish to the very point of  
death; wait here, and keep awake with me."

Going forward a short distance He fell on His face and <sup>39</sup>  
prayed. "My Father," He said, "if it is possible, let this  
<sup>3</sup>cup pass away from me; nevertheless, not as I will, but as  
Thou wiltest."

Then He came to the disciples and found them asleep, and <sup>40</sup>  
He said to Peter,

"Alas, none of you could keep awake with me for even a  
single hour! Keep awake, and pray that you may not enter <sup>41</sup>  
into temptation: <sup>4</sup>the spirit is <sup>5</sup>right willing, but the <sup>6</sup>body  
is frail."

Again a second time He went away and prayed, saying, <sup>42</sup>

"My Father, if it is impossible for this cup to pass with-  
out my drinking it, Thy will be done."

He came and again found them asleep, for <sup>7</sup>they were <sup>43</sup>  
very tired. So He left them, and went away once more <sup>44</sup>  
and prayed a third time, again using the same words.  
Then He came to the disciples and said, <sup>45</sup>

"Sleep on and rest. See, the moment is close at hand  
when the Son of Man is to be betrayed into the hands of  
sinful men. Rouse yourselves. Let us be going. My <sup>46</sup>  
betrayal is close at hand."

<sup>8</sup> He had scarcely finished speaking when Judas <sup>47</sup>  
came—one of the Twelve—accompanied by a  
great crowd of men armed with swords and  
bludgeons, sent by the High Priests and Elders of the

Judas brings  
armed Men

1. (vv. 36-46.) Cp. Mark xiv. 32-42; Luke xxii. 40-46.  
2. *Crushed with anguish*] Cp. Ps. xlii. 5, 11; LXX.  
3. *Cup*] I.E. cup of suffering.  
4. *The spirit . . . the body*] Or 'my spirit . . . my body.' In that case the words are a pathetic appeal on the part of Jesus for human sympathy and companionship.—Ed.  
5. *Right willing*] Or 'eager.' 'Willing' alone is an inadequate rendering.  
6. *Body*] Or 'human nature,' Lit. 'flesh.'  
7. *They were very tired*] Lit. 'their eyes were heavy.'  
8. (vv. 47-56.) Cp. Mark xiv. 43-52; Luke xxii. 47-53; John xviii. 2-11.

People. Now the betrayer had agreed upon a sign with 48 them, to direct them. He had said,

"The one whom I kiss is the man : lay hold of him."

So he went straight to Jesus and said, 49

"Peace to you, Rabbi!"

And he kissed Him <sup>2</sup>eagerly.

"Friend," said Jesus, "<sup>3</sup>carry out your intention." 50

Then they came and laid their hands on Jesus and seized Him firmly. But one of those with Jesus drew his sword 51 and struck the High Priest's <sup>4</sup>servant, cutting off his ear.

"Put back your sword again," said Jesus, "for all who 52 <sup>5</sup>draw the sword shall perish by the sword. Or do you 53 suppose I cannot entreat my Father and He would instantly <sup>6</sup>send to my help more than twelve legions of angels? In 54 that case how are the Scriptures to be fulfilled which declare that thus it must be?"

Then said Jesus to the crowds, 55

Jesus ex-  
postulates.  
The  
Apostles  
flee

"Have you come out as if to fight with a robber, with swords and bludgeons to apprehend me? Day after day I <sup>7</sup>have been sitting teaching in the Temple, and you did not arrest me.

<sup>8</sup> But all this has taken place in order that the writings of 56 the Prophets may be fulfilled."

At this point the disciples all left Him and fled.

Jesus ar-  
rested and  
taken to  
Caiaphas

<sup>9</sup> But the officers who had laid hold of Jesus 57 led Him away to Caiaphas the High Priest, at whose house the Scribes and the Elders had

1. *Peace to you*] Lit. 'Rejoice.' The same verb is used also as a form of greeting in a letter (as in Acts xv. 23; Jas. i. 1), and in bidding farewell (2 John 10, 11). It seems probable that Judas would use in his native Aramaic some such expression as is in constant use in Arabia and Syria at the present day, 'Peace to you,' an approach to which we find in the O.T., and which we find literally rendered into Greek in Luke x. 5; xxiv. 36; 1 Pet. v. 14. Our modern Western equivalent would be simply 'Good evening.'

2. *Eagerly*] Or 'effusively,' that is with a great pretence of affection. Cp. "Faithful are the wounds of a friend, but the kisses of an enemy are profuse" (Prov. xxvii. 6, R.V.). The same word is used Mark xiv. 45; Luke vii. 38, 45; xv. 20; Acts xx. 37. The simple and less emphatic word is employed in verse 48; Mark xiv. 44; Luke xxii. 47.—Ed.

3. *Carry out your intention*] Lit. (do that) 'for which you are present' or 'have come.'

4. *Servant*] Or 'slave.'

5. *Draw the sword*]. Lit. 'take sword.' Cp. verse 27, n.

6. *Send*] Lit. 'cause to be present,' or 'to stand by.'

7. *Have been sitting*] See *Aorist* iii. 4-6.

8. *But . . . fulfilled*] Possibly these words are not those of Jesus but of the Evangelist, in which case we should render 'took place' rather than 'has taken place,' notwithstanding its being the perfect tense in the Greek. See *Aorist* vii. 9.

9. (vv. 57-58 and 69-75.) Cp. Mark xiv. 53, 54, and 66-72; Luke xxii. 54-62; John xviii. 12-18.

assembled. And Peter kept following Him at a distance, 58  
till he came even to the court of the High Priest's palace,  
where he entered and sat down among the <sup>1</sup> officers to see  
the issue.

False Testimony and gross Insults  
Meanwhile the High Priests and the whole 59  
Sanhedrin were seeking false testimony against  
Jesus in order to put Him to death; but they 60  
could find none, although many false witnesses came forward.  
At length there came two who testified, 61

"This man said, 'I am able to pull down the Sanctuary  
of God and three days afterwards to build a new one.'"

Then the High Priest stood up and asked Him, 62

"Have you no answer to make? What is it these men  
are saying in evidence against you?"

Jesus however remained silent. Again the High Priest 63  
addressed Him.

"In the name of the <sup>2</sup> ever-living God," he said, "<sup>3</sup> I now  
put you on your oath. Tell us whether you are the Christ,  
the Son of God."

"<sup>4</sup> I am He," replied Jesus. "But I tell you that, 64  
<sup>5</sup> later on, you will see THE SON OF MAN SITTING AT THE  
RIGHT HAND of Omnipotence, AND COMING ON THE CLOUDS  
OF THE SKY" (Ps. cx. 1; Dan. vii. 13).

Then the High Priest tore his robes and exclaimed, 65

"Impious language! What further need have we of  
witnesses! See, you have now heard the impiety. What 66  
is your verdict?"

"He deserves to die," they replied.

Then they spat in His face, and struck Him—some 67  
with the fist, some <sup>6</sup> with the open hand—while they  
taunted Him, saying, 68

"Christ, <sup>7</sup> prove yourself a Prophet by telling us who it  
was that struck you."

1. *Officers*] I.E. 'police officers' or 'constables,' with whom some of the slaves  
of the High Priest are associated in John's narrative, xviii. 18.

2. *Ever-living*] Lit. 'Living.'

3. *I now put you on your oath*] Cp. Exod. xxii. 11; Num. v. 19-22; 1 Kings viii.

31. Jesus by replying, instead of remaining silent, accepted the oath which the  
High Priest administered to Him. This clearly proves that the prohibition of  
v. 34 was not meant to apply to judicial oaths.—ED.

4. *I am He*] Lit. (it is as) 'you have said.' Cp. verse 25; xxvii. 11; John vi. 36.

5. *Later on*] Or 'before long,' 'in the near future.' Lit. 'from now.' Cp. the  
Scotch and north of England use of 'just now,' referring to the future, in cases  
where a Londoner says 'directly,' 'immediately.'—ED.

6. *With the open hand*] Or 'with rods.' Cp. v. 39, and Mic. v. 1.

7. *Prove yourself . . . struck you*] Lit. 'prophesy to us. Who is it that struck  
you?'

Peter meanwhile was sitting outside in the court of the 69  
palace, when <sup>1</sup>one of the maidservants came  
Peter dis- owns his Master over to him and said,  
“You too were with Jesus the Galilaeen.”

He denied it before them all, saying, 70  
“I do not know what you mean.”

Soon afterwards he went out and stood in the gateway, 71  
when another girl saw him, and said, addressing the  
people there,

“<sup>2</sup>This man was with Jesus the Nazarene.”  
Again he denied it with an oath. 72

“I do not know the man,” he said.

A short time afterwards the people <sup>3</sup>standing there 73  
came and said to Peter,

“Certainly you too are one of them, for your brogue  
shows it.”

Then with curses and oaths he declared, 74  
“I do not know the man.”

Immediately a cock crowed, and Peter recollected the 75  
words of Jesus, how He had said,

“Before the cock crows you will three times disown me.”

And he went out and wept <sup>4</sup>aloud, bitterly.

<sup>5</sup>When morning came all the High Priests 1 2  
and the Elders of the people consulted together  
against Jesus to put Him to death; and binding 2  
Him they led Him away and handed Him  
over to Pilate the Governor.

<sup>6</sup>Then when Judas, <sup>7</sup>who had betrayed Him, saw that 3  
He was condemned, smitten with remorse he  
The Remorse of Judas brought back the thirty shekels to the High  
Priests and Elders and said, 4

“I have sinned, in betraying to death one who is  
innocent.”

“What does that matter to us?” they replied; “it is  
your business.”

1. *One of the maidservants*] Lit. ‘one maidservant’; but cp. vi. 27, n.

2. *This man*] v.L. adds ‘also.’

3. *Standing there*] Or ‘standing by.’ Lit., simply, ‘standing.’ Cp. Luke v. 17, n.

4. *Aloud, bitterly*] Or ‘with bitter sobs and cries.’ The verb here used for ‘wept’ does not signify the silent shedding of tears, although another verb does in John xi. 35.

5. (vv. 1-2.) Cp. Mark xv. 1; Luke xxiii. 1; John xviii. 28.

6. (vv. 3-10.) Cp. Acts i. 18.

7. *Who had betrayed Him*] v.L. ‘the betrayer.’

Flinging the shekels into the Sanctuary he left the 5  
place, and went and hanged himself. When the High 6  
Priests had gathered up the money they said,

"It is illegal to put it into the Treasury, because it  
is the price of blood."

So after consulting together they spent the money in 7  
the purchase of the Potter's Field as a burial place for  
people not belonging to the city; for which reason that 8  
piece of ground received the name, which it still bears,  
of 'the Field of Blood.'

Then were fulfilled the words spoken by the Prophet 9  
Jeremiah, "AND I TOOK THE THIRTY SHEKELS, THE PRICE  
OF THE PRIZED ONE ON WHOM ISRAELITES HAD SET A PRICE,  
AND <sup>1</sup>GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD 10  
DIRECTED ME" (Zech. xi. 13).

<sup>2</sup>Meanwhile Jesus was brought before the 11  
Governor, and the latter put the question,  
Pilate ques- "Are you the King of the Jews?"  
tions Jesus

"<sup>3</sup>I am their King," He answered.

When however the High Priests and the Elders kept 12  
bringing their charges against Him, He said not a word  
in reply.

"Do you not hear," asked Pilate, "what a mass of 13  
<sup>4</sup>evidence they are bringing against you?"

But He made no reply to a single accusation, so that 14  
the Governor was greatly astonished.

"<sup>5</sup>Now it was the Governor's custom at the 15  
Festival to release some one prisoner, whom-  
soever the populace desired; and at this time 16  
they had a notorious prisoner called <sup>6</sup>Barabbas. So when 17  
they were now assembled Pilate appealed to them.

"Whom shall I release to you," he said, "<sup>6</sup>Barabbas,  
or Jesus the so-called Christ?"

1. *Gave*] The Greek word as appearing in the majority of MSS. regularly means 'they gave,' but it seems to be used here as an unusual form of the first person singular. Or the 'I took' at the beginning of the verse may be rendered 'they took,' which however departs from the Hebrew (Zech. xi. 13). On 'Jeremiah' see the Commentators.

2. (vv. 11-14.) Cp. Mark xv. 2-5; Luke xxiii. 3-5; John xviii. 33-38.

3. *I am their King*] Lit. (it is as) 'you say.' Cp. xxvi. 25, 64.

4. *Evidence*] A word spoken in bitter irony, for their statements were supported by no real evidence. Cp. verse 18.

5. (vv. 15-23.) Cp. Mark xv. 6-14; Luke xxiii. 18-23; John xviii. 39, 40.

6. *Barabbas*] A very interesting v.l., known to Origen but having only the slenderest MS. authority, is 'Jesus Barabbas.' If the robber had really had the same name as the Saviour, it is unlikely that it would have dropped out of all the best MSS.

For he knew that it was from envious hatred that 18  
Jesus had been brought before him. While he was sit- 19  
ting on the tribunal a message came to him from his  
wife.

"Have nothing to do with that innocent man," she said,  
"for during the night I have suffered terribly in a dream  
through him."

The High Priests, however, and the Elders <sup>1</sup>urged the 20  
crowd to ask for Barabbas and to demand the death of  
Jesus. So when the Governor <sup>2</sup>a second time asked them, 21  
"Which of the two shall I release to you?"—they cried,  
"Barabbas!"

"What then," said Pilate, "shall I do with Jesus, the 22  
so-called Christ?"

With one voice they shouted,

"Let him be crucified!"

"<sup>3</sup> Why, what crime has he committed?" asked Pilate. 23

But they kept on furiously shouting,

"Let him be crucified!"

<sup>4</sup> So when he saw that he could gain nothing, but that 24  
on the contrary there was a riot threatening, he called  
for water and washed his hands in sight of them all,  
saying,

"I am <sup>5</sup> not responsible for this murder: you must  
answer for it."

"His blood," replied all the people, "be on us and on 25  
our children!"

Then he released Barabbas to them, but Jesus he 26  
ordered to be <sup>6</sup> scourged, and gave Him up to be crucified.

Then the Governor's soldiers took Jesus into 27  
the Praetorium, and called together the whole  
Jesus is  
made  
Sport of  
7 battalion <sup>8</sup> to make sport of Him. Stripping 28  
off His garments, they put on Him a general's short

1. *Urged*] Or 'had urged,' while Pilate's attention was distracted by the messenger from his wife.

2. *A second time*] Lit. 'answering.' The crowd replied to his question (verse 17) not directly but by eager though subdued communication with the High Priests; and to this his quasi-rejoinder was to repeat the question. Alford however considers that in Greek the word 'answer' is often redundant.

3. *Why*] Not 'Why?' See *Aorist*, pp. 42, 43.

4. (vv. 24-30.) Cp. Mark xv. 15-19; Luke xxiii. 24, 25; John xix. 1-16.

5. *Not responsible for this murder*] Lit. 'guiltless of this blood.' v.l. 'guiltless of the blood of this innocent man.'

6. *Scourged*] Or 'flogged.' But no one word in English conveys an adequate impression of the horrible cruelty of this punishment. See Acts xxii. 29, n.

7. *Battalion*] Or 'cohort,' containing about 600 men.

8. *To make sport of*] Lit. 'against.'

<sup>1</sup>crimson cloak. They twisted a wreath of thorny twigs and 29  
put it on His head, and they put a sceptre of cane in His  
right hand, and kneeling to Him they shouted in mockery,  
“<sup>2</sup>Long live the King of the Jews!”

Then they spat upon Him, and taking the cane they 30  
repeatedly struck Him on the head with it. <sup>3</sup>At last, 31  
having finished their sport, they took off the cloak, clothed  
Him again in His own garments, and led Him away for  
crucifixion.

Going out they met a Cyrenaeen named Simon; whom 32  
they compelled to carry His cross, and so 33  
**Jesus taken to Golgotha and crucified** they came to a place called Golgotha, which  
means ‘Skull-ground.’ Here they gave Him 34  
a mixture of <sup>4</sup>wine and gall to drink, but having tasted  
it He refused to drink it. <sup>5</sup>After crucifying Him, they 35  
divided His garments among them by lot, and sat down 36  
there on guard. Over His head they placed a written 37  
statement of the charge against Him:

THIS IS JESUS THE KING OF THE JEWS.

At the same time two robbers were crucified with Him, 38  
one at His right hand and the other at His left.

<sup>6</sup>And the passers-by reviled Him. They 39  
**The Crowd reviles Him** shook their heads at Him and said, 40

“You who would pull down the Sanctuary  
and build a new one within three days, save yourself. If  
you are God’s Son, come down from the cross.”

In like manner the High Priests also, together with the 41  
Scribes and the Elders, taunted Him.

“He saved others,” they said, “<sup>7</sup>himself he cannot 42  
save! He is the King of Israel! Let him now come down  
from the cross, and we will believe in him. His trust is 43  
in God: let God deliver him now, if He will have him;  
for he said, ‘I am God’s Son.’”

Insults of the same kind were heaped on Him even by 44  
the <sup>8</sup>robbers who were being crucified with Him.

1. *Crimson*] The word occurs in Rev. xvii. 3—‘scarlet-coloured.’  
2. *Long live the King*] Lit. ‘Rejoice, O King.’ Cp. xxvi. 49, n.  
3. (vv. 31–34.) Cp. Mark xv. 20–23; Luke xxiii. 26–33; John xix. 16, 17.  
4. *Wine*] v.l. reads ‘sour wine’ (as in the other three Evangelists).  
5. (vv. 35–38.) Cp. Mark xv. 24–27; Luke xxiii. 33, 34, 38; John xix. 18–24.  
6. (vv. 39–44.) Cp. Mark xv. 29–32; Luke xxiii. 35–37 and 39–43; John xix. 25–27.  
7. *Himself he cannot save*] Or ‘can he not save himself?’  
8. *Robbers*] The impenitent robber probably cursed the Saviour in a loud voice, and his words were heard even by the crowd that stood a short distance off, and (no nice discriminations being made) the general belief and impression was that



Jesus dies <sup>1</sup> Now from noon until three o'clock in the 45  
afternoon there was darkness over the whole  
<sup>2</sup> land ; but about three o'clock Jesus cried out in a loud 46  
voice,

"ELI, ELI, LAMA SABACHTHANI?" that is to say, "MY,  
GOD, MY GOD, WHY HAST THOU FORSAKEN ME?"  
(Ps. xxii. 1).

"<sup>3</sup>The man is calling for Elijah," said some of the 47  
bystanders.

One of them ran forthwith, and filling a sponge with 48  
<sup>4</sup>sour wine put it on the end of a cane and offered it  
Him to drink ; while the rest said, 49

"Let us see whether Elijah is coming to deliver  
him."

But Jesus uttered another loud cry and then yielded up 50  
His spirit.

<sup>5</sup>Immediately the curtain of the Sanctuary 51  
Marvels follow <sup>6</sup>was torn in two <sup>7</sup>from top to bottom : the earth  
quaked ; the rocks split ; the tombs opened ; 52  
and many of God's people who were asleep in death  
<sup>8</sup>awoke. And coming out of their tombs after Christ's 53  
resurrection they entered the holy city and showed them-  
selves to many.

As for the Captain and the soldiers who were 54  
The Soldiers are terrified with him keeping guard over Jesus, when they  
witnessed the earthquake and the other occur-  
rences they were filled with terror, and exclaimed,

"Assuredly he was God's Son."

And there were a number of women there looking on from 55  
a distance, who had followed Jesus from Galilee ministering  
to His necessities ; among them being Mary of Magdala, 56

his companion was joining in. Luke however, who as a physician was brought  
into close contact with the women of the early Church, may have had reported to  
him by those of them who stood at the very foot of the cross the conversation  
carried on in low voices between Jesus and the penitent robber, which perhaps  
they and the beloved disciple alone heard (Luke xxiii. 39-43 ; John xix. 25).—ED.

1. (vv. 45-50.) Cp. Mark xv. 33-37 ; Luke xxiii. 44-46 ; John xix. 28-30.

2. Land] Or 'earth.'

3. The man] Or, more contemptuously still, 'The fellow.'

4. Sour wine] This was probably the ordinary drink of Roman soldiers. No  
emphasis should be laid on the fact that the wine was sour.—ED.

5. (vv. 51-56.) Cp. Mark xv. 38-41 ; Luke xxiii. 45, 47-49.

6. Was torn in two] By invisible hands ; though the verb may be understood as  
intransitive rather than strictly passive, as in Acts xiv. 4 ; xxiii. 7 : 'the curtain  
tore asunder.'

7. From top to bottom] And therefore not by human instrumentality.—ED.

8. Awoke] Or 'were roused (or, rose) from sleep.'

Mary the mother of James and <sup>1</sup> Josep, and the mother of the sons of Zabdi.

<sup>2</sup> Towards sunset there came a wealthy in- 57  
Joseph of  
Arimathaea habitant of Arimathaea, named Joseph, who  
buries himself also had become a disciple of Jesus. He 58  
Christ's Body went to Pilate and begged to have the body of  
Jesus, and Pilate ordered it to be given to him. So Joseph 59  
took the body and wrapped it in a clean sheet of fine linen.  
He then laid it in his own <sup>3</sup> new tomb which he had hewn in 60  
the solid rock, and after rolling a great stone against the door  
of the tomb he went home. Mary of Magdala and the other 61  
Mary were both present there, sitting opposite to the sepulchre.

On the next day, the day after the Prepara- 62  
The High  
Priests take tion, the High Priests and the Pharisees came in  
Precautions a body to Pilate.

“Sir,” they said, “we recollect that during his lifetime 63  
that impostor pretended that after two days he was to rise to  
life again. So give orders for the sepulchre to be securely 64  
guarded till the third day, for fear his disciples should come  
by night and steal <sup>4</sup> the body, and then tell the people that  
he has come back to life; and so the last imposture will be  
more serious than the first.”

“<sup>5</sup> You can have a guard,” said Pilate: “go and make all 65  
safe, as best you can.”

So they went and made the sepulchre secure, sealing the 66  
stone besides setting the guard.

<sup>6</sup> After the Sabbath, in the early dawn of the 1 28  
The Women  
find the first day of the week, Mary of Magdala and the  
Tomb empty other Mary came to see the sepulchre. But to 2  
their amazement there <sup>7</sup> had been a great earthquake; for

1. *Josép*] v.L. ‘Joseph.’

2. (vv. 57-61.) Cp. Mark xv. 42-47; Luke xxiii. 50-56; John xix. 38-42.  
*Towards sunset*] Lit. ‘when evening was come.’ But by ‘evening’ is meant  
the interval between three o’clock and sunset. See Exod. xii. 6 and margin;  
Deut. xxi. 23.

3. *New tomb*] There is an appropriateness in no one having been buried there  
before. (Cp. the fact that Jesus was His mother’s firstborn child.) The newness  
of the tomb also made it impossible for it to be said that His resurrection was  
only a repetition of the miracle recorded in 2 Kings xiii. 21, and was caused by  
His body coming into contact with the bones of some Prophet previously buried  
there!—Ed.

4. *The body*] Lit. ‘him.’

5. *You can have*] Or ‘you (already) have.’ ‘Take’ is not quite accurate.

6. (vv. 1-4.) Cp. Mark xvi. 1-4; Luke xxiv. 1-3; John xx. 1. *After the Sabbath*]  
See Godet on Luke xxiv. 1.

7. *Had been . . . had come . . . was sitting*] Or ‘was . . . came . . . sat.’ Either  
rendering is possible; but from the other Gospels we learn that the stone was  
already rolled back when Mary paid her first visit to the tomb (Mark xvi. 3, 4;  
Luke xxiv. 2; John xx. 1).

## MATTHEW XXVIII.

an angel of the Lord had descended from Heaven, and had come and rolled back the stone, and was sitting upon it. His appearance was like lightning, and his raiment white as snow. For fear of him the guards trembled violently, and became like dead men. <sup>1</sup> But the angel said to the women,

“As for you, <sup>2</sup> dismiss your fears. I know that it is Jesus that you are looking for—the crucified One. He is not here: He has <sup>3</sup> come back to life, as He foretold. Come and see the place <sup>4</sup> where He lay. And go quickly and tell His disciples that He has risen from the dead and is going before you into Galilee: there you shall see Him. Remember, I have told you.”

<sup>5</sup> They quickly left the tomb and ran, still terrified but full of unspeakable joy, to carry the news to His disciples. <sup>6</sup> And then suddenly they saw Jesus coming to meet them.

“Peace be to you,” He said.

And they came and clasped His feet, <sup>7</sup> bowing to the ground before Him. Then He said,

“Dismiss all fear! Go and take word to my brethren to go into Galilee, and there they shall see me.”

While they went on this errand, some of the guards came into the city and reported to the High Priests every detail of what had happened. So the latter held a conference with the Elders, and after consultation with them they heavily bribed the soldiers, telling them to say,

“His disciples came during the night and stole <sup>8</sup> his body while we were asleep.”

“And if this,” they added, “<sup>9</sup> is reported to the Governor, we will satisfy him and screen you from punishment.”

1. (vv. 5-7.) Cp. Mark xvi. 5-7, Luke xxiv. 4-8.

2. *Dismiss your fears*] The grammatical form (present imperative) of the ‘Fear not’ here employed implies that, until thus reassured, they were terrified like the guards. The present imperative often has the force of an expostulation rather than of a mere prohibition.

3. *Come back to life*] Or ‘awoke.’

4. *Where He lay*] v.l. ‘where the Master lay.’

5. Cp. Mark xvi. 8; Luke xxiv. 9-11; John xx. 2.

6. (vv. 9-10.) Cp. Mark xvi. 9-11; John xx. 11-18.

7. *Bowing to the ground*] Probably kneeling and touching the ground with their foreheads while their hands held His feet. Or perhaps it here signifies worshipping as a Divine Being, as almost everywhere in the Gospel of John and all the later books of the N.T.

8. *His body*] Lit. ‘him.’

9. *Is reported &c.*] Lit. ‘shall have been heard before the Governor’ (as sitting judicially). Cp. ‘before’ in Mark xiii. 9; Acts xxiv. 19, 20; xxv. 9; and elsewhere. v.l. ‘by the Governor,’ or ‘reaches the Governor’s ears.’

## MATTHEW XXVIII.

So they took the money and did as they were instructed ; 15  
and this story was noised about among the Jews, and is  
current to this day.

The World-  
wide mission  
of the  
Apostles<sup>1</sup> As for the eleven disciples, they proceeded 16  
into Galilee, to the hill where Jesus had arranged  
to meet them. There they saw Him and <sup>2</sup>pros- 17  
trated themselves before Him. Yet some  
doubted.

Jesus however came near and said to them, 18

“All <sup>3</sup>power in Heaven and <sup>4</sup>over the earth has been  
given to me. Go <sup>5</sup>therefore and make disciples of all the 19  
nations ; baptize them <sup>6</sup>into the name of the Father, and  
of the Son, and of the Holy Spirit ; and teach them to obey 20  
every command which I have given you. And remember, I  
am with you always, day by day, until the <sup>7</sup>Close of the  
<sup>8</sup>Age.”

1. (vv. 16-20.) Cp. Mark xvi. 15-18.

2. *Prostrated themselves*] Or as in verse 9.

3. *Power*] Or ‘authority.’

4. *Over the earth*] Or ‘on earth.’ Cp. Rev. v. 10, n.

5. *Therefore*] v.l. omits this word.

6. *Into*] Or ‘unto.’

7. *Close*] Or ‘Consummation,’ or still more exactly, ‘Finishing up.’ This noun occurs xiii. 39, 40, 49 ; xxiv. 3 ; Heb. ix. 26. It seems to indicate that at the time referred to no scrap or fragment of all that belongs (or belonged) to the Age would continue as a neglected remainder, unfinished or incomplete. The cognate verb is found in Rom. ix. 28, where see note.

8. *Age*] Cp. xxiv. 3, n. The Jewish era and the ministry of most of the Apostles terminated about the same time (x. 23). Perhaps, so far as its primary and original significance is concerned, this last verse of Matthew's Gospel was a promise on the part of the Saviour that so long as their earthly ministry lasted He Himself would be specially ‘with’ His Apostles, to comfort and uphold them and give them success. If this was so, its significance for later generations of Christian workers remains unaffected. What He was to His Apostles He is willing to be to us, if, like them, we have true faith in Him.—ED.



THE GOOD NEWS AS RECORDED  
BY MARK

This Gospel is at once the briefest and earliest of the four. Modern research confirms the ancient tradition that the author was Barnabas's cousin, "John, whose other name was Mark," who during Paul's first missionary tour "departed from them" at Pamphylia, "and returned to Jerusalem" (see Acts xii. 12, 25; xv. 37, 39; Col. iv. 10; 2 Tim. iv. 11; Philem. 24; 1 Peter v. 13). His defection appeared to Paul sufficiently serious to warrant an emphatic refusal to take him with him on a second tour, but in after years the breach was healed and we find Mark with Paul again when he writes to Colossae, and he is also mentioned approvingly in the second Letter to Timothy.

Scholars are now almost unanimous in fixing the date of this Gospel between 63 and 70, A.D. There is no valid reason for questioning the usual view that it was written in Rome. Clement, Eusebius, Jerome and Epiphanius, all assert that this was so. That the book was mainly intended for Gentiles, and especially Romans, seems probable from internal evidence. Latin forms not occurring in other Gospels, together with explanations of Jewish terms and customs, and the omission of all reference to the Jewish Law, point in this direction. Its vividness of narration and pictorial minuteness of observation bespeak the testimony of an eye-witness, and the assertion of Papias, quoted by Eusebius, that Mark was "the interpreter of Peter" is borne out by the Gospel itself no less than by what we otherwise know of Mark and Peter.

In a real though not mechanical sense, this is "the Gospel of Peter," and its admitted priority to the Gospels of Matthew and Luke affords substantial reason for the assumption that it is to some extent the source whence they derive their narratives, although Papias distinctly affirms that Mark made no attempt at giving a carefully arranged history such as that at which Luke confessedly aimed.

In spite of the witness of most uncial MSS. and the valiant pleading of Dean Burgon and others, modern scholars are well nigh unanimous in asserting that the last twelve verses of this Gospel are an appendix. Yet less cannot honestly be said than that they "must have been of very early date," and that they embody "a true apostolic tradition which may have been written by some companion or successor of the original author." In one Armenian MS. they are attributed to Aristion.



## THE GOOD NEWS AS RECORDED BY MARK

John the Baptist preaches Judgement and Repentance

<sup>1</sup> The beginning of the Good News of Jesus 1 1  
 Christ <sup>2</sup> the Son of God.  
 As <sup>3</sup> it is written in Isaiah the Prophet, 2  
 "SEE, I AM SENDING MY MESSENGER BEFORE  
 THEE,

WHO WILL PREPARE THY WAY" (Mal. iii. 1) ;  
 "THE VOICE OF ONE <sup>4</sup> CRYING ALOUD : 3  
 'IN THE DESERT PREPARE A ROAD FOR THE LORD :  
 MAKE HIS HIGHWAYS STRAIGHT'" (Isa. xl. 3).

So John <sup>5</sup> the Baptizer came, and was in the Desert pro- 4  
 claiming a baptism of <sup>6</sup> the penitent for forgiveness of sins.  
 There went out to him people <sup>7</sup> of all classes from Judaea, 5  
 and the inhabitants of Jerusalem of all ranks, and <sup>8</sup> were  
 baptized by him <sup>9</sup> in the river Jordan, making open confession  
 of their sins.

He predicts the Appearing and Work of Jesus

As for John, his garment was of camel's hair, 6  
 and he wore a loincloth of leather ; and his  
 food was locusts and wild honey. <sup>10</sup> His 7  
 announcement was,

"There is One coming after me mightier than  
 I—One whose sandal-strap I am unworthy to stoop down  
 and unfasten. I have baptized you with water, but He will 8  
 baptize you <sup>11</sup> with the Holy Spirit."

1. (vv. 1-6.) Cp. Matt. iii. 1-10 ; Luke iii. 1-14.

2. *The Son of God*] v.l. omits these words.

3. *It is written*] Or, somewhat more emphatically, 'it stands written.'

4. *Crying aloud, In the Desert*] See Matt. iii. 3, n.

5. *The Baptizer*] Lit. 'the baptizing' (man).

6. *The penitent*] Lit. 'repentance.'

7. *Of all classes . . . of all ranks*] The adjective, familiar in Classical Greek, signifying 'of all kinds, sorts and descriptions,' is never found in Jewish Greek, but the simple 'all' is substituted, as often in Hebrew. So lit., here. Cp. vii. 19 ; Acts ii. 17 ; Rom. i. 29.

8. *Were baptized*] Or 'got themselves baptized.'

9. *In the river*] Or 'at the river.' So in verse 9.

10. (vv. 7-8.) Cp. Matt. iii. 11, 12 ; Luke iii. 15-18.

11. *With the Holy Spirit*] v.l. 'in the Holy Spirit.'

## MARK I.

**Christ's  
twofold  
Baptism**

<sup>1</sup> At that time Jesus came from Nazareth 9  
in Galilee and was baptized by John in the Jordan;  
and <sup>2</sup> immediately on His coming up out of the 10  
water He saw an opening in the sky, and the Spirit like a  
<sup>3</sup> dove coming down <sup>4</sup> to Him; and a voice came from the 11  
sky, saying,

“Thou art My Son dearly loved : in Thee is My delight ”  
(Ps. ii. 7 ; Isa. xlii. 1).

**Christ is  
tempted in  
the Desert**

<sup>5</sup> At once the Spirit impelled Him to go out into 12  
the Desert, where He remained for forty days, 13  
tempted by Satan ; and He was among the wild  
beasts, but the angels waited upon Him.

**Jesus begins  
to preach**

<sup>6</sup> Then, after John had been <sup>7</sup> thrown into prison, 14  
Jesus came into Galilee proclaiming God's  
Good News.

“The time has fully come,” He said, “and the Kingdom 15  
of God is close at hand : repent, and believe this Good  
News.”

**Four Dis-  
ciples called**

One day, passing along the shore of the Lake 16  
of Galilee, He saw Simon and Andrew, Simon's  
brother, throwing their nets in the Lake ; for  
they were fishermen.

“Come and follow me,” said Jesus, “and I will make 17  
you fishers for men.”

At once they left their nets and followed Him. Going 18, 19  
on a little further He saw James the son of Zabdi and his  
brother John : they also were in the boat mending the nets,  
and He immediately called them. They <sup>8</sup> therefore left their 20

1. (vv. 9-11.) Cp. Matt. iii. 13-17 ; Luke iii. 21, 22.

2. *Immediately*] The Greek word here used (which may also be rendered by 'forthwith,' 'straightway,' 'directly,' 'at once') occurs very frequently in this Gospel. It is found in Matthew 15 times, in Luke 7 times, in John 4 times, but in Mark 37 times.

3. *Dove*] Lit. 'pigeon.'

4. *To Him*] v.L. 'upon Him.'

5. (vv. 12-13.) Cp. Matt. iv. 1-11 ; Luke iv. 1-13.

6. (vv. 14-20.) Cp. Matt. iv. 12-22 ; Luke iv. 14.

7. *Thrown into prison*] See Matt. iv. 12, n.

8. *Therefore*] Lit. 'and.' It is mentioned in *Aorist*, Appendix B, that the Hebrew conjunction 'and' is made to do duty in the O.T. in at least 23 different senses. Among these are 'but,' 'for,' 'so,' 'therefore,' 'wherefore.' Mark, being a Jew, uses the Greek for 'and' with similar want of precision (or say, in like simplicity of style), and much oftener than any other N.T. writer. In the Gospels, e.g., 'and,' always appearing with wearisome sameness in the R.V., occurs in about the proportion of Matthew 54, Luke 61, John 36, Mark 74. In this Translation the conjunction is rendered one or other of the above ways, or is omitted altogether, the object being to exhibit the exact connexion of thought in the manner now customary in English. The common Greek word for 'therefore' is found only five or six times in Mark, while it occurs about 180 times in John's Gospel.

## MARK I.

father Zabdi in the boat with the hired men, and went and followed Him.

<sup>1</sup> So they came to Capernaum, and on the 21  
Christ cures  
a Demoniac next Sabbath He went to the synagogue and  
 began to teach. The people listened with 22  
 amazement to His teaching—for there was authority about  
 it: it was very different from that of the Scribes—when 23  
 all at once, there in their synagogue, a man <sup>2</sup> under the  
 power of a foul spirit screamed out:

“What have you to do with us, Jesus the Nazarene? 24  
 Have you come to destroy us? I know who you are—God’s  
 Holy One.”

But Jesus reprimanded him, saying, 25  
 “Silence! come out of him.”

So the foul spirit, after throwing the man into con- 26  
 vulsions, came out of him with a loud cry. And all were 27  
<sup>3</sup> amazed and awe-struck, so that they began to ask one  
 another,

“What does this mean? Here is a new sort of teaching  
 —and a tone of authority! And even to foul spirits he  
 issues orders and they obey him!”

And His fame spread at once everywhere in all that part 28  
 of Galilee.

<sup>4</sup> Then on leaving the synagogue <sup>5</sup> they came 29  
Peter’s  
Mother-in-  
Law cured at once, with James and John, to the house of  
 Simon and Andrew. Now Simon’s mother-in- 30  
 law was ill in bed with a fever, and without delay they  
 informed Him about her. So He went to her, and taking 31  
 her <sup>6</sup> hand He raised her to her feet: the fever left her,  
 and she began to wait upon them.

When it was evening, after sunset people came 32  
Many other  
Miracles bringing Him all who were sick and the  
 demoniacs; and the whole town was assembled 33  
 at the door. Then He cured numbers of people who were 34  
 ill with various diseases, and He drove out many demons;  
 not allowing the demons to speak, because they knew  
<sup>7</sup> who He was.

1. (vv. 21–28.) Cp. Luke iv. 31–37.

2. *Under the power of*] Lit. ‘in.’ Cp. v. 2, n.; Luke xi. 15, n.

3. *Amazed and awe-struck*] Cp. Luke v. 9, n.

4. (vv. 29–31.) Cp. Matt. viii. 14, 15; Luke iv. 38, 39.

5. *They*] v.l. ‘He.’

6. *Hand*] Or ‘arm,’ as Shadwell renders it. See Matt. xii. 10, n.

7. *Who He was*] Lit. ‘Him.’

## MARK I.—II.

35

In the morning He rose early, while it was  
Jesus preaches throughout Galilee still quite dark, and leaving the house He  
 went away to a solitary place and there prayed.  
 And Simon and the others searched everywhere  
 for Him. When they found Him they said,

37

“Every one is looking for you.”

“Let us go elsewhere, to the neighbouring country  
 towns,” He replied, “that I may proclaim my Message  
 there also; because for that purpose I came from God.”

38

And He went through all Galilee, preaching in the syna-  
 gues and expelling the demons.

39

One day there came a leper to Jesus entreat-  
A Leper cleansed ing Him, and pleading on his knees.  
 “If you are willing,” he said, “you are able  
 to cleanse me.”

40

<sup>1</sup> Moved with pity Jesus reached out His hand and touched  
 him.

41

“I am willing,” He said; “be cleansed.”

The leprosy at once <sup>2</sup> left him, and he was cleansed. Jesus  
 at once sent him away, strictly charging him, and saying,

42

“Be careful not to tell any one, but go and show yourself  
 to the Priest, and for your purification present the offerings  
 that Moses appointed as evidence for them.”

43

But the man, when he went out, began to tell every one  
 and to publish the matter abroad, so that it was no longer  
 possible for Jesus to go openly into <sup>3</sup>any town; but He  
 had to remain outside in unfrequented places, where people  
 came to Him from all parts.

44

<sup>4</sup> After some days He entered Capernaum  
A paralysed Man cured again, and it soon became known that He was  
 at home; and such numbers of people came  
 together that there was no longer room for them even  
 round the door. He was speaking His Message to them,  
 when there came a party of people bringing a paralytic—  
 four men carrying him. Finding themselves unable, how-  
 ever, to bring him to Jesus because of the crowd, they untiled  
 the roof just over His head, and after clearing an opening  
 they lowered the mat on which the paralytic was lying.

1 2

<sup>1</sup>. *Moved with pity*] V.L. ‘Feeling angry;’ i.e. with the sin which lay at the root of the man’s affliction, or with the unseen Powers of Evil by which he was oppressed.—Ed.

<sup>2</sup>. *Left him*] Lit. ‘came off from him.’

<sup>3</sup>. *Any town*] Or ‘the town.’

<sup>4</sup>. (vv. 1-12.) Cp. Matt. ix. 1-8; Luke v. 17-26.

## MARK II.

Seeing their faith, Jesus said to the paralytic, 5  
 "My son, your sins are pardoned."

Now there were some of the Scribes sitting there, and 6  
 reasoning in their hearts.

"Why does this man use such words?" they said; "he is 7  
 blaspheming. Who can pardon sins but One—that is, God?"

At once perceiving by His spirit that they were reasoning 8  
 within themselves, Jesus asked them,

"Why do you thus argue in your <sup>1</sup>minds? Which is 9  
 easier?—to say to this paralytic, 'Your sins are pardoned,'  
 or to say, 'Rise, take up your mat, and walk'? But 10  
 that you may know that the Son of Man has authority on  
 earth to pardon sins"—

He turned to the paralytic, and said,

"To you I say, 'Rise, take up your mat and go home.'" 11

The man rose, and immediately under the eyes of all 12  
 took up his mat and went out, so that they were all filled  
 with astonishment, gave the glory to God, and said,

"We never saw anything like this."

<sup>2</sup> Again He went out to the shore of the Lake, 13

**The Call of** and the whole multitude kept coming to Him, 14  
**Matthew** and He taught them. And as He passed by,

He saw Levi, the son of Alphaeus sitting <sup>3</sup>at the Toll 14  
 Office, and said to him,

"Follow me."

So he rose and followed Him.

When He was <sup>4</sup>sitting at table in Levi's house, a large 15  
 number of tax-gatherers and notorious sinners were at table  
 with Jesus and His disciples; for there were many such who  
 habitually followed Him. But when the Scribes of the 16  
 Pharisee sect saw Him eating with the sinners and the tax-  
 gatherers, they said to His disciples,

"He is eating <sup>5</sup>and drinking with the tax-gatherers and  
 sinners!"

Jesus heard the words, and He said, 17

"It is not the healthy who require a doctor, but the  
 sick: I did not come to appeal to the righteous, but to  
 sinners."

1. *Minds*] Lit. 'hearts.'

2. (vv. 13-17.) Cp. Matt. ix. 9-13; Luke v. 27-32.

3. *At*] Or 'in charge of.'

4. *Sitting*] Lit. 'reclining.'

5. *And drinking*] v.l. omits.

## MARK II.—III.

18

<sup>1</sup>(Now John's disciples and those of the Pharisees were <sup>2</sup>keeping a fast.) And they came and asked Him,

**The Dis-  
ciples'  
Neglect of  
Fasting**

“How is it that John's disciples and those of the Pharisees are fasting, and yours are not?”

19

“Can a wedding party fast while the bridegroom is among them?” replied Jesus. “So long as they have the bridegroom with them, fasting is impossible. But a time will come when the Bridegroom will be taken away from them; then they will fast. No one mends an old garment with a piece of unshrunk cloth. Otherwise, the patch put on would tear away from it—the new from the old—and a worse hole would be made. And no one pours new wine into old wine-skins. Otherwise the wine would burst the skins, and both wine and skins would be lost. New wine needs fresh skins!”

20  
21  
22

<sup>3</sup>One Sabbath He was walking through the wheatfields when His disciples began to pluck the ears of wheat as they went. So the Pharisees said to Him,

**A Charge of  
Sabbath-  
Breaking**

23  
24

“Look! why are they doing what on the Sabbath is unlawful?”

“Have you never read,” Jesus replied, “what David did when the necessity arose and he and his men were hungry: how he entered the house of God <sup>4</sup>in the High-priesthood of Abiathar, and ate the Presented Loaves—which none but the priests are allowed to eat—and gave some to his men also” (1 Sam. xxi. 6)?

25  
26

And Jesus said to them:

“The Sabbath was made for <sup>5</sup>man, not man for the Sabbath; so that the Son of Man is Lord even of the Sabbath.”

27  
28

<sup>6</sup>At another time, when He went to the synagogue, there was a man there with one arm shrivelled up. They closely watched Him to see whether He would cure him on the Sabbath—so as to have a charge to bring against Him.

**A Paralytic  
restored**

1  
2

“Come forward,” said He to the man with the shrivelled arm. Then He asked them,

3  
4

1. (vv. 18-22.) Cp. Matt. ix. 14-17; Luke v. 33-39.

2. *Keeping a fast*] Or ‘accustomed to fast.’

3. (vv. 23-28.) Cp. Matt. xii. 1-8; Luke vi. 1-5.

4. *In the High-priesthood of Abiathar*] Or ‘in the presence of Abiathar the High Priest.’ See McClellan, p. 672.

5. *Man*] Lit. ‘the man,’ who observes it, or is commanded to do so.

6. (vv. 1-6.) Cp. Matt. xii. 9-14; Luke vi. 6-11.

### MARK III.

"Are we allowed to do good on the Sabbath, or to do evil? to save a <sup>1</sup>life, or to destroy one?"

They remained silent. <sup>2</sup>Grieved and indignant at the hardening of their hearts, He looked round on them with anger, and said to the man,

"Stretch out your arm."

He stretched it out, and the arm was completely restored. But no sooner had the Pharisees left the synagogue than they held a consultation with the Herodians against Jesus, to devise some means of destroying Him.

Other  
Miracles

<sup>3</sup>Accordingly Jesus withdrew with His disciples to the Lake, and a vast crowd of people from Galilee followed Him; and from Judaea and Jerusalem and Idumaea and from beyond the Jordan and from the district of Tyre and Sidon there came to Him a vast crowd, hearing of all that He was doing. <sup>4</sup>So He gave directions to His disciples to keep a small boat in constant attendance on Him because of the throng—to prevent their crushing Him. For He had cured many of the people, so that all who had any ailments pressed upon Him, to touch Him. And the foul spirits, whenever they saw Him, threw themselves down at His feet, screaming out :

"You are the Son of God."

But He many a time checked them, forbidding them to say who He was.

Twelve  
Apostles  
selected

<sup>5</sup>Then He went up the hill ; and those whom He Himself chose He called, and they came to Him. He appointed <sup>6</sup>twelve of them, that they might be with Him, and that He might also send them to proclaim His Message, with authority to expel the demons. <sup>7</sup>These twelve were Simon (to whom He gave the surname of Peter), James the son of Zabdi and John the brother of James (these two He surnamed Boanerges, that is 'Sons of Thunder'), Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the <sup>7</sup>Canaanæan, and Judas Iscariot, the man who also betrayed Him.

1. *Life*] Or 'soul.'

2. *Grieved*] Anger is not sinful when it is linked with loving sympathy—pity for those with whom we are angry.—ED.

3. (vv. 7-12 and 16-19.) Cp. Matt. x. 2-4; iv. 24, 25; Luke vi. 14-19. *Accordingly*] See i. 20, n.

4. *So*] See i. 20, n.

5. (vv. 13-15.) Cp. Luke vi. 12, 13.

6. *Twelve of them*] v.l. adds 'whom also He named Apostles.'

7. *Canaanæan*] i.e. 'Zealot,' not 'Canaanite.'



# MARK III.

<sup>1</sup>And He <sup>2</sup>went into a house. But again the 20  
 Christ's  
 Relatives  
 try to re-  
 strain Him crowd assembled, so that there was no oppor-  
 tunity for them even <sup>3</sup>to snatch a meal. Hear- 21  
 ing of this, <sup>4</sup>His relatives came to seize Him  
 by force, for they said,

“He is out of his mind.”

The Scribes, too, who had come down from Jerusalem said, 22

He replies  
 to a  
 Slander “He has <sup>5</sup>Baal-zebul in him; and it is by  
 the power of the Prince of the demons that he  
 expels the demons.”

So He called them to Him, and using figurative language 23  
 He appealed to them, saying,

“How is it possible for Satan to expel Satan? <sup>6</sup>For if 24  
 civil war breaks out in a kingdom, nothing can make that  
 kingdom last; and if a family splits into parties, that family 25  
 cannot continue. So if Satan has risen in arms and has 26  
 made war upon himself, stand he cannot, but meets his end.  
 Nay, no one can go into a strong man's house and carry off 27  
 his property, unless he first binds the strong man, and then  
 he will plunder his house. <sup>7</sup>In solemn truth I tell you that 28  
 all their sins may be pardoned to the sons of men, and all  
 their blasphemies, however they may have blasphemed; but 29  
 whoever blasphemes against the Holy Spirit, he remains  
<sup>8</sup>for ever unabsolved: he is guilty of <sup>9</sup>a sin <sup>10</sup>of the Ages.”

This was because they said, 30

“He is possessed by a foul spirit.”

True Kin-  
 ship to  
 Christ <sup>11</sup>By this time His mother and His brothers 31  
 arrive, and standing <sup>12</sup>outside they send a mes-  
 sage to Him to call Him. Now a crowd was 32

<sup>13</sup>sitting round Him; so they tell Him,

1. (vv. 20-30.) Cp. Matt. xii. 22-37; Luke vi. 43-45; xi. 17-23. *He*] v.l. ‘they.’  
 2. *Went into a house*] Some render ‘went home,’ but the next verse, properly  
 translated, shows clearly that He was not at home.

3. *To snatch a meal*] Lit. ‘to eat bread.’

4. *His relatives*] Or possibly ‘His friends.’ Lit. ‘they-from-His-home.’ In  
 support of the translation ‘His relatives’ or ‘His family’ see Prof. J. H.  
 Moulton's *Prolegomena*, p. 106 f.—Ed.

5. *Baal-zebul*] See Matt. x. 25, n.

6. *For*] See i. 20, n.

7. *In solemn truth*] Or ‘Amen.’ See Matt. v. 18, n.

8. *For ever*] Lit. ‘to the Age.’

9. *A sin*] v.l. ‘sin.’

10. *Of the Ages*] Greek ‘aeonian.’ See Matt. xviii. 8, n. In the present  
 passage the meaning seems clearly to be a sin that remains throughout the  
 Ages unpardoned.

11. (vv. 31-35) Cp. Matt. xii. 46-50; Luke viii. 19-21.

12. *Outside*] i.e. ‘outside the throng.’

13. *Sitting*] i.e. ‘on the ground,’ as is the custom to this day, when listening  
 to an Arab story-teller, for example.

“Your mother and your brothers<sup>1</sup> and sisters are outside, inquiring for you.”

“Who are my mother and my brothers?” He replied. 33

And, fixing His eyes on the people who were sitting round Him in a circle, He said, 34

“Here are my mother and my brothers. For wherever there is one who has been obedient to God, there is my brother—my sister—and my mother.” 35

<sup>2</sup> Once more He began to teach by the side of the Lake, and a vast multitude of people came together to listen to Him. He therefore went on board the boat and sat there, a little way from the land; and all the people were on the shore close to the water. Then He proceeded to teach them many lessons in figurative language; and in His teaching He said, 1 4

“Listen: the sower<sup>4</sup> goes out to sow. As he sows, some of the seed falls by the way-side, and the birds come and peck it up. Some falls on the rocky ground where it finds but little earth, and it shoots up quickly because it has no depth of soil; but when the sun is risen, it is scorched, and through having no root it withers away. Some, again, falls among the thorns; and the thorns spring up and stifle it, so that it yields no crop. But some of the seed falls into good ground, and gives a return: it comes up and increases, and yields thirty, sixty, or a hundred-fold.” 3, 4 5 6 7 8

“Listen,” He added, “every one who has ears to listen with!” 9

When He was alone, the Twelve and the others who were about Him requested Him to explain His figurative language. 10

“To you,” He replied, “has been entrusted<sup>5</sup> the secret truth concerning the Kingdom of God; but to those others outside your number all this is spoken in figurative language; that 11 12

“THEY MAY LOOK AND LOOK BUT NOT SEE,  
AND LISTEN AND LISTEN BUT NOT UNDERSTAND,

1. *And sisters*] v.l. omits these words.

2. (vv. 1-25.) Cp. Matt. xiii. 1-23; Luke viii. 4-18.

3. *On board the boat*] i.e. the boat mentioned in iii. 9. It is lit. ‘into boat,’ without the article, as in many passages in the Greek of the N.T., and as we speak of going ‘to church,’ coming ‘from town,’ appearing ‘on parade.’ So ‘for journey,’ vi. 8, where our idiom requires ‘the.’

4. *Goes out*] Or ‘went out;’ and so throughout the parable. Cp. Luke viii. 5, n.

5. *The secret truth*] i.e. ‘the truth hitherto unrevealed.’—Ed.

## MARK IV.

LEST PERCHANCE THEY SHOULD RETURN AND BE PAR-  
DONED'” (Isa. vi. 10).

“Do you all miss the meaning of this parable?” He 13  
added; “how then will you understand the rest of my  
parables?”

“What the sower sows is the Message. 14

The Story of  
'the Sower'  
explained Those who receive the seed by the way-side are 15  
those in whom the Message is sown, but, when  
they have heard it, Satan comes at once and carries away the  
Message sown in them. In the same way those who 16  
<sup>1</sup> receive the seed on the rocky places are those who, when  
they have heard the Message, at once accept it joyfully, but 17  
they have no root within them. They last for a time; then,  
when suffering or persecution comes because of the Message,  
they <sup>2</sup> are immediately overthrown. Others there are who 18  
<sup>1</sup> receive the seed among the thorns: these are they who  
have heard the Message, but worldly cares and the deceitful- 19  
ness of wealth and the excessive pursuit of other objects  
come in and stifle the Message, and it becomes unfruitful.  
Those, on the other hand, who <sup>1</sup> have received the seed on 20  
the good ground, are all who hear the Message and welcome  
it, and yield a return of thirty, sixty, or a hundred fold.”

He went on to say, 21

Lamps are  
for giving  
Light “Is the lamp brought in in order to be put  
under the <sup>3</sup> bushel or under the bed? Is it not  
rather in order that it may be placed on the lampstand?  
<sup>4</sup> Why, there is nothing hidden except with a view to its being 22  
ultimately disclosed, nor has anything been made a secret  
but that it may at last come to light. Listen, every one who 23  
has ears to listen with!”

He also said to them, 24

The Re-  
sponsibility  
of the  
well-taught “Take care what you hear. With what  
measure you measure, it will be measured to  
you, and that with interest. For those who 25  
have will have more given them; and from those who have  
not, even what they have will be taken away.”

Another saying of His was this: 26

'Seed which  
grew  
secretly' “The Kingdom of God is as if a man scattered  
seed over the ground: he spends days and nights, 27

1. *Receive, receive, have received*] See Matt. xiii. 19, n.
2. *Are . . . overthrown*] Or 'stumble and fall.'
3. *Bushel*] More lit. 'peck-measure.'
4. Cp. Rom. xvi. 25, 26.

## MARK IV.

now awake, now asleep, while the seed sprouts and grows tall, he knows not how. Of itself the land produces the crop—<sup>1</sup>first the blade, then the ear; afterwards the perfect grain is seen in the ear. But no sooner is the crop ripe, than he sends the <sup>2</sup>reapers, because the time of harvest has come.”

<sup>3</sup> Another saying of His was this :

‘The  
Mustard  
Seed’

“How are we to picture the Kingdom of God? or by what figure of speech shall we represent it? It is like a mustard-seed, which, when sown in the earth, is the smallest of all the seeds in the world; yet when sown it springs up and becomes larger than all the <sup>4</sup>herbs, and throws out great branches, so that the birds build under its shadow.”

With many such parables He used to speak the Message to them according to their capacity for receiving it. But except in figurative language He spoke nothing to them; while to His own disciples He expounded everything, in private.

<sup>5</sup> The same day, in the evening, He said to them,

A Storm  
subdued

“Let us cross to the other side.”

So they got away from the crowd, and took Him—as He was—in the boat; and other boats accompanied Him. But a heavy squall came on, and the waves were now dashing into the boat, so that it was fast filling. But He Himself was in the stern asleep, with His head on the cushion: so they woke Him.

“<sup>6</sup> Rabbi,” they cried, “is it nothing to you that we are drowning?”

So He roused Himself and rebuked the wind, and said to the waves,

“Silence! Be still!”

The wind sank, and a perfect calm set in.

“Why are you so timid?” He asked; “have you still no faith?”

Then they were filled with terror, and began to say to one another,

“Who is this, then? For even wind and sea obey Him.”

1. *First . . . then . . . afterwards*] Cp. 1 Cor. xv. 23, 24, n.

2. *Reapers*] Lit. ‘sickle.’

3. (vv. 30-32.) Cp. Matt. xiii. 31-33; Luke xiii. 18-21.

4. *Herbs*] Or ‘garden vegetables.’ The same Greek word is used in Rom.

xiv. 2.

5. (vv. 35-41.) Cp. Matt. viii. 18, 23-27; Luke viii. 22-25.

6. *Rabbi*] Lit. ‘Teacher.’

A Gerasene  
Demoniac  
cured

<sup>1</sup> So they arrived at the opposite shore of the Lake, in the country of the Gerasenes. At once, <sup>2</sup> on His landing, there came from the tombs to meet Him a man <sup>3</sup> possessed by a foul spirit. This man lived <sup>4</sup> among the tombs, nor could any one now secure him even with a chain; for many a time he had been left securely bound in fetters and chains, but afterwards the chains lay torn link from link, and the fetters in fragments, and there was no one strong enough to master him. And constantly, <sup>5</sup> day and night, he remained among the tombs or on the hills, shrieking, and mangling himself with sharp stones. And <sup>6</sup> when he saw Jesus in the distance, he ran and threw himself at His feet, crying out in a loud voice, <sup>7</sup>

“What hast Thou to do with me, Jesus, Son of God Most High? In God’s name I implore Thee not to torment me.”

For He <sup>8</sup> had said to him,

“Foul spirit, come out of the man.”

Jesus also questioned him. <sup>9</sup>

“What is your name?” He said.

“Legion,” he replied, “for there are a host of us.”

And <sup>10</sup> he earnestly entreated Him not to send them away out of the country.

Feeding there, on the mountain slope, was a great herd of swine. So they besought Jesus. <sup>11</sup>

“Send us to the swine,” they said, “so that we may enter into them.” <sup>12</sup>

He gave them leave; and the foul spirits came out and entered into the swine, and the herd—about 2,000 in number—rushed headlong down the cliff into the Lake and were drowned in the Lake. The swineherds fled, and spread the news in town and country. So the people came to see what it was that had happened; and when they came to Jesus, they beheld the demoniac quietly seated, clothed and of sane mind—the man who had had the legion; and they were awe-stricken. And those who had seen it told them the particulars of what had happened to the demoniac, and all about the swine. Then they began entreating Him to depart from their district. <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup>

1. (vv. 1–20.) Cp. Matt. viii. 28–34; Luke viii. 26–39.

2. *Possessed by*] Lit. ‘in.’

3. *Among*] Or ‘in.’

4. *Had said*] Lit. ‘was saying.’

5. *He*] Or ‘they.’

As He was embarking, the man who had been possessed 18  
asked permission to accompany Him. But He would not 19  
allow it.

“Go home to your family,” He said, “and report to  
them all that the Lord has done for you, and the mercy He  
has shown you.”

So the man departed, and related publicly everywhere in 20  
the Ten Towns all that Jesus had done for him; and all  
were astonished.

When Jesus had re-crossed in the boat to the 21  
other side, a vast multitude came crowding to  
Him; and He was on the shore of the Lake,  
when there came one of the Wardens of the Synagogue—he 22  
was called <sup>1</sup> *Jair*—who, on beholding Him, threw himself at  
His feet, and besought Him with many entreaties. 23

“My little daughter,” he said, “is at the point of death :  
I pray you come and lay your hands upon her, that she may  
recover and live.”

And Jesus went with him. And a dense 24  
crowd followed Him, and thronged Him on all  
sides.

Now a woman who for twelve years had suffered from 25  
haemorrhage, and had undergone many different treatments 26  
under a number of doctors and had spent all she had without  
receiving benefit but on the contrary growing worse, heard 27  
of Jesus. And she came in the crowd behind Him and  
touched His cloak; for she said, 28

“If I but touch His clothes, I shall be cured.”

In a moment the <sup>3</sup>flow of her blood ceased, and she felt 29  
in herself that her complaint was cured. Immediately 30  
Jesus, well knowing that healing power had gone <sup>4</sup>from  
within Him, turned round in the crowd and asked,

“Who touched my clothes?”

“You see the multitude pressing you on all sides,” His 31  
disciples exclaimed, “and yet you ask, ‘Who touched  
me?’”

1. (vv. 21-43.) Cp. Matt. ix. 18-26; Luke viii. 40-56.  
2. *Jair*] Such is the O.T. form of the name (Num. xxxii. 41; Deut. iii. 14;  
Judges x. 3; 1 Chron. ii. 22; xx. 5; Esther ii. 5). See Matt. i. 3, n.  
3. *Flow*] Lit. ‘fountain,’ or ‘well.’  
4. *From within Him*] Lit. ‘out of Him,’ this phrase describing ‘the power,  
although (in accordance with a frequent Greek idiom) the preposition employed is  
applicable grammatically, not to ‘power,’ but to the verb following. Cp. iii.  
21, n.; vii. 15; xi. 8.

But He continued looking about to see the person who had done this, until the woman, frightened and trembling, knowing what had happened to her, came and threw herself at His feet, and told Him all the truth.

“Daughter,” He said, “your faith has cured you: go in peace, and be free from your complaint.”

While He is yet speaking, men come from the house to the Warden, and say,  
Jair's Child  
brought  
back to Life “Your daughter <sup>1</sup> is dead: why trouble the

<sup>2</sup> Rabbi further?”

But Jesus, <sup>3</sup> overhearing the words, said to the Warden, “Do not be afraid; only have faith.”

And He allowed no one to accompany Him except Peter and the brothers James and John. So they come to the Warden's house. Here He gazes on a scene of uproar, with people <sup>4</sup> weeping aloud and wailing. He goes in.

“Why all this outcry and loud weeping?” He asks; “the child is asleep, not dead.”

To this their reply is a scornful laugh. He, however, puts them all out, takes the child's father and mother and those He has brought with Him, and enters the room where the child lies. Then, taking her by the hand, He says to her,

“Talithà, kourm;” that is to say, “Little girl, I command you to wake!”

Instantly the little girl rises to her feet and begins to walk (for she was twelve years old). They were <sup>5</sup> at once beside themselves with utter astonishment; but He gave strict injunctions that the matter should not be made known, and directed them to give her something to eat.

A Visit to  
Nazareth <sup>6</sup> Leaving that place He came into His <sup>7</sup> own country, accompanied by His disciples. On the Sabbath He proceeded to teach in the synagogue; and <sup>8</sup> many, as they heard Him, were astonished.

1. *Is dead*] Lit. ‘has died.’ So in verse 39. Cp. Rom. vi. 7, where, in the Greek, the distinction is important.

2. *Rabbi*] Lit. ‘Teacher.’

3. *Overhearing*] The tense of the dependent Greek participle here (‘being spoken’) necessitates this rendering. Besides, Jesus did not in fact ‘disregard.’ He encouraged the Warden in consequence of hearing.

4. *Weeping aloud*] Cp. Matt. xxvi. 75, n.

5. *At once*] Cp. i. 10, n. v.L. omits the word. The instant revulsion of feeling is the idea conveyed.

6. (vv. 1-6.) Cp. Matt. xiii. 54-58.

7. *Own country*] Lit. ‘native place.’

8. *Many*] v.L. ‘the many.’ Cp. Matt. xxiv. 12.



“Where did he acquire all this?” they asked. “What is this wisdom that has been given to him? And what are these marvellous miracles which his hands perform? Is not this the carpenter, Mary’s son, the brother of James and Joses, Jude and Simon? And do not his sisters live here among us?”

So they turned angrily away. But Jesus said to them, “There is no Prophet without honour except in his own country, and among his own relatives, and in his own home.”

And He could not do any miracle there, except that He laid His hands on a few who were out of health and cured them; and He wondered at their unbelief. So He went round the adjacent villages, teaching.

Then summoning the Twelve to Him, He proceeded to send them out by twos, and gave them authority over the foul spirits. He charged them to take nothing for the journey except a stick; no bread, no bag, and not a penny in their pockets, but to go wearing sandals.

“And do not,” He said, “put on an extra under garment. Wherever you enter a house, make it your home till you leave that place. But wherever they will not receive you or listen to you, when you leave shake off the very dust from under your feet to bear witness concerning them.”

So they set out, and preached in order that men might repent. Many demons they expelled, and many invalids they anointed with oil and cured.

King Herod heard of all this (for the name of Jesus had become widely known), and he kept saying,

“John the Baptizer has come back to life, and that is why these miraculous Powers are working in him.”

Others asserted that He was Elijah.

1. *These marvellous*] Lit. ‘such.’

2. Cp. Matt. ix. 35-38.

3. (vv. 7-13.) Cp. Matt. x. 1, 5-15; Luke ix. 1-6.

4. *For the journey*] Cp. iv. 1, n.

5. *Not a penny*] Lit. ‘no bronze.’

6. *Pockets*] Lit. ‘waist-scarf,’ or ‘girdle.’

7. *Sandals*] I.E. stout soles (or shoes without uppers) fastened on with leather straps passing round the ankles. In the N.T. the word is only found elsewhere in Acts xii. 8.

8. (vv. 14-16.) Cp. Matt. xiv. 1, 2; Luke ix. 7-9.

9. *He kept saying*] V.L. ‘people were saying.’

10. *The Baptizer*] Lit. ‘the baptizing’ (man).

11. *Has come back to life*] Lit. ‘has been raised (or, is awake) from the dead.’ For the Greek perfect used here (not in verse 16) see *Aorist vii.*

12. *These miraculous Powers*] Lit. ‘the powers.’ Cp. Acts viii. 10.

Others again said, 15  
 "He is a Prophet, like one of the great Prophets."  
 But when Herod heard of Him, he said, 16  
 "The John, whom I beheaded, <sup>1</sup> has come back to life."  
<sup>2</sup> For <sup>3</sup> Herod himself had sent and had had John arrested 17  
 and had kept him in prison in chains, for the sake of  
 Herodias, his brother Philip's wife; because he had married  
 her. For John had repeatedly told Herod, 18  
 "You have no right to be living with your brother's  
 wife."  
 Therefore Herodias <sup>4</sup> hated him and wished to take his life, 19  
 but could not; for Herod <sup>5</sup> stood in awe of John, knowing him 20  
 to be an upright and holy man, and he protected him. After  
 listening to him he <sup>6</sup> was in great perplexity, and yet he  
 found a pleasure in listening. <sup>7</sup> At length Herodias found her 21  
 opportunity. Herod on his birthday gave a banquet to the  
 nobles of his court and to the <sup>8</sup> tribunes and the principal  
 people in Galilee, at which <sup>9</sup> Herodias's own daughter came 22  
 in and danced, and so charmed Herod and his guests that he  
 said to her,  
 "Ask me for anything you please, and I will give it to  
 you."  
 He even swore to her, 23  
 "Whatever you ask me for I will give you, up to half  
 my kingdom."  
 She at once went out and said to her mother: 24  
 "What shall I ask for?"  
 "The head of John the Baptizer," she replied.  
 The girl immediately came in, in haste, to the King and 25  
 made her request.

"My desire is," she said, "that you will give me, here  
 and now, on a dish, the head of John the Baptist."

Then the King, though intensely sorry, yet for the sake of 26  
 obeyed his instructions.

1. *Has come back to life*] Lit. 'was raised,' or 'awoke.'  
 2. (vv. 17-20.) Cp. Matt. xiv. 3-5; Luke iii. 19, 20.  
 3. *Herod himself*] Or 'the same Herod.' Cp. Luke xxiii. 40, n.  
 4. *Hated*] Or 'cherished a grudge against.'  
 5. *Stood in awe of John*] Or 'regarded John with reverence.'  
 6. *Was in great perplexity*] v.l. 'did many things;' i.e. in many things he  
 obeyed his instructions.  
 7. (vv. 21-29.) Cp. Matt. xiv. 6-12.  
 8. *Tribunes*] No one English word—'major,' 'colonel,' 'brigadier,' or any  
 other—even approximately represents the Latin 'tribunus' for which the Greek  
 word here used stands. In John xviii. 12 and Acts xxi. 31, we find a tribune  
 commanding a whole battalion. See Matt. xxvii. 27, n.  
 9. *Herodias's own daughter*] Or 'the daughter of that same Herodias.' Cp.  
 verse 17.

his oaths, and of his guests, would not break faith with her. He at once sent a soldier of his guard with orders to bring John's head. So he went and beheaded him in the prison, and brought his head on a dish and gave it to the young girl, who gave it to her mother. When John's disciples heard of it, they came and took away his body and laid it in a tomb.

**The Apostles  
return from  
their Mission**      <sup>1</sup> When the Apostles had re-assembled round Jesus, they reported to Him all they had done and all they had taught. Then He said to them, "Come away, all of you, to a quiet place, and rest awhile."

For there were many coming and going, so that they had no time even for meals. Accordingly they sailed away in the boat to a solitary place apart. But the people saw them going, and many knew them; and coming by land they ran together there from all the neighbouring towns, and arrived before them. So when Jesus landed, He saw a vast multitude; and His heart was moved with pity for them, because they were like sheep which have no shepherd, and He proceeded to teach them many things.

**More than  
5,000  
People fed**      By this time it was late; so His disciples came to Him, and said, "This is a lonely place, and the hour is now late: send them away that they may go to the farms and villages near here and buy themselves something to eat."

"Give them food yourselves," He replied.

"Are we," they asked, "to go and buy two hundred shillings' worth of bread and give them food?"

"How many loaves have you?" He inquired; "go and see."

So they found out, and said,

"Five; and a couple of fish."

So He directed them to make all sit down in companies on the green grass. And they sat down in <sup>2</sup> rows of hundreds and of fifties. Then He took the five loaves and the two fish, and lifting His eyes to Heaven He blessed the food. Then He broke the loaves into portions which He went on

1. (vv. 30-44.) Cp. Matt. xiv. 13-21; Luke ix. 10-17; John vi. 1-14.

2. Rows] This word (which is lit. 'leek-beds') occurs nowhere else in the N.T. Its meaning would perhaps be best expressed by the military term 'platoons,' 50 men in the front rank and 50 in the rear rank making up the 100.

handing to the disciples to distribute ; giving pieces also of the two fish to them all. All ate and were fully satisfied. And they carried away broken portions enough to fill twelve baskets, besides pieces of the fish. Those who ate the bread were 5,000 adult men.

<sup>1</sup> Immediately afterwards He made His disciples go on board the boat and cross over to Bethsaïda, leaving Him behind to dismiss the crowd. He then bade the people farewell, and went away up the hill to pray.

When evening was come, the boat was half way across the Lake, while He Himself was on shore alone. But when He saw them distressed with rowing (for the wind was against them), <sup>2</sup> towards morning He came towards them walking on the Lake, as if intending to pass them. They saw Him walking on the water, and thinking that it was a spirit they cried out ; for they all saw Him and were terrified. He, however, immediately spoke to them.

"There is no danger," He said ; "it is I ; be not alarmed."

Then He went up to them on board the boat, and the wind lulled ; and they were beside themselves with <sup>3</sup> silent amazement. For they had not <sup>4</sup> learned the lesson taught by the loaves, but their <sup>5</sup> minds were dull.

<sup>6</sup> Having crossed over they drew to land in Gennesaret and came <sup>7</sup> to anchor. But no sooner had they gone ashore than the people immediately recognized Him. Then they scoured the whole district, and began to bring Him the sick on their mats wherever they heard He was. And enter wherever He might—village or town or hamlet—they laid their sick in the open places, and entreated Him to let them touch were it but the tassel of His robe ; and all, whoever touched Him, were restored to health.

1. (vv. 45-52.) Cp. Matt. xiv. 22-33 ; John vi. 15-21.

2. *Towards morning*] Or 'three or four hours after midnight.'

3. *Silent amazement*] Or 'suppressed amazement.' Lit. 'amazement within themselves.'

4. *Learned the lesson taught by*] Lit. 'learned at.'

5. *Minds were dull*] Or 'hearts were callous.' "Unbelief is a sinful distemper of heart" (Barrow). Cp. Eph. i. 18 ; Heb. iii. 12.

6. (vv. 53-56.) Cp. Matt. xiv. 34-36.

7. *To anchor*] Or 'to their moorings.'

Real Purity  
an inward  
and spiritual  
Thing

<sup>1</sup> Then <sup>2</sup> the Pharisees, with certain Scribes who 1 7  
had come from Jerusalem, came to Him in a  
body. They had noticed that some of His disci- 2  
ples were eating their food with 'unclean' (that 3  
is to say, unwashed) hands. (For the Pharisees and all the 3  
Jews—being, as they are, zealous for the traditions of the 3  
Elders—never eat without first <sup>3</sup> carefully washing their hands, 4  
and when they come from market they will not eat without 4  
<sup>4</sup> bathing first; and they have a good many other customs 4  
which they have received traditionally and cling to, such as 4  
the rinsing of cups and pots and of bronze utensils, <sup>5</sup> and the 5  
washing of beds.) So the Pharisees and Scribes put the 5  
question to Him :

"Why do your disciples transgress the traditions of the Elders, and eat their <sup>6</sup> food with unclean hands?"

"Rightly did Isaiah prophesy of you hypocrites," He 6  
replied; "as it is written,

" 'THIS PEOPLE HONOUR ME WITH THEIR LIPS,  
WHILE THEIR HEARTS ARE FAR AWAY FROM ME :  
BUT IDLE IS THEIR DEVOTION

WHILE THEY LAY DOWN PRECEPTS WHICH ARE MERE  
HUMAN RULES' (Isa. xxix. 13).

"You neglect God's Commandment : you hold fast to 8  
men's traditions."

"Praiseworthy indeed!" He added, "to set at nought 9  
God's Commandment in order to observe your own traditions!  
For Moses said, 'HONOUR THY FATHER AND THY MOTHER' 10  
(Exod. xx. 12), and again, 'HE WHO <sup>7</sup> CURSES FATHER OR  
MOTHER, LET HIM <sup>8</sup> DIE THE DEATH' (Exod. xxi. 17). But 11  
*you* say, 'If a man says to his father or mother, It is a  
Korban (that is, a thing <sup>9</sup> devoted to God), whatever it is,

1. (vv. 1-23.) Cp. Matt. xv. 1-20.

2. *The Pharisees*] The article seems to indicate not merely a party belonging to that sect, but the Pharisees generally of the town.

3. *Carefully*] Or 'up to the wrist.'

4. *Bathing*] v.l. 'sprinkling themselves.'

5. *And the washing of beds*] v.l. omits these words. Of course they do not mean what we English call 'beds.' They were mere mattresses or thick rugs. Travellers in Eastern countries often witness the complete submersion of 'beds,' which are then dried in the sun.

6. *Food*] Lit. 'bread,' as often in Hebrew. See, e.g., Num. xxviii. 2, 24, R.V. and margin.

7. *Curses*] Or 'reviles.'

8. *Die the death*] A Shaksperian expression (*Midsummer Night's Dream*, i. i. 65), but one still in familiar use.

9. *Devoted to God*] Lit. 'a gift' (to God).

## MARK VII.

which otherwise you <sup>1</sup>would have received <sup>2</sup>from me—' And 12  
so you no longer allow him to do anything for his father or  
mother, thus nullifying God's precept by <sup>3</sup>your tradition 13  
which you have handed down. And many things of that  
kind you do."

Then Jesus called the people to Him again. 14

"Listen to me, all of you," He said, "and understand. 15  
There is nothing <sup>4</sup>outside a man which entering him can  
make him unclean; but it is the things which come out of  
a man that make him unclean." <sup>5</sup>

After He had left the crowd and gone indoors, His dis- 17  
ciples began to ask Him about this figure of speech.

"Have *you* also so little understanding?" He replied; 18  
"do you not understand that anything whatever that  
enters a man from outside cannot make him unclean,  
because it does not go into his heart, but into his stomach, 19  
and passes away ejected from him?"

By these words Jesus pronounced all kinds of food clean.

"What comes out of a man," He added, "that it is 20  
which makes him unclean. For from within, out of men's 21  
hearts, their evil purposes proceed—fornication, theft,  
murder, adultery, covetousness, wickedness, deceit, licen- 22  
tiousness, envy, reviling, pride, reckless folly: all these 23  
wicked things come out from within and make a man  
unclean."

<sup>6</sup>Then He rose and left that place and went into the 24  
neighbourhood of Tyre <sup>7</sup>and Sidon.

Here He entered a house and wished no  
A Gentile  
Girl cured one to know it, but He could not escape obser-  
vation. Forthwith a woman whose little 25  
daughter was possessed by a foul spirit heard of Him, and  
came and flung herself at His feet. She was a <sup>8</sup>Gentile 26  
woman, a Syro-phoenician by nation: and again and again  
she begged Him to expel the demon from her daughter.

1. *Would have received*] For this force of the tense cp. Judges xxi. 22 (Hebrew and R.V.); 1 Sam. xiii. 13. But a widely different interpretation of this passage will be found in Kitto's *Biblical Cyclopaedia*, article 'Corban.' (I take the Greek verb here to be in the indicative, not in the subjunctive mood.)

2. *From me*] See Matt. xv. 6, n.

3. *Your tradition*] For you identify yourselves with your forefathers by adopt-  
ing what they taught.

4. *Outside*] Lit. 'from outside.' Cp. iii. 21, n., v. 30, n.

5. v.l. adds verse 16, 'Listen, every one who has ears to listen with!'

6. (vv. 24-30.) Cp. Matt. xv. 21-28.

7. *And Sidon*] v.l. omits these words.

8. *Gentile*] Lit. 'Greek.'

"Let the children first eat all they want," He said ; "it is not right to take the children's bread and throw it to the dogs." 27

"True, Sir," she replied, "and yet the dogs under the table eat the children's scraps." 28

"For those words of yours, go home," He replied ; "the demon has gone out of your daughter." 29

So she went home, and found the child <sup>2</sup> lying on the bed, and the demon gone. 30

<sup>3</sup>Returning from the neighbourhood of Tyre, A deaf  
Stammerer He came by way of Sidon <sup>\*</sup> to the Lake of  
cured Galilee, passing through the district of the Ten  
Towns. Here they brought to Him a deaf man that stam- 32  
mered, on whom they begged Him to lay His hands. So 33  
Jesus taking him aside, apart from the crowd, put His  
fingers into his ears, and spat, and moistened his tongue ;  
and looking up to Heaven <sup>4</sup> He sighed, and said to him, 34  
"Ephphatha !" (that is, "Open !")

And the man's ears were opened, and his tongue became 35  
untied, and he began to speak perfectly. Then Jesus 36  
charged them to tell no one ; but the more He charged them,  
all the more did they spread the news far and wide. The 37  
amazement was extreme.

"<sup>5</sup> He succeeds in everything he attempts," they ex-  
claimed ; "he even makes deaf men hear and dumb men  
speak !"

<sup>6</sup>About that time there was again an immense <sup>1</sup> 8  
crowd, and they found themselves with nothing  
to eat. So He called His disciples to Him.  
"My heart yearns over the people," He said ; 2

More than  
4,000  
People fed

1. *Dogs*] Lit. 'puppies.' Cp. Matt. xv. 26, n.

2. *Lying*] Or 'had thrown herself.'

3. (vv. 31-37.) Cp. Matt. xv. 29-31.

4. *He sighed*] "The deaf may hear the Saviour's voice,  
The fettered tongue its chain may break ;  
But the deaf heart, the dumb by choice,  
The laggard soul, that will not wake,  
The guilt that scorns to be forgiven—  
These baffle e'en the spells of Heaven.  
In thought of these, His brows benign  
Not even in healing cloudless shine."

KEBLE, *Christian Year*,  
12th Sunday after Trinity.—Ed.

5. *He succeeds . . attempts*] Lit. "He has done everything rightly ;" but  
this 'rightly' (or 'well') can hardly mean 'beneficently,' 'kindly,' however true  
that would have been. The adverb here used is akin to the adjective 'good' in  
John x. 11.

6. (vv. 1-9.) Cp. Matt. xv. 32-38.



## MARK VIII.

“for this is now <sup>1</sup> the third day they have remained with me, and they have nothing to eat. If I were to send them home <sup>3</sup> hungry, they would faint on the way, some of them having come a great distance.”

“Where can we possibly get bread here in this remote <sup>4</sup> place to satisfy such a crowd?” answered His disciples.

“How many loaves have you?” He asked. <sup>5</sup>

“Seven,” they said.

So He passed the word to the people to sit down on <sup>6</sup> the ground. Then taking the seven loaves He blessed them, and broke them into portions and proceeded to give them to His disciples for them to distribute, and they distributed them to the people. They had also a few small <sup>7</sup> fish. He blessed them, and He told His disciples to distribute these also. So the people ate an abundant meal; <sup>8</sup> and what remained over they picked up and carried away—seven hampers of broken pieces. The number fed were about <sup>9</sup> 4,000. Then He sent them away, <sup>2</sup> and at once going on <sup>10</sup> board with His disciples He came into the district of Dalmanutha.

The Pharisees followed Him and began to <sup>11</sup>  
‘A Sign  
from  
Heaven’ dispute with Him, asking Him for a sign <sup>3</sup> in  
the sky, to make trial of Him. Heaving a <sup>12</sup>  
deep and troubled sigh, He said,

“Why do the men of to-day ask for a sign? In solemn truth I tell you that no sign will be given to the men of to-day.”

<sup>4</sup> So He left them, went on board again, and came away to <sup>13</sup> the other side.

Now they had forgotten to take bread, nor <sup>14</sup>  
False  
Teaching  
compared  
to Yeast had they more than a single loaf with them in  
the boat; and when He admonished them, “See <sup>15</sup>  
to it, be on your guard against the yeast of the  
Pharisees and the yeast of Herod,” they explained His words <sup>16</sup>  
to one another by saying,

“We have no bread!”

He perceived what they were saying, and He said to them, <sup>17</sup>

“What is this discussion of yours about having no bread?”

1. *The third day . . . with me*] I.E. ‘they have been with me ever since the day before yesterday,’ not ‘for three days’ in the English sense of the phrase. Cp. Luke ii. 46, n, and Acts xxviii. 12, n.

2. (vv. 10-12.) Cp. Matt. xv. 39-xvi. 4.

3. *In the sky*] Lit. (appearing) ‘out of (or, from) the sky.’

4. (vv. 13-21.) Cp. Matt. xvi. 4-12.

## MARK VIII.

Do you not yet see and understand? Are your minds so dull of comprehension? YOU HAVE EYES! CAN YOU NOT SEE? 18  
 YOU HAVE EARS! CAN YOU NOT HEAR? (Jer. v. 21) and  
 'have you no memory? When I broke up the five loaves 19  
 for the 5,000 men, how many baskets did you carry away full  
 of broken portions?"

"Twelve," they said.

"And when the seven for the 4,000, how many hampers 20  
 full of portions did you take away?"

"Seven," they answered.

"Do you not yet understand?" <sup>2</sup> He said. 21

And they came to Bethsaïda. And a blind 22  
 A Blind Man at Bethsaïda receives Sight man was brought to Jesus and they entreated  
 Him to touch him. So He took the blind man 23  
 by the <sup>3</sup> arm and brought him out of the village,  
 and spitting into his eyes He put His hands on him and  
 asked him,

"Can you see anything?"

He looked up and said, 24

"I can see the people: I see them like trees—only  
 walking."

Then for the second time He put His hands on the man's 25  
 eyes, and the man, looking steadily, recovered his sight and  
 saw everything distinctly. So He sent him home, and added, 26

"Do not even go into the village."

<sup>4</sup> From that place Jesus and His disciples went 27  
 to the villages belonging to Caesarea Philippi.  
 On the way He <sup>5</sup> began to ask His disciples,  
 Peter acknowledges Jesus as the Messiah "Who do people say that I am?"

"John the Baptist," they replied, "but others say Elijah, 28  
 and others, that it is one of the Prophets."

Then <sup>6</sup> He asked them pointedly, 29

"But you yourselves, who do you say that I am?"

'You are <sup>7</sup> the Christ," answered Peter.

1. *Have you no memory?* When] Or, as punctuated in the *Resultant Greek Testament*, 'do you not remember when?'

2. *He said*] The tense (imperfect) perhaps implies that He said this more than once. Cp. verse 27.

3. *Arm*] Or 'hand.' See *Aorist*, p. 5.

4. (vv. viii. 27-ix. 1.) Cp. Matt. xvi. 13-28; Luke ix. 18-27; John vi. 66-71.

5. *Began to ask*] Or 'repeatedly asked,' or perhaps 'asked one and another of His disciples.' The imperfect tense of the verb, 'asked,' indicates that the question was not put simply and abruptly once for all. Cp. x. 16, n.

6. *He . . . pointedly*] Lit. 'He Himself.'

7. *The Christ*] Or 'the Anointed One,' 'the Messiah.'

And He strictly forbad them to tell this about Him to any one. 30

And now for the first time He told them, 31  
 Jesus pre-  
 dicts His  
 own Death  
 and Resur-  
 rection     "The Son of Man <sup>1</sup> must endure much suffer-  
 ing, and be rejected by the Elders and the High  
 Priests and the Scribes, and be put to death, and  
 after two days <sup>2</sup> rise to life."

This He told them plainly; whereupon Peter took Him 32  
 and began to remonstrate with Him. But turning\* round 33  
 and seeing His disciples, He rebuked Peter.

"Get behind me, <sup>3</sup>Adversary," He said, "for your thoughts  
 are not God's thoughts, but men's."

Then calling to Him the crowd and also His 34  
 disciples, He said to them,  
 None may  
 refuse the  
 Cross

"If any one is desirous of following me, let  
 him ignore self and take up his cross, and so be my follower.  
 For whoever is bent on securing his <sup>4</sup> life will lose it, but he 35  
 who loses his <sup>4</sup> life for my sake, and for the sake of the Good  
 News, will secure it. <sup>5</sup> Why, what does it benefit a man to 36  
 gain the whole world and <sup>6</sup> forfeit his life? For what could 37  
 a man give to buy back his life? Every one, however, who 38  
<sup>7</sup> has been ashamed of me and of my teachings in this <sup>8</sup> faithless  
 and sinful age, of him the Son of Man also will be ashamed  
 when He comes in His Father's glory with the holy angels."

He went on to say,

"In solemn truth I tell you that some of those who <sup>9</sup> are  
 standing here will certainly not taste death till they have seen  
 the Kingdom of God <sup>10</sup> already come <sup>11</sup> in power." I 9

<sup>12</sup> Six days later, Jesus took with Him Peter, 2  
 The Trans-  
 figuration     James, and John, and brought them alone, apart

1. *Must*] As part both of His duty and destiny.

2. *Rise to life*] Cp. John ii. 19. To many the simple fact that Jesus repeatedly  
 predicted that He would come back to life after His crucifixion is in itself a moral  
 proof of His resurrection.—Ed.

3. *Adversary*] Lit. 'Satan.'

4. *Life*] Or 'soul.' So in verses 36, 37.

5. *Why . . . for . . . however*] Lit. 'for . . . for . . . for;' or as in *Aorist*, p. 44.

6. *Forfeit*] Cp. Luke ix. 25, n.

7. *Has been*] Lit. 'shall have been.'

8. *Faithless*] Cp. Matt. xii. 39; xvi. 4.

9. *Are standing here*] Lit. 'stand.' So 'stand' is used for 'stand by' in Acts  
 xxii. 25.

10. *Already come*] Or 'already arrived;' the perfect participle. The imperfect  
 act 'coming' is mentioned in Matt. xvi. 28, the completed act of 'having come'  
 is mentioned here.

11. *In power*] Some suppose that the reference is to a spiritual and judicial  
 Coming of Christ at the destruction of Jerusalem in 70 A.D., just within the  
 lifetime of His earthly contemporaries.—Ed.

12. (vv. 2-13.) Cp. Matt. xvii. 1-13; Luke ix. 28-36, n.

## MARK IX.

from the rest, up a high mountain; and in their presence  
His appearance underwent a change. His garments also 3  
became dazzling with brilliant whiteness—such whiteness as  
no bleaching on earth could give. Moreover there appeared 4  
to them Elijah accompanied by Moses; and the two were  
conversing with Jesus, when <sup>1</sup>Peter said to Jesus, 5

“Rabbi, <sup>2</sup>we are thankful to you that we are here. Let  
us put up three <sup>3</sup>tents—one for you, one for Moses, and one  
for Elijah.”

For he knew not what <sup>4</sup>to say: they were filled with such 6  
awe. Then there came a cloud <sup>5</sup>spreading over them, and 7  
a voice issued from the cloud,

“This is my Son, dearly loved: listen to Him.”

Instantly they looked round, and now they could no longer 8  
see any one, but themselves and Jesus.

The Baptizer  
the second  
Elijah As they were coming down from the moun- 9  
tain, He very strictly forbade them to tell any one  
what they had seen “until after the Son of Man  
has risen from among the dead.” So they kept the matter to 10  
themselves, although frequently asking one another what was  
meant by the rising from the dead. They also asked Him, 11

“How is it that the Scribes say that Elijah must first  
come?”

“Elijah,” He replied, “does indeed come first and reforms 12  
everything; but how is it that it is written of the Son of Man  
that He will endure much suffering and be held in contempt?  
Yet I tell you that not only has Elijah come, but they have 13  
also done to him whatever they chose, as the Scriptures say  
about him.”

The maniac  
Boy cured <sup>6</sup>As they came to rejoin the disciples, they saw 14  
an immense crowd surrounding them and a  
party of Scribes disputing with them. Immediately 15  
the whole multitude on beholding Him were <sup>7</sup>astonished  
and awe-struck, and yet they ran forward and <sup>8</sup>greeted  
Him.

“What is the subject you are discussing?” He asked them. 16

1. *Peter said*] Lit. ‘Peter answered and said.’ Cp. Matt. xi. 25, n.

2. *We are thankful*] Cp. Acts x. 33; Phil. iv.

3. *Tents*] Or ‘booths.’

4. *To say*] Lit. ‘to answer.’

5. *Spreading over*] Cp. Matt. xvii. 5.

6. (vv. 14–29.) Cp. Matt. xvii. 14–21; Luke ix. 37–43.

7. *Astonished and awe-struck*] Cp. Luke v. 9, n.

8. *Greeted Him*] Imperfect tense in the Greek. Cp. viii. 27, n.

## MARK IX.

"<sup>1</sup> Rabbi," answered one of the crowd, "<sup>2</sup> I have brought 17  
you my son. He has a dumb spirit in him; and wherever it 18  
comes upon him, it <sup>3</sup> dashes him to the ground, and he foams  
at the mouth and grinds his teeth, and he is pining away.  
I <sup>4</sup> begged your disciples to expel it, but they had not the  
power."

"O unbelieving generation!" replied Jesus; "how long 19  
must I be with you? how long must I have patience with  
you? Bring the boy to me."

So they brought him to Jesus. And the spirit, <sup>5</sup> when he 20  
saw Jesus, immediately threw the youth into convulsions, so  
that he fell on the ground and rolled about, foaming at the  
mouth. Then Jesus asked the father,

"How long has he been like this?" 21

"From early childhood," he said; "and often it has 22  
thrown him into the fire <sup>6</sup> or into <sup>7</sup> pools of water to  
destroy him. But, if you possibly can, have pity on us and  
help us."

"If I possibly can!" replied Jesus; "why, everything is 23  
possible to him who believes."

Immediately the father <sup>8</sup> cried out, 24  
"I do believe: strengthen my weak faith."

Then Jesus, seeing that an increasing crowd was running 25  
towards Him, rebuked the foul spirit, and said to it,

"Dumb and deaf spirit, I command you, come out of him  
and never enter into him again."

So with a loud cry he threw the boy into fit after fit, and 26  
came out. The boy looked as if he were dead, so that most  
of them said <sup>9</sup> he was dead; but Jesus took his hand and 27  
raised him up, and he stood on his feet.

After the return of Jesus <sup>10</sup> to the house His disciples asked 28  
Him privately,

"How is it that we could not expel the spirit?"

1. *Rabbi*] Lit. 'Teacher.'

2. *I have brought*] Or 'I brought.'

3. *Dashes him to the ground*] Or 'tears him with spasms.'

4. *Begged*] Or 'told.'

5. *When he saw*] 'He' not 'it.' Cp. verse 26. Lit. 'seeing Him.' The personality of the demon is fully recognized in the Greek, the participle being masculine.

6. *Or*] Cp. Acts xix. 12, n.

7. *Pools of water*] As of Siloam or Bethesda. Or 'tanks; lit. 'waters.'

8. *Cried out*] v.l. adds 'with tears.'

9. *He was dead*] Lit. 'he had died' (cp. verse 35), or 'he is dead!'

10. *To the house*] Or 'home'—their temporary residence. Cp. verse 33, and see iv. 1, n.

## MARK IX.

“An evil spirit of this kind,” He answered, “can only be driven out <sup>1</sup> by prayer.” 29

<sup>2</sup> Departing thence they passed through Galilee, 30  
 and He was unwilling that any one should know it; for He was teaching His disciples, and telling them, 31

“The Son of Man is to be betrayed into the hands of men, and they will put Him to death; and after being put to death, in three days He will rise to life again.”

They, however, did not understand what He meant, and were afraid to question Him. 32

<sup>3</sup> So they came to Capernaum; and when in the house He asked them, 33

“What were you arguing about on the way?”

But they remained silent; for on the way they had debated with one another who was the chief of them. Then sitting down He called the Twelve, and said to them, 34 35

“If any one wishes to be first, <sup>4</sup> he must be last of all and servant of all.”

And taking a young child He made him stand in their midst, then threw His arms round him and said, 36

“Whoever <sup>5</sup> for my sake receives one such young child as this, receives me; and whoever receives me, receives not so much me as Him who sent me.” 37

“<sup>6</sup> Rabbi,” <sup>7</sup> said John to Him, “we saw a <sup>8</sup> man making use of your name to expel demons, and we tried to hinder him, <sup>9</sup> on the ground that he did not follow us.” 38

“<sup>10</sup> You should not have tried to hinder him,” replied Jesus, “for there is no one who will use my name to perform a miracle and be able the next minute to speak 39

1. *By prayer*] v.L. adds ‘and fasting;’ as in Matt. xvii. 21.

2. (vv. 30-32.) Cp. Matt. xvii. 22-23; Luke ix. 43-45.

3. (vv. 33-41.) Cp. Matt. xviii. 1-5; Luke ix. 46-50.

4. *He must be*] Or ‘let him be.’ Our Lord lovingly pointed out the way—that of self-abasement—in which alone true eminence may be attained, as He repeatedly declares that he who humbles himself will be exalted. ‘He shall be’ has a tone of menace, such as Christ seems never to have used towards His disciples.

5. *For my sake*] Or ‘as being mine,’ ‘in my name.’ Cp. verse 39; Matt. xviii. 5; xxiv. 5.

6. *Rabbi*] Lit. ‘Teacher.’

7. *Said*] v.L. ‘answered,’ as in Luke ix. 49.

8. *Man*] v.L. adds ‘who does not follow us.’

9. *On the ground that he did not follow us*] v.L. omits these words.

10. *You should not have tried to hinder him*] Lit. ‘Hinder him not.’ Cp. Matt. xxviii. 5, n.

evil of me. <sup>1</sup> He who is not against us is for us; <sup>2</sup> and whoever gives you a cup of water to drink because you belong to Christ, I solemnly tell you that he will certainly not lose his reward.

<sup>3</sup> And whoever shall occasion the fall of one of these little ones who <sup>4</sup> believe, he would be better off if, with a <sup>5</sup> millstone round his neck, he were <sup>6</sup> lying at the bottom of the sea. If your hand should <sup>7</sup> cause you to sin, cut it off: it would be better for you to enter into Life maimed, than remain in possession of both your hands and go away into Gehenna, into the <sup>8</sup> fire which cannot be put out. <sup>9</sup> Or if your foot <sup>10</sup> should cause you to sin, cut it off: it would be better for you to enter into Life crippled, than remain in possession of both your feet and be thrown into Gehenna. <sup>9</sup> Or if your eye <sup>10</sup> should cause you to sin, tear it out. It would be better for you to enter into the Kingdom of God half-blind than remain in possession of two eyes and be thrown into Gehenna, where THEIR WORM DOES NOT DIE AND THE FIRE DOES NOT GO OUT (Isa. lxvi. 24). Every one, <sup>11</sup> however, will be salted <sup>12</sup> with fire. Salt is a good thing, but if the salt should become tasteless, what will you use to give it saltiness? Have salt within you and live at peace with one another."

<sup>13</sup> Soon on His feet once more, He enters the district of Judaea and crosses the Jordan: again the people flock to Him, and ere long, as was usual with Him, He was teaching them once more.

A Question  
about  
Divorce

1. *He who . . . and whoever*] Lit. 'for he who . . . for whoever.' See *Aorist*, p. 44.

2. Cp. Matt. x. 42.

3. (vv. 42-50.) Cp. Matt. xviii. 6-9; Luke xvii. 1, 2.

4. *Believe*] v.l. adds 'in me.'

5. *Millstone*] Lit. 'ass-millstone.'

6. *Lying*] After having been flung down there. So with the same tense (the perfect) of the same verb in vii. 30; John iii. 24; and elsewhere.

7. *Cause*] Lit. 'shall have caused,' though v.l. has the same reading here as in verses 44, 47.

8. *Fire . . . put out*] Thus resembling the fire in the literal Valley of Hinnom, just outside Jerusalem—a fire which was constantly kept burning to consume the refuse cast into it. Cp. Isa. xxxiv. 10; lxvi. 24; Jer. vii. 20; xvii. 27.—Ed.

9. v.l. adds, as in verse 48, 'Where their worm does not die, and the fire does not go out.'

10. *Should cause*] Or 'shall be causing.' Or (in verse 47) the clause may be rendered 'or if your eye habitually makes you fall (or, sin).'

11. *However*] See *Aorist*, Appendix A § 12.

12. *With fire*] i.e. with some kind of discipline or (it may be) self-chastisement. Cp. Mal. iii. 2, 3; 1 Pet. i. 7; iv. 12. v.l. adds 'as every sacrifice shall be salted with salt.' (For 'as' instead of 'and' cp. Job v. 7, and see *Aorist*, p. 55.)

13. Cp. Matt. xix. 1, 2; Luke xvii. 11.



## MARK X.

<sup>1</sup> Presently a party of Pharisees come to Him with the 2 question—seeking to entrap Him,

“May a man divorce his wife?”

“What rule did Moses lay down for you?” He answered. 3

“Moses,” they said, “permitted a man to draw up a 4 written notice of divorce, and to send his wife away” (Deut. xxiv. 1).

“It was in consideration of your stubborn hearts,” said 5 Jesus, “that Moses enacted this law for you; but from the 6 beginning of the creation the rule was, ‘MALE AND FEMALE DID GOD MAKE THEM (Gen. i. 27). FOR THIS REASON A MAN 7 <sup>2</sup> SHALL LEAVE HIS FATHER AND HIS MOTHER, AND <sup>2</sup> SHALL CLING TO HIS WIFE, AND THE TWO <sup>2</sup> SHALL BE <sup>3</sup> ONE’ (Gen. ii. 24); so 8 that they are two no longer, but <sup>3</sup> ‘ONE.’ What, therefore, 9 God has joined together let not man separate.”

The Sacred-  
ness of  
Marriage

Indoors the disciples began questioning Jesus 10 again on the same subject. He replied, “Whoever divorces his wife and marries 11 another woman, commits adultery against the first wife; and if a woman puts away her husband and marries another 12 man, she commits adultery.”

Children  
welcomed  
and blessed

<sup>4</sup> One day people were bringing young children 13 to Jesus for Him to touch them, but the disciples interfered. Jesus, however, on seeing this, was 14 moved to indignation, and said to them,

“Let the little children come to me: do not hinder them; for to those who are childlike the Kingdom of God belongs. In solemn truth I tell you that no one who does not receive 15 the Kingdom of God like a little child will by any possibility enter it.”

Then He <sup>5</sup> took them in His arms and blessed them lovingly, 16 <sup>6</sup> one by one, laying His hands upon them.

<sup>7</sup> As He went out to resume His journey, there 17 came <sup>8</sup> a man running up to Him, who knelt at His feet and asked,

The wealthy  
Ruler

1. (vv. 2-12.) Cp. Matt. xix. 3-12.  
2. *Shall*] Or ‘will.’ *And shall cling to his wife*] v.l. omits these words. Curiously enough, with us Westerns it is the woman who is thought of as leaving her parents, upon marriage, and clinging to her husband!—ED.

3. *One*] Lit. ‘one flesh.’

4. (vv. 13-16.) Cp. Matt. xix. 13-15; Luke xviii. 15-17.

5. *Took them in His arms*] Or ‘threw His arms round them.’ The same word is used in ix. 36.

6. *One by one*] This seems to be implied by the tense (imperfect) of ‘blessed.’

7. (vv. 17-31.) Cp. Matt. xix. 16-30; Luke xviii. 18-30.

8. *A man*] Or ‘one man.’ Cp. Matt. vi. 27, n.

## MARK X.

"Good <sup>1</sup> Rabbi, what am I to do in order to inherit the Life <sup>2</sup> of the Ages?"

"Why do you call me good?" asked Jesus in reply; 18  
 "there is no one truly good except One—that is, God. You 19  
 know the Commandments—'DO NOT MURDER;' 'DO NOT  
 COMMIT ADULTERY;' 'DO NOT STEAL;' 'DO NOT LIE IN  
 GIVING EVIDENCE;' 'DO NOT DEFRAUD;' 'HONOUR THY  
 FATHER AND THY MOTHER'" (Deut. v. 17-20).

"Rabbi, "he replied, "all these Commandments I have 20  
 carefully obeyed from my youth."

Then Jesus looked at him and <sup>3</sup> loved him, and said, 21

"One thing is lacking in you: go, sell all you possess  
 and <sup>4</sup> give the proceeds to the poor, and you shall have  
 riches in Heaven; and come and be a follower of mine."

At these words his brow darkened, and he went away 22  
 sad; for he was possessed of great wealth.

Then looking round on His disciples Jesus 23  
 said,   
 Wealth has serious Dis-  
 advantages

"With how hard a struggle will the  
 possessors of riches enter the Kingdom of God!"

The disciples were <sup>5</sup> amazed at His words. Jesus, how- 24  
 ever, <sup>6</sup> said again,

"Children, how hard a struggle is it <sup>7</sup> for those who trust  
 in riches to enter the Kingdom of God! It is easier for a 25  
 camel to go through the eye of a needle than for a rich man  
 to enter the Kingdom of God."

They were astonished beyond measure, and said to one 26  
 another,

"Who then *can* be saved?"

Jesus looking on them said,

"With men it is impossible, but not with God; for every- 27  
 thing is possible with God."

"Remember," <sup>8</sup> said Peter to Him, "that we 28  
 Self-Sacrifice  
 for Christ  
 enriches  
 forsook everything and have become your  
 followers."

"In solemn truth I tell you," replied Jesus, "that there 29

1. *Rabbi*] Lit. 'Teacher.'

2. *Of the Ages*] Greek 'aeonian.' Cp. Matt. xviii. 8, n.

3. *Loved him*] Or 'was pleased with him.'

4. *Give the proceeds*] Cp. Acts ii. 45.

5. *Amazed*] Or 'dumbfounded.' See Luke v. 9, n.

6. *Said*] Lit. 'answered.' See Matt. xi. 25, n.

7. *For those who trust in riches*] v.l. omits these words.

8. *Said*] Lit. 'began saying.'

## MARK X.

is no one who has forsaken house or brothers or sisters, or mother or father, or children or lands, for my sake and for the sake of the Good News, but will receive a hundred times as much now <sup>1</sup> in this present life—houses, brothers, sisters, mothers, children, lands—and persecution with them—and in the coming age the Life <sup>2</sup> of the Ages. But many who are now first will be last, and the last, first.”

**Jesus pre-  
dicts His  
Death and  
Resurrection** <sup>3</sup> They were still on the road going up to Jerusalem, and Jesus was walking ahead of them; they were full of wonder, and some, though they followed, did so with fear. Then, once more calling to Him the Twelve, He began to tell them what was about to happen to Him.

“See,” He said, “we are going up to Jerusalem, where the Son of Man will be betrayed to the High Priests and the Scribes. They will condemn Him to death, and will hand Him over to the Gentiles; they will insult Him in cruel sport, spit on Him, <sup>4</sup> scourge Him, and put Him to death; but on the third day He will rise to life again.”

**A Request  
for worldly  
Honour** <sup>5</sup> Then James and John, the sons of Zabdi, came up to Him and said, “<sup>6</sup> Rabbi, we wish you would grant us <sup>7</sup> whatever request we make of you.”

“What would you have me do for you?” He asked.

“Allow us,” they replied, “to sit one at your right hand and the other at your left hand, in your glory.”

“You know not,” said He, “what you are asking. Are you able to drink out of the <sup>8</sup> cup from which I am to drink, or to be baptized with the <sup>9</sup> baptism with which I am to be baptized?”

“We are able,” they replied.

“Out of the cup,” said Jesus, “from which I am to drink

1. *In this present life*] We value things not for what they are in themselves, but for the satisfaction they are capable of yielding us. And the true Christian gets a hundred times more happiness out of the present life than he did before he began to make sacrifices for his Master.—ED.

2. *Of the Ages*] Greek ‘aeonian.’ See Matt. xviii. 8, n.

3. (vv. 32–34.) Cp. Matt. xx. 17–19; Luke x. 31–34.

4. *Scourge*] See Acts xxii. 29, n.

5. (vv. 35–45.) Cp. Matt. xx. 20–28.

6. *Rabbi*] Lit. ‘Teacher.’

7. *Whatever request*] Did Herod’s language (vi. 22) suggest the thought? Or had Jesus already used, to His disciples or to some of them, such words as those recorded in John xiv. 14; xv. 7? More than one translator erroneously substitutes ‘what’ for ‘whatever.’

8. *Cup*] I.E. of suffering.

9. *Baptism*] I.E. of pain.

## MARK X.

you shall drink, and with the baptism with which I am to be baptized you shall be baptized; but as to sitting at my right hand or at my left, that is not mine to give: it will be for those for whom it is reserved." 40

The other ten, hearing of it, were at first 41  
Humble Ser-  
vice true  
Greatness highly indignant with James and John. Jesus, 42  
however, called them to Him and said to them,

"You are aware how those who are deemed rulers among the Gentiles lord it over them, and their great men make them feel their authority; but it is not to be so among you. No, whoever desires to be great among you must be your servant; and whoever desires to be first among you must be the bondservant of all. For the Son of Man also did not come to be waited upon, but to wait on others, and to give His <sup>1</sup> life as the redemption-price for a multitude of people." 43  
44  
45

<sup>2</sup>They came to Jericho; and as He was 46  
A blind Man  
receives  
Sight leaving that town—Himself and His disciples  
and a great crowd—Bartimaeus (the son of Timaeus), a blind beggar, was sitting by the way-side. Hearing that it was Jesus the Nazarene, he began to cry out, 47  
"Son of David, Jesus, have pity on me."

Many angrily told him to leave off shouting; but he only 48  
cried out all the louder,

"Son of David, have pity on me."

Then Jesus stood still. 49

"Call him," He said.

So they called the blind man.

"Cheer up," they said; "rise, he is calling you."

The man flung away his outer garment, sprang to his 50  
feet, and came to Jesus.

"What shall I do for you?" <sup>3</sup>said Jesus. 51

"<sup>4</sup>Rabboni," replied the blind man, "let me <sup>5</sup>recover my sight."

"Go," said Jesus, "your faith has cured you." 52

Instantly he <sup>5</sup>regained his sight, and followed Him along the road.

1. *Life*] Or 'soul,' as in viii. 35-37.

2. (vv. 46-52.) Cp. Matt. xx. 29-34; Luke xviii. 35-43.

3. *Said*] Lit. 'answered.' Cp. Matt. xi. 25, n.

4. *Rabboni*] Cp. John xx. 16.

5. *Recover, regained*] Such is the probable meaning of the words, but we may translate 'obtain,' 'obtained.' The same verb is used in John ix. 11, 15, in the case of a man born blind, but whether Bartimaeus had been always blind we are not informed. Cp. Rom. vii. 9, n.; Eph. iv. 8, n.

**An Ass's  
Colt is  
borrowed**      <sup>1</sup> When they were getting near Jerusalem and **1 11**  
had arrived at Bethphagé and Bethany, on the  
Mount of Olives, Jesus sent two of his disciples  
on in front, with these instructions.

“Go,” He said, “to the village facing you, and immedi- **2**  
ately on entering it you will find an ass's foal tied up which  
no one has ever yet ridden : untie him and bring him here.  
And if any one asks you, ‘Why are you doing that?’ say, **3**  
‘The Master needs it, and will send it back here without  
delay.’”

So they went and found a young ass tied up at the front **4**  
door of a house. They were untying it, when some of the **5**  
bystanders called out,

“What are you doing, untying the foal?”

But on their giving the answer that Jesus had bidden **6**  
them give, they let them take it.

**Jesus rides  
into  
Jerusalem**      So they brought the foal to Jesus, and threw **7**  
their outer garments over him ; and Jesus  
mounted. Then many spread their outer gar- **8**  
ments to carpet the road, and others leafy branches which  
they had cut down <sup>2</sup> in the fields ; while those who led the **9**  
way and those who followed kept shouting

“GOD SAVE HIM !

BLESSED BE HE WHO COMES IN THE LORD'S NAME  
(Ps. cxviii. 25, 26).

Blessings on the coming Kingdom of our forefather **10**  
David !

GOD IN THE HIGHEST HEAVENS SAVE HIM !”  
(Ps. cxlviii. 1).

So He came into Jerusalem and into <sup>3</sup> the Temple ; and **11**  
after looking round upon everything there, the hour being  
now late He went out to Bethany with the Twelve.

**An unfruit-  
ful Fig-tree  
cursed**      <sup>4</sup> The next day, after they had left Bethany, **12**  
He was hungry. But in the distance He saw **13**  
a fig-tree in full leaf, and went to see whether  
perhaps He could find some figs on it. When however

1. (vv. 1-11.) Cp. Matt. xxi. 1-11 ; Luke xix. 29-44 ; John xii. 12-19.

2. *In* Lit. ‘out of.’ The branches were lopped in the fields and then brought from the fields. The construction somewhat resembles that which we find in v. 30. Cp. xiii. 3, n.

3. *The Temple* I.E. the Temple Courts. So in verses 15, 16, 17. See Matt. xxi. 12, n.

4. (vv. 12-14.) Cp. Matt. xxi. 18, 19.

## MARK XI.

He came to it, He found nothing but leaves (for it was  
<sup>1</sup> not fig time); and He said to the tree, 14  
 "Let no one ever again eat fruit from thee!"

And His disciples heard this.

<sup>2</sup> They reached Jerusalem, and entering the 15  
 Temple He began to drive out the buyers and  
 The Dealers driven from the Temple sellers, and upset the money-changers' tables  
 and the stools of the pigeon-dealers, and would not allow 16  
 any one to carry <sup>3</sup> anything through the Temple. And 17  
 He remonstrated with them.

"Is it not written," He said,

" 'MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYER  
 FOR ALL THE NATIONS' (Isa. lvi. 7)? But you <sup>4</sup> have made  
 it what it now is—A ROBBERS' CAVE" (Jer. vii. 11).

This the High Priests and Scribes heard, and they began 18  
 to devise means to destroy Him. For they were afraid  
 of Him, because of the deep impression produced on all  
 the people by His teaching. When evening came on, Jesus 19  
 and His disciples used to leave the city.

<sup>5</sup> In the early morning, as they passed by, 20  
 they saw the fig-tree withered to the roots;  
 The Fig-tree withers. The Power of Faith and Peter, recollecting, said to Him, 21

"Look, Rabbi, the fig-tree which you cursed  
 is withered up."

Jesus said to them, 22

"Have faith in God. In solemn truth I tell you that 23  
 if any one shall say to this mountain, 'Remove, and hurl  
 thyself into the sea,' and has no doubt about it in his heart,  
 but stedfastly believes that what he says will happen, it shall  
 be granted him. That is why I tell you, as to whatever you 24  
 pray and make request for, if you believe that you have  
 received it it shall be yours. But whenever you stand praying, 25  
 if you have a grievance against any one, forgive it, so that  
 your Father in Heaven may also forgive you your offences." <sup>6</sup>

1. *Not fig time*] See Farrar, *Life of Christ*, Chapter 50.

2. (vv. 15-19.) Cp. Matt. xxi. 12-17; Luke xix. 45-48; xxi. 37, 38.

3. *Anything*] Or 'any utensil or vessel.' No one English word is sufficiently  
 extensive to cover the full meaning of the one Greek word here employed, if, as  
 can scarcely be doubted, this represents the Hebrew word which not only signifies  
 a 'vessel' to contain liquid (Ruth ii. 9), may also be rendered by 'instruments'  
 (1 Chron. xxviii. 14), 'thing' (Lev. xiii. 49), 'stuff' (Joshua vii. 11), 'weapons,'  
 'armour,' 'artillery,' 'jewel,' and in other ways.

4. *Have made, &c.*] Mark (though not Luke) uses the Greek perfect here,  
 indicating 'and such it remains.' See *Aorist* vii.

5. (vv. 20-25.) Cp. Matt. vi. 14, 15; xxi. 20-22.

6. v.L. inserts verse 26 here: 'But if you do not forgive, neither will your  
 Father in Heaven forgive your offences.'

**The Leaders  
of the  
People  
silenced**      <sup>1</sup>They came again to Jerusalem; and as He 27  
was walking in the Temple, the High Priests,  
Scribes and Elders came to Him and asked, 28

“<sup>2</sup> By what authority are you doing these things? and who gave you authority to do them?”

“And I will put a question to you,” replied Jesus; 29  
“answer me, and then I will tell you by what authority I  
do these things. John’s Baptism—was it of Heavenly or 30  
of human origin? Answer me.”

So they debated the matter with one another. 31

“Suppose we say, ‘Heavenly,’” they argued, “he will  
ask, ‘Why then did you not believe him?’ Or should 32  
we say, ‘human’?”—

They were afraid of the people; for all agreed in holding  
John to have been really a Prophet. So they answered Jesus, 33

“We do not know.”

“Nor do I tell you,” said Jesus, “by what authority  
I do these things.”

<sup>3</sup>Then He began to speak to them in figura- 1 **12**  
**‘The Vine-  
dressers’** tive language.

“There was once a man,” He said, “who  
planted a vineyard, fenced it round, dug a pit for the  
wine-tank, and built a strong lodge. Then he let the place  
to vine-dressers and went abroad. At vintage-time he sent 2  
one of his servants to receive from the vine-dressers a  
share of the grapes. But they seized him, beat him cruelly 3  
and sent him away empty-handed. Again he sent to 4  
them another servant: and as for him, they <sup>4</sup>wounded  
him in the head and treated him shamefully. Yet a  
third he sent, and him they killed. And he sent many 5  
besides, and them also they ill-treated, beating some and  
killing others. He had still one left whom he could send, 6  
a dearly-loved son: him last of all he sent, saying,

“‘They will treat my son with respect.’

“But those men—the vine-dressers—said to one another, 7

“‘Here is the heir: come, let us kill him, and then the  
property will one day be ours.’

“So they took him and killed him, and flung <sup>5</sup>his body 8

1. (vv. 27-33.) Cp. Matt. xxi. 23-27; Luke xx. 1-8.

2. By] Lit. ‘In,’ ‘Invested with.’

3. (vv. 1-12.) Cp. Matt. xxi. 33-46; Luke xx. 9-19.

4. Wounded him in the head] Or ‘made short work with him.’

5: His body] Lit. ‘him.’



## MARK XII.

outside the vineyard. What, therefore, will the owner of the 9  
vineyard do?"

"He will come and put the vine-dressers to death," they  
said; "and will give the vineyard to others."

"Have you not read even this passage," He added, 10

"THE STONE WHICH THE BUILDERS REJECTED

HAS BECOME THE CORNERSTONE :

<sup>1</sup> THIS CORNERSTONE CAME FROM THE LORD, 11

AND IS WONDERFUL IN OUR ESTEEM'?"

(Ps. cxviii. 22, 23).

And they kept looking out for an opportunity to seize Him, 12  
but were afraid of the people; for they saw that in this par-  
able He had referred to *them*. So they left Him and went  
away.

<sup>2</sup> Their next step was to send to Him some of 13

A Question about Tribute the Pharisees and of Herod's partisans to entrap  
Him in conversation. So they came to Him. 14

"<sup>3</sup> Rabbi," they said, "we know that you are a truthful  
man and you do not fear any one; for you do not recognize  
human distinctions, but teach God's way truly. Is it allow-  
able to pay poll-tax to Caesar, or not? Shall we pay, or 15  
shall we refuse to pay?"

But He, knowing their hypocrisy, replied,

"Why try to ensnare me? Bring me a shilling for me to  
look at."

They brought one; and He asked them, 16

"Whose is this likeness and this inscription?"

"Caesar's," they replied.

"What is Caesar's," replied Jesus, "pay to Caesar—and 17  
what is God's, pay to God."

And they wondered exceedingly at Him.

<sup>4</sup> Then came to Him a party of Sadducees, a 18

'A Woman seven times married' sect which denies that there is any Resurrection;  
and they proceeded to question Him.

"Rabbi," they said, "Moses made it a law for us: 'IF A 19  
MAN'S BROTHER SHOULD DIE AND LEAVE A WIFE, BUT NO CHILD,  
THE MAN SHALL MARRY THE WIDOW AND RAISE UP A FAMILY  
FOR HIS BROTHER' (Deut. xxv. 5, 6). There were once seven 20  
brothers, the eldest of whom married a wife, but at his death

1. *This Cornerstone came from the Lord*] See Matt. xxi. 42, n.

2. (vv. 13-17.) Cp. Matt. xxii. 15-22; Luke xx. 20-26.

3. *Rabbi*] Or 'Teacher.' So in verses 19, 32.

4. (vv. 18-27.) Cp. Matt. xxii. 23-33; Luke xx. 27-39.

## MARK XII.

left no family. The second married her, and died, leaving 21  
no family ; and the third did the same. And so did the rest 22  
of the seven, all dying childless. Finally the woman also  
died. At the Resurrection whose wife will she be? For they 23  
all seven married her."

"Is not this the cause of your error," replied Jesus— 24  
"your ignorance alike of the Scriptures and of the power  
of God? For when they have risen from among the dead, 25  
men do not marry and women are not given in marriage,  
but they are as angels are in Heaven. But as to the dead, 26  
that they <sup>1</sup> rise to life, have you never read in the Book of  
Moses, in the passage about the Bush, how God said to him,  
'I AM THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE  
GOD OF JACOB' (Exod. iii. 2-6)? He is not the God of dead, 27  
but of living men. You are in grave error."

<sup>2</sup> Then one of the Scribes, who had heard 28  
Love, the  
supreme  
Law them disputing and well knew that Jesus had  
given them an answer to the point, and a  
forcible one, came forward and asked Him,

"Which is the chief of all the Commandments?"

"The chief Commandment," replied Jesus, "is this: 29  
'HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD;  
AND THOU SHALT LOVE THE LORD THY GOD <sup>3</sup> WITH THY 30  
WHOLE HEART, THY WHOLE SOUL, THY WHOLE MIND, AND  
THY WHOLE STRENGTH' (Deut. vi. 4, 5).

"The second is this: 'THOU SHALT LOVE THY <sup>4</sup> FELLOW 31  
MAN AS THOU LOVEST THYSELF' (Lev. xix. 18).

"Other Commandment greater than these there is none."

So the Scribe said to Him,

"Rightly, in very truth, Rabbi, have you said that HE 32  
STANDS ALONE, AND THERE IS NONE BUT HE; and TO LOVE 33  
HIM WITH ALL ONE'S HEART, WITH ALL ONE'S UNDER-  
STANDING, AND WITH ALL ONE'S STRENGTH, AND TO LOVE  
ONE'S FELLOW MAN NO LESS THAN ONESELF, is far better  
than all our WHOLE BURNT-OFFERINGS AND SACRIFICES"  
(1 Sam. xv. 22).

<sup>5</sup> Perceiving that the Scribe had answered wisely Jesus 34  
said to him,

1. *Rise to life*] Or 'wake.'

2. (vv. 28-34.) Cp. Matt. xxii. 34-40.

3. *With*] Lit. 'out of,' repeated with each noun.

4. *Fellow man*] Lit. 'neighbour.' So in verse 33.

5. Cp. Luke xx. 40.

## MARK XII.

“You are not far from the Kingdom of God.”

No one from that time forward ventured to put any question to Him.

David's Son and David's Lord     <sup>1</sup> But, while teaching in the Temple, Jesus 35 asked,

“How is it the Scribes say that the Christ is a son of David? David himself said, taught by the Holy Spirit, 36

“‘THE LORD SAID TO MY LORD,

SIT AT MY RIGHT HAND,

UNTIL <sup>2</sup> I HAVE MADE THY FOES A FOOTSTOOL UNDER THY FEET’ (Ps. cx. i).

“David himself calls Him ‘Lord:’ how then can He be his son?” 37

And the mass of the people found pleasure in listening to Jesus.

<sup>3</sup> Moreover in the course of His teaching He said, 38

The Scribes denounced     <sup>4</sup> “Be on your guard against the Scribes who like to walk about in long robes and to be bowed to in places of public resort, and to occupy the best seats <sup>5</sup> in the synagogues and at dinner parties, and who swallow up the property of widows and then mask their wickedness by making long prayers: these men will receive far heavier punishment.” 39 40

<sup>6</sup> Having taken a seat opposite the Treasury, The Widow's Gift     He observed how the people were dropping money into the Treasury, and that many of the wealthy threw in large sums. But there came one poor widow and dropped in two farthings, equal in value to a halfpenny. So He called His disciples to Him and said, 41 42 43

“In solemn truth I tell you that this widow, poor as she is, has thrown in more than all the other contributors to the Treasury; for they have all contributed out of what they could well spare, but she out of her need has thrown in all she possessed—all she had to live on.” 44

1. (vv. 35-37.) Cp. Matt. xxii. 41-46; Luke xx. 41-44.

2. *I have made . . . under thy feet*] v.l., as in Matt. xxii. 44: ‘I have put thy foes beneath thy feet.’

3. (vv. 38-40.) Cp. Matt. xxiii. 1-39; Luke xiii. 34, 35; xx. 45-47.

4. *Be on your guard against*] Lit. ‘look away from.’ Even Winer recognizes this as a ‘pure Hebraism.’

5. *In the synagogues*] Or, as we should now say, ‘at church.’

6. (vv. 41-44.) Cp. Luke xxi. 1-4.

## MARK XIII

1 **13**

As He was leaving the Temple, one of His disciples exclaimed,  
 "Look, <sup>2</sup> Rabbi, <sup>3</sup> what wonderful stones !  
<sup>3</sup> what wonderful buildings !"  
 "You see all these great buildings?" Jesus replied ; "<sup>4</sup> not one stone will be left here upon another—not thrown down."

He was sitting <sup>5</sup> on the Mount of Olives <sup>3</sup> opposite to the Temple, when Peter, James, John, and Andrew, apart from the others asked Him,

"Tell us, When will these things be? and what will be the sign when all these predictions are on the point of being fulfilled?"

So Jesus began to say to them :

"Take care that no one misleads you. Many will come <sup>6</sup> assuming my name and saying, 'I am He;' and they will mislead many. But when you hear of wars and rumours of wars, do not be alarmed : come they must, but the End is not yet. For NATION <sup>7</sup> WILL RISE IN ARMS <sup>8</sup> AGAINST NATION, AND KINGDOM AGAINST KINGDOM (Isa. xix. 2). There will be earthquakes in various places ; there will be famines. These miseries are but like the early pains of childbirth.

"<sup>8</sup> You yourselves must be on your guard. <sup>9</sup> They will deliver you up to Sanhedrins ; you will be brought into synagogues and cruelly beaten ; and you will stand before governors and kings for my sake, to be witnesses to them for me. But the proclamation of the Good News must be carried to all the Gentiles <sup>9</sup> before the End comes. When however they are marching you along under arrest, do not be anxious beforehand about what you are to say, but speak what is given you

1. (vv. 1-13.) Cp. Matt. xxiv. 1-14 ; Luke xxi. 5-19.

2. *Rabbi*] Lit. 'Teacher.'

3. *What wonderful*] Etymologically this is 'from what country?'

4. *Not one stone will be left*] For a description of the total destruction of the Temple by the Roman general Titus in 70, A.D., see Josephus, *Wars*, vi. 4, 5.

5. *On*] Lit. 'to' or 'into,' by what the grammarians call a 'pregnant construction,' implying that He had gone to (or, up into) the Mount of Olives and was sitting on its slope.

6. *Assuming*] Or 'in'; lit. 'on.' See ix. 37, 39 ; Matt. xviii. 5 ; xxiv. 5, n.

7. *Will rise*] Or perhaps 'will be raised' (by unseen powers of evil). So in verse 22.

8. (vv. 9-13.) Cp. Matt. x. 17-22 ; Luke xxi. 12-17.

9. *Before the End comes*] Lit. simply 'first.'

## MARK XIII.

when the time comes ; for it will not be you who speak, but the Holy Spirit.

Stedfastness would be rewarded      “ Brother will betray brother to be killed, and fathers will betray children ; and CHILDREN WILL RISE AGAINST THEIR PARENTS (Mic. vii. 6) and have them put to death. You will be objects of universal hatred because you are called by my name, but those who stand firm to the End will be saved.

‘ The Abomination of Desolation ’      “ As soon, however, as you see the ABOMINATION OF DESOLATION (Dan. ix. 27) standing where <sup>2</sup> he ought not ”—let the reader observe these words — “ then let those in Judaea <sup>3</sup> escape to the hills ; let him who is on the roof not come down and enter the house to fetch anything out of it ; and let not him who is in the field turn back to pick up his outer garment. And alas for the women who at that time are with child or have infants !

Unparalleled Distress      “ But pray that it may not come in the winter. For those will be times of SUFFERING THE LIKE OF WHICH HAS NEVER BEEN FROM THE <sup>4</sup> FIRST CREATION OF GOD’S WORLD UNTIL NOW (Dan. xii. 1), and assuredly <sup>5</sup> never will be again ; and but for the fact that the Lord has cut short those days, no one would escape ; but for the sake of His own People whom He has chosen for Himself He has cut short the days.

False Messiahs and false Teachers      “ <sup>6</sup> At that time if any one says to you, ‘ See, here is the Christ ! ’ or ‘ See, He is there ! ’ do not believe it. For THERE WILL RISE UP false Christs and false PROPHETS, DISPLAYING SIGNS AND PRODIGIES (Deut. xiii. 1) with a view to lead astray— if indeed that were possible—even God’s own People. But as for yourselves, be on your guard : I have forewarned you of everything.

1. (vv. 14-37.) Cp. Matt. xxiv. 15-42 ; Luke xxi. 20-36.

2. *He*] In Mark, though not in Matthew, the best authorities have the Greek word for ‘ standing ’ masculine.

3. *Escape to the hills*] At the outbreak of the Jewish war (67-70, A.D.) the Christians in Jerusalem carried out these instructions, availing themselves of an unexpected opportunity to flee across the mountains to the desert of Perea beyond the Jordan (Josephus, *Wars*, ii. 20 ; iii. 3. 3).—ED.

4. *First creation of God’s world*] Lit. ‘ beginning of the creation which God created.’

5. *Never will be again*] Words which apparently indicate that the time referred to was to be prior to the end of the world.—ED.

6. (vv. 21-23.) Cp. Matt. xxiv. 23-28 and 37-41 ; Luke xvii. 20-37.

# MARK XIII.—XIV.

**The Son of Man amid the Clouds**      " AT THAT TIME, however, after that DISTRESS, 24  
 THE SUN WILL <sup>1</sup> BE DARKENED AND THE MOON WILL  
 NOT SHED HER LIGHT ; THE STARS WILL BE SEEN 25  
 FALLING FROM THE FIRMAMENT (Isa. xiii. 10), AND THE  
<sup>2</sup> FORCES WHICH ARE IN THE HEAVENS WILL BE DISORDERED  
 AND DISTURBED (Isa. xxxiv. 4). And then will they see THE 26  
 SON OF MAN COMING IN CLOUDS (Dan. vii. 13) with great  
 power and glory. Then He will send forth the angels and 27  
 gather together His chosen People from north, south, east  
 and west, from the remotest parts of the earth and the sky.  
**A definite Limit of Time**      " Learn from the fig-tree the lesson it teaches. 28  
 As soon as its branch has become soft and it is  
 bursting into leaf, you know that summer is  
 near. So also do you, when you see these things happen- 29  
 ing, be sure that <sup>3</sup> He is near, at your very door. I tell you 30  
 in solemn truth that <sup>4</sup> the present generation will certainly  
 not pass away without all these things having first taken  
 place. <sup>5</sup> Earth and sky will pass away, but it is certain 31  
 that my words will not pass away.  
**Uncertainty as to the exact Day and Hour**      " But as to that day or the exact time no one 32  
 knows—not even the angels in Heaven, nor the  
 Son, but the Father alone. Take care, be on 33  
 the alert, <sup>6</sup> and pray ; for you do not know when  
 it will happen. It is like a man living abroad who has left 34  
 his house, and given the management to his <sup>7</sup> servants—to  
 each one his special duty—and has ordered the porter to  
 keep awake. Be wakeful therefore, for you know not when 35  
 the master of the house is coming—in the evening, at mid-  
 night, at cock-crow, or at dawn. <sup>8</sup> Beware lest He should 36  
 arrive unexpectedly and find you asleep. Moreover, what I 37  
 say to you I say to all—Be wakeful !"  
**The Plot to murder Jesus**      <sup>9</sup> It was now <sup>10</sup> two days before the Passover and **14**  
 the feast of Unleavened Bread, and the High  
 Priests and Scribes were bent on finding how to  
 seize Him by stratagem and put Him to death. But they said, 2

1. *Be darkened*] Or 'grow dark.' See Matt. xxiv. 29, n.

2. *Forces . . . disturbed*] Cp. Rom. viii. 38, n.

3. *He*] Or 'it.'

4. *The present generation*] Cp. Matt. xxiv. 34, n.

5. *Earth and sky*] See Matt. v. 18, n. ; xxiv. 35, n.

6. *And pray*] v.l. omits these words.

7. *Servants*] Lit. 'slaves.'

8. *Beware lest*] Lit. simply 'lest.'

9. (vv. 1-2.) Cp. Matt. xxvi. 1-5 ; Luke xxii. 1, 2.

10. *Two days*] Cp. Matt. xii. 40, n. ; xxvi. 2, n.

## MARK XIV.

“Not on the Festival-day, for fear there should be a riot among the people.”

<sup>1</sup> Now when He was at Bethany, in the house of Simon the Leper, while He was at table, there came a woman with a jar of <sup>2</sup> pure, sweet-scented ointment very costly : she broke the jar and poured the ointment over His head. But there were some who said indignantly among themselves,

“Why has the ointment been thus wasted? For that ointment might have been sold for <sup>3</sup> fifteen pounds or more, <sup>4</sup> and the money have been given to the poor.”

And they were exceedingly angry with her. But Jesus said,

“Leave her alone : why are you troubling her? She has done a most gracious act towards me. For you always have the poor among you, and whenever you choose you can do acts of kindness to them ; but me you have not always. What she could she did : she has perfumed my body in preparation for my burial. And I solemnly tell you that wherever in the whole world the Good News shall be proclaimed, this which she has done shall also be told in remembrance of her.”

<sup>5</sup> But Judas Iscariot, <sup>6</sup> already mentioned as one of the Twelve, went to the High Priests to betray Jesus to them. They gladly listened to his proposal, and promised to give him a sum of money. So he looked out for an opportunity to betray Him.

<sup>7</sup> On the first day of the feast of Unleavened Bread—the day for killing the Passover lamb—His disciples asked Him,

“Where shall we go and prepare for you to eat the Passover?”

So He sent two of His disciples with instructions, saying, “Go into the city, and you will meet <sup>8</sup> a man carrying a

1. (vv. 3-9.) Cp. Matt. xxvi. 6-13; John xi. 55-57; xii. 1-11.

2. *Pure*] Or ‘liquid.’

3. *Fifteen pounds or more*] Lit. ‘over 300 denarii.’

4. *And the money have*] Lit. simply ‘and have.’

5. (vv. 10-11.) Cp. Matt. xxvi. 14-16; Luke xxii. 3-6.

6. *Already mentioned as one*] Lit. ‘the one.’

7. (vv. 12-16.) Cp. Matt. xxvi. 17-19; Luke xxii. 7-13.

8. *A man*] Easily distinguishable from other water-carriers, because they were women! Our Lord anticipated this last Passover meal with peculiar joy (Luke xxii. 15), and was apparently anxious that it should not be intruded upon by His enemies. The somewhat curious and enigmatical form in which He gave



pitcher of water : follow him, and whatever house he enters, 14  
tell the master of the house, 'The <sup>1</sup> Rabbi asks, Where is my  
<sup>2</sup> room where I can eat the Passover with my disciples?'  
Then he will himself show you a large room upstairs, ready 15  
furnished : there make preparation for us."

So the disciples went out and came to the city, and found 16  
everything just as He had told them ; and they got the Pass-  
over ready.

<sup>3</sup>When it was evening, He came with the 17  
**'The last  
Supper.'** Twelve. <sup>4</sup>And while they were at table Jesus 18  
**The Traitor  
indicated** said,

"I solemnly tell you that one of you will  
betray me—one who is eating with me."

They were filled with sorrow, and began asking Him, one 19  
by one,

"Not I, is it?"

"It is one of the Twelve," He replied ; "he who is dipping 20  
his fingers in the dish with me. For the Son of Man is 21  
going His way as it is written about Him ; but alas for the  
man by whom the Son of Man is betrayed ! It had been a  
happy thing for that man, had he never been born."

<sup>5</sup>Also during the meal He took a Passover bis- 22  
**The  
memorial  
Meal insti-  
tuted** cuit, blessed it, and broke it. He then gave it to  
them, saying,

"<sup>6</sup>Take this, it is my body."

Then He <sup>7</sup>took the cup, gave thanks, and handed it to 23  
them, and they all of them drank <sup>8</sup>from it.

"This is my blood," He said, "which is to be poured out 24  
on behalf of many—the blood <sup>9</sup>which makes <sup>10</sup>the Covenant  
sure. I solemnly tell you that never again will I taste the 25

instructions to Peter and John as to the place where they were to make prepara-  
tions for the meal may have been adopted to prevent Judas, who heard what was  
said, giving information beforehand about it to the authorities. So Jesus taught  
in parables, partly to hide His meaning from certain unworthy persons who were  
among those who listened to Him (Matt. xiii. 13), and the book of Revelation  
may have been written in symbolic language to conceal its significance from the  
enemies of the early Christian Church.—ED.

1. *Rabbi*] Lit. 'Teacher.'

2. *Room*] Lit. 'lodging-room.' Cp. Luke ii. 7, n.

3. Cp. Matt. xxvi. 20 ; Luke xxii. 14-18.

4. (vv. 18-21.) Cp. Matt. xxvi. 21-25 ; Luke xxii. 21-23 ; John xiii. 21-35.

5. (vv. 22-25.) Cp. Matt. xxvi. 26-29 ; Luke xxii. 19, 20 ; 1 Cor. xi. 23-25.

6. *Take this*] Or 'Take some.'

7. *Took the cup*] Lit. 'took cup.' See Matt. xxvi. 27, n.

8. *From it*] Implying that all drank from the same cup, as is now done at civic  
banquets when the 'Loving-cup' goes round.

9. *Which makes the Covenant sure*] Lit. 'of the Covenant.'

10. *The Covenant*] v.l. 'the New Covenant,' as in Luke xxii. 20.

## MARK XIV.

produce of the vine till I shall drink the new wine in the Kingdom of God."

<sup>1</sup> After singing <sup>2</sup> a hymn, they went out to the Mount of Olives.

<sup>3</sup> Then said Jesus to them, 27

**Peter's Denial foretold** "All of you are about to stumble and fall, for it is written, 'I WILL STRIKE DOWN THE SHEPHERD,

AND THE SHEEP WILL BE SCATTERED IN ALL DIRECTIONS' (Zech. xiii. 7). But after I have risen to life again I will go before you into Galilee."

"All may stumble and fall," said Peter, "yet I never will." 29

"I solemnly tell you," replied Jesus, "that to-day—this night—before the cock crows twice, you yourself will three times disown me." 30

"Even if I must die with you," declared Peter again and again, "I will never disown you." 31

In like manner protested also all the disciples.

<sup>4</sup> So they came to a place called Gethsemane. 32

**Christ's Agony in Gethsemane** There He said to His disciples,

"Sit down here till I have prayed."

Then He took with Him Peter and James and John, and began to be full of terror and distress, and He said to them, 33

"My heart is oppressed with anguish to the very point of death : wait here and keep awake." 34

Going forward a short distance He threw Himself upon His face and prayed repeatedly that, if it was possible, <sup>5</sup> He might be spared that time of agony ; and He said, 35

"Abba ! <sup>6</sup> my Father ! all things are possible for Thee : <sup>7</sup> take this <sup>8</sup> cup of suffering away from me : and yet not what I desire, but what Thou desirest." 36

Then He came and found them asleep, and He said to Peter, 37

"Simon, are you asleep ? Had you not strength to keep awake a single hour ? Be wakeful, all of you, and keep on praying, that you may not come into temptation : <sup>9</sup> the spirit is right willing, but the body is frail." 38

1. Cp. Matt. xxvi. 30 ; Luke xxii. 39 ; John xviii. 1.

2. *A hymn*] Or 'the hymn.'

3. (vv. 27-31.) Cp. Matt. xxvi. 31-35 ; Luke xxii. 31-38 ; John xiii. 36-38.

4. (vv. 32-42.) Cp. Matt. xxvi. 36-46 ; Luke xxii. 40-46.

5. *He might be spared that time of agony*] Lit. 'the hour might pass by from Him.'

6. *My Father*] Lit. 'the Father.'

7. *Take . . . away*] Lit. 'carry . . . past.' Some prefer to render 'Abba !' (that is 'Father') 'all things' &c. But see Sanday and Headlam on Rom. viii. 15.

8. *Cup of suffering*] Lit. simply 'cup.'

9. *The spirit . . . the body*] Or 'my spirit . . . my body.' See Matt. xxvi. 41, n.

## MARK XIV.

He again went away and prayed, using the very same 39  
words. When He returned He again found them asleep, 40  
for they were very tired; and they knew not how to answer  
Him. A third time He came, and then He said, 41

“Sleep on and rest. Enough! the hour has come. Even  
now they are betraying the Son of Man into the hands of  
sinful men. Rouse yourselves, let us be going: my betrayer 42  
is close at hand.”

1 Immediately, while He was still speaking, 43  
**Judas brings** 2 Judas, one of the Twelve, came and with him  
**armed Men** a crowd of men armed with swords and cudgels,  
sent by the High Priests and Scribes and Elders. Now the  
betrayer had arranged a signal with them. 44

“The one I kiss,” he said, “is the man: lay hold of  
him, and take him safely away.”

So he came, and going straight to Jesus he said, “Rabbi!” 45  
and kissed Him with seeming affection; whereupon they laid 46  
hands on Him and held Him firmly. But one of those who 47  
stood by drew his sword and struck a blow at the High  
Priest’s 3 servant, cutting off his ear.

“Have you come out,” said Jesus, “with 48  
**Jesus ex-** swords and cudgels to arrest me, as if you  
**postulates.** had to fight with a robber? Day after day I 49  
**The Apostles** had to be among you in the Temple teaching,  
**leave Him** and you never seized me. But 4 this is happening in order  
that the Scriptures may be fulfilled.”

Then His friends all forsook Him and fled. One youth 50 51  
indeed did follow Him, 5 wearing only a 6 linen cloth round  
his bare body. Of him they laid hold, but he left the linen 52  
cloth in their hands and fled 7 without it.

8 So they led Jesus away to the High Priest, 53  
**Christ is** and 9 with him there assembled all the High  
**taken to** Priests, Elders, and Scribes. Peter followed 54  
**the High**  
**Priest**

1. (vv. 43-52.) Cp. Matt. xxvi. 47-56; Luke xxii. 47-53; John xviii. 2-11.

2. *Judas*] v.l. adds ‘the Iscariot.’

3. *Servant*] Lit. ‘slave.’

4. *This is happening . . . may*] Or—assigning the words not to our Lord but to the historian—‘this happened . . . might.’

5. *Wearing*] The same word occurs in xvi. 5, and in Rev. iv. 4; vii. 9; &c.

6. *Linen cloth*] Such is probably the meaning of the term (‘sindon’). It occurs also in xv. 46; Matt. xxvii. 59; Luke xxiii. 53. Cp. Luke xvi. 19, n.

7. *Without it*] Lit. ‘naked.’

8. (vv. 53, 54 and 66-72.) Cp. Matt. xxvi. 57, 58; Luke xxii. 54-62; John xviii. 12-18 and 25-27.

9. *With him*] v.l. omits these words. If they are genuine, the passage seems to mean that as the troops and ‘officers’ (see next verse) and rabble passed

Jesus at a distance, as far as the outer court of the High Priest's palace. But there he remained sitting among the <sup>1</sup> officers, and warming himself <sup>2</sup> by the fire.

<sup>3</sup> Meanwhile the High Priests and the entire Sanhedrin were endeavouring to get evidence against Jesus in order to put Him to death, but could find none; for though many gave false testimony against Him, their statements did not tally. Then some came forward as witnesses and falsely declared,

"We have heard him say, 'I will pull down this Sanctuary built by human hands, and three days afterwards I will erect another built without hands.'"

But not even in this shape was their testimony consistent.

At last the High Priest stood up, and advancing into the midst of them all, asked Jesus,

"Have you no answer to make? What is the meaning of all this that these witnesses allege against you?"

But He remained silent, and gave no reply. A second time the High Priest questioned Him.

"Are you the Christ, the Son of the Blessed One?" he said.

"I am," replied Jesus, "and <sup>4</sup> you and others will see the Son of Man sitting at the right hand of the <sup>5</sup> divine Power, and coming amid the clouds of the sky" (Ps. cx. 1; Dan. vii. 13).

Rending his garments the High Priest exclaimed,

"What need have we of witnesses after that? You all heard his impious words. What is your judgement?"

Then with one voice they condemned Him as deserving of death. Thereupon some began to spit on Him, and to blindfold Him, while striking Him with their fists and crying,

"<sup>6</sup> Prove that you are a prophet."

The <sup>7</sup> officers too <sup>8</sup> struck Him with <sup>9</sup> open hands as they took Him in charge.

through the streets on the way to Caïaphas's palace, the crowd, snowball-like, increased, members of the High-priestly family and others joining it in spite of the late hour. 'To him' (i.e. to the High Priest) is an inadmissible rendering.

1. *Officers*] See Matt. xxvi. 58, n.

2. *By the fire*] Cp. Luke xxii. 56, n.

3. (vv. 55-65.) Cp. Matt. xxvi. 59-68; Luke xxii. 63-71; John xviii. 19-24.

4. *You and others*] Lit. 'you,' not singular but plural.

5. *Divine Power*] Lit. 'Power.'

6. *Prove that you are a prophet*] Lit. 'prophesy.' Cp. Matt. xxvi. 68; Luke xxii. 64.

7. *Officers*] Cp. verse 54.

8. *Struck Him . . . charge*] Lit. (in all the best MSS.) 'received Him with blows.'

9. *Open hands*] See Matt. xxvi. 67, n.

Now while Peter was below in the quadrangle, 66  
 Peter dis-owns his Master one of the High Priest's maidservants came, 67  
 and seeing Peter warming himself she looked at him and said,

"You also were with Jesus, the Nazarene."

But he denied it, and said,

"I don't know—I don't understand—What do you mean?" 68

And then he went out into the outer court. "Just then a cock crowed. Again the maidservant saw him, and again 69  
 began to say to the people standing by,

"He is one of them."

A second time he repeatedly denied it. Soon afterwards 70  
 the bystanders again accused Peter, saying,

"You are surely one of them, for you too are a Galilaean."

But he broke out into curses and oaths, declaring, 71

"I know nothing of the man you are talking about."

No sooner had he spoken than a cock crowed for the 72  
 second time, and Peter recollected the words of Jesus,

"Before the cock crows twice, you will three times disown me."

And as he thought of it, he <sup>3</sup> wept aloud.

At earliest dawn, after the High Priests had 1 15  
 Jesus is taken before the Roman Governor held a consultation with the Elders and Scribes, they and the entire Sanhedrin bound Jesus and took Him away and handed Him over to Pilate.

<sup>4</sup> So Pilate questioned Him. 2

"Are *you* the King of the Jews?" he asked.

"I am," replied Jesus.

Then, as the High Priests went on heaping accusations on 3  
 Him, Pilate again and again asked Him, 4

"Do you make no reply? Listen to the many charges they are bringing against you."

But Jesus made no further answer: so that Pilate 5  
 wondered.

<sup>5</sup> Now at the Festival it was customary for 6  
 Pilate hesitates, but condemns Him Pilate to release to the Jews any one prisoner whom they might beg off from punishment; and at this time a man named Barabbas was 7

1. Peter's words seem to be those of a man who being thoroughly frightened is unable to collect his thoughts.

2. *Just then a cock crowed*] v.l. omits.

3. *Wept aloud*] Having fled from the Palace. Cp. Matt. xxvi. 75, n.

4. (vv. 2-5.) Cp. Matt. xxvii. 11-14; Luke xxiii. 3-5; John xviii. 33-38.

5. (vv. 6-15.) Cp. Matt. xxvii. 15-23; Luke xxiii. 18-23; John xviii. 39, 40.

## MARK XV.

in prison among the insurgents—persons who in the insurrection had committed murder. So the people came 8 crowding up, asking Pilate to grant them the usual favour.

“Shall I release for you the King of the Jews?” 9 answered Pilate.

For he could see that it was out of sheer spite that the High 10 Priests had handed Him over. But the High Priests urged 11 on the crowd to obtain Barabbas’s release in preference; and when Pilate again asked them, “What then shall I 12 do to the man you call the King of the Jews?” they once 13 more shouted out,

“Crucify Him!”

“Why, what crime has he committed?” asked Pilate. 14

But they vehemently shouted,

“Crucify Him!”

So Pilate, wishing to satisfy the mob, released Barabbas 15 for them, and after scourging Jesus handed Him over for crucifixion.

Jesus is grossly insulted and ill treated 2 Then the soldiers led Him away into the 16 court of the Palace (the Praetorium), and calling together the whole battalion they 17 arrayed Him in crimson, placed on His head a wreath of thorny twigs which they had twisted, and 18 went on to salute Him with shouts of “Long live the King of the Jews.” Then they began to beat Him on 19 the head with a 3 cane, to spit on Him, and to do Him homage on bended knees. At last, having finished their 20 sport, they took the robe off Him, put His own clothes on Him, and led Him out to crucify Him.

Golgotha 4 One Simon, a Cyrenaeon, the father of 21 Alexander and Rufus, was passing along, coming from the country: him they compelled to carry His cross. So they brought Him to the place called 22 Golgotha, which, being translated, means ‘Skull-ground.’ Here they offered Him wine mixed with myrrh; but He 23 refused it. 5 Then they crucified Him. 24

1. *Why*] Not ‘Why?’ See *Aorist*, p. 42.

2. (vv. 16–20.) Cp. Matt. xxvii. 24–30; Luke xxiii. 24, 25; John xix. 1–16.

3. *Cane*] Probably one of the 83 species of ‘bamboo.’ ‘Reed’ is a wholly inadequate rendering.

4. (vv. 21–24.) Cp. Matt. xxvii. 31–34; Luke xxiii. 26–33; John xix. 16, 17.

5. (vv. 24–26.) Cp. Matt. xxvii. 35–38; Luke xxiii. 33, 34, 38; John xix. 18–24.

## MARK XV.

**The Soldiers**      This done, they divided His garments  
     **take His**      among them, drawing lots to decide <sup>1</sup> what  
     **Clothes**      each should take. It was nine o'clock in the 25  
 morning when they crucified Him. Over His head was 26  
 the notice in writing of the charge against Him :

### THE KING OF THE JEWS.

**The People**      And together with Jesus they crucified two 27  
     **and their**      robbers, one at His right hand and one at His  
**Rulers revile**      left.<sup>2</sup> <sup>3</sup> And all the passers-by reviled Him. 29  
     **Him**      They shook their heads at Him and said,

“Ah ! you who were for destroying the Sanctuary and  
 building a new one in three days, come down from the 30  
 cross and save yourself.”

In the same way the High Priests also, as well as the 31  
 Scribes, kept on scoffing at Him, saying to one another,

“He has <sup>4</sup> saved others : <sup>5</sup> himself he cannot save ! This 32  
 Christ, the King of Israel, let him come down now from  
 the cross, that we may see and believe.”

Even the men who were being crucified with Him  
 heaped insults on Him.

**Jesus dies,**      <sup>6</sup> At noon there came a darkness over the whole 33  
**amid dense**      land, lasting till three o'clock in the afternoon.  
**Darkness**      But at three o'clock Jesus cried out with a 34  
 loud voice,

“ELOHI, ELOHI, LAMA SABACHTHANI ?” which means,  
 “MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME ?”  
 (Ps. xxii. 1).

Some of the bystanders, hearing Him, said, 35

“Listen, he is calling for Elijah !”

Then a man ran to fill a sponge with <sup>7</sup> sour wine, and 36  
 he put it on the end of a cane and placed it to His lips,  
 saying at the same time,

“Wait ! let us see whether Elijah will come and take  
 him down.”

But Jesus uttered a loud cry and yielded up His spirit. 37

1. *What each should take*] Lit. ‘who should take what.’

2. V.L. adds verse 28, ‘And the Scripture was fulfilled which says, And He was reckoned among the lawless.’

3. (vv. 29-32.) Cp. Matt. xxvii. 39-44 ; Luke xxiii. 35-37 and 39-43 ; John xix. 25-27.

4. *Saved . . save*] Or ‘cured . . cure.’

5. *Himself he cannot save !*] Or ‘can he not save himself ?’

6. (vv. 33-37.) Cp. Matt. xxvii. 45-50 ; Luke xxiii. 44-46 ; John xix. 28-30.

7. *Sour wine*] Cp. Matt. xxvii. 48, n.



<sup>1</sup>And the curtain in the Sanctuary <sup>2</sup>was torn in two, 38  
from top to bottom.

And when the <sup>3</sup>Centurion who stood in front 39  
The Roman Centurion's Verdict of the cross saw that He was dead, he ex-  
claimed,

“This man was indeed God’s Son.”

There were also a party of women looking on from a 40  
distance; among them being both Mary of Magdala and  
Mary the mother of James the Little and of Joses, and  
Salome—all of whom in the Galilaean days <sup>4</sup>had habitually 41  
been with Him and cared for Him, as well as many other  
women who had come up to Jerusalem with Him.

<sup>5</sup>Towards sunset, as it was the Preparation— 42  
Joseph of Arimathaea buries Christ’s Body that is, the day preceding the Sabbath—Joseph 43  
of Arimathaea came, a <sup>6</sup>highly respected member  
of the <sup>7</sup>Council, who himself also was living in  
expectation of the Kingdom of God. He summoned up  
courage to go in to see Pilate and beg for the body of  
Jesus. But Pilate could hardly believe that He was already 44  
dead. He called, however, for the Centurion and inquired  
whether He had been long dead; and having ascertained 45  
the fact he granted the body to Joseph. He, having bought 46  
a sheet of linen, took Him down, wrapped Him in the  
sheet and laid Him in a tomb hewn in the rock; after  
which he rolled a stone against the entrance to the tomb.  
Mary of Magdala and Mary the mother of Joses were 47  
• looking on to see where He was put.

<sup>8</sup>When the Sabbath was over, Mary of 1 16  
The empty Tomb Magdala, Mary the mother of James, and  
Salome, bought spices, in order to come and  
anoint <sup>9</sup>His body. So, very soon after sunrise on the first 2  
day of the week, they came to the tomb; and they were 3  
saying to one another,

1. (vv. 38-41.) Cp. Matt. xxvii. 51-56; Luke xxiii. 45 and 47-49.

2. *Was torn*] Or ‘tore.’ Cp. Matt. xxvii. 51, n.

3. *Centurion*] Or ‘Captain.’ But Mark uses the Latin name here and in verses 44, 45. It occurs nowhere else in the N.T.

4. *Had habitually*] See *Aorist* iii. 5, 6.

5. (vv. 42-47.) Cp. Matt. xxvii. 57-61; Luke xxiii. 50-56; John xix. 38-42. *Towards sunset*] Lit. ‘and when evening was now come.’ See Matt. xxvii. 57, n.

6. *Highly respected*] The classical student may consult with advantage Hesychius, under the word ‘euschemon.’

7. *Council*] I.E. ‘Sanhedrin.’

8. (vv. 1-4.) Cp. Matt. xxviii. 1-4; Luke xxiv. 1-3; John xx. 1. *When the Sabbath was over*] Or more freely ‘on the Saturday evening after the first star had appeared.’

9. *His body*] Lit. ‘Him.’

## MARK XVI.

'Who will roll away the stone for us from the entrance to the tomb?'

But then, looking up, they saw that the stone was already rolled back: <sup>1</sup>for it was of immense size. <sup>2</sup>Upon entering the tomb, they saw a young man sitting at their right hand, clothed in a long white robe. They were astonished and terrified. But he said to them,

"Do not be terrified. It is Jesus you are looking for—the Nazarene who has been crucified. He has <sup>3</sup>come back to life: He is not here: this is the place where they laid Him. But go and tell His disciples and Peter that He is going before you into Galilee: and that there you will see Him, as He told you."

<sup>4</sup>So they came out, and fled from the tomb, for they were greatly agitated and surprised; and they said not a word to any one, for they were afraid.

<sup>5</sup>[But He rose to life early on the first day of the week, and appeared first to Mary of Magdala from whom He had expelled seven demons. She went and brought the tidings to those who had been with Him, as they were mourning and weeping. But they, when they were told that He was alive and that she had seen Him, could not believe it.

<sup>6</sup>Afterwards He showed Himself in another form to two of them as they were walking, on their way into the country. These, again, went and told the news to the rest; but not even them did they believe.

<sup>7</sup>Later still He showed Himself to the Eleven themselves whilst they were at table, and He upbraided them with their unbelief and obstinacy in not having believed those who had seen Him alive. <sup>8</sup>Then He said to them,

"Go the whole world over, and proclaim the Good News to all <sup>9</sup>mankind. He who believes and is baptized shall be saved, but he who disbelieves will be condemned. And signs shall

1. *For*] I.E. 'This was a great relief to them, for.'

2. (vv. 5-7.) Cp. Matt. xxviii. 5-7; Luke xxiv. 4-8.

3. *Come back to life*] Or 'awoke.'

4. Cp. Matt. xxviii. 8; Luke xxiv. 9-11; John xx. 2.

5. (vv. 9-11.) Cp. Matt. xxviii. 9, 10; John xx. 11-18. V.L. omits verses 9-20.

6. (vv. 12-13.) Cp. Luke xxiv. 13-35.

7. Cp. Luke xxiv. 36-43; John xx. 19-25.

8. (vv. 15-18.) Cp. Matt. xxviii. 16-20.

9. *Mankind*] Lit. 'the creation.'

attend those who believe, even such as these. By making use of my name they shall expel demons. They shall speak <sup>1</sup>new languages. They shall take up venomous snakes, and if they drink any deadly poison it shall do them no harm whatever. They shall lay their hands on the sick, and the sick shall recover." 18

Jesus is taken up into Heaven <sup>2</sup>So the Lord <sup>3</sup>Jesus after having thus spoken 19 to them was taken up into Heaven, and sat down at the right hand of God. But they went 20 out and made proclamation everywhere, the Lord working with them and confirming their Message by the signs which accompanied it.]

1. *New languages*] Lit. 'with new tongues.' v.l. omits 'new.'

2. (vv. 19-20.) Cp. Luke xxiv. 44-53; Acts i. 3-12.

3. *Jesus*] v.l. omits.

THE GOOD NEWS AS RECORDED  
BY LUKE

Modern research has abundantly confirmed the ancient tradition that the anonymous author of the third Gospel is none other than "Luke the beloved physician" and the narrator of the "Acts of the Apostles" (see. Col. iv. 14; 2 Tim. iv. 11; Philem. 24). Even Renan acknowledges this, and the objections of a few extremists appear to have been sufficiently answered.

The date is not easy to settle. The main problem is whether the book was written before or after the destruction of Jerusalem in 70, A.D. Not a few scholars whose views merit great respect still think that it preceded that event, but the majority of critics believe otherwise. Three principal dates have been suggested, 63, A.D., 80, A.D., 100, A.D. If we accept 80, A.D., we shall be in substantial accord with Harnack, McGiffert, and Plummer, who fairly represent the best consensus of scholarly opinion.

There is no evidence as to where this Gospel was composed, although its general style suggests the influence of some Hellenic centre. Its special characteristics are plain. It is written in purer Greek than the other Gospels, and is manifestly the most historic and artistic. It has also the widest outlook, having obviously been compiled for Gentiles, and, especially, for Greeks. The Author was evidently an educated man and probably a physician, and was also a close observer.

Eighteen of the parables and six of the miracles found here are not recorded elsewhere. Those "portions of the Gospel narrative which Luke alone has preserved for us, are among the most beautiful treasures which we possess, and we owe them in a great measure to his desire to make his collection as full as possible." Luke's object was rather to write history than construct an "apology" and for this reason his order is generally chronological.

This Gospel is often termed, and not without reason, "the Gospel of Paul." Luke's close association with the great Apostle—an association to which the record in the Acts and also the Pauline Letters bear testimony—at once warrants and explains the ancient assumption that we have here a writing as truly coloured by the influence of Paul as that of Mark was by Peter. This is especially the Gospel of gratuitous and universal salvation. Its integrity has recently been placed beyond dispute. Marcion's edition of it in 140, A.D., was a mutilation of the original.

## THE GOOD NEWS AS RECORDED BY LUKE

**Dedication** Seeing that many have attempted to draw up **1**  
a narrative of the facts which are <sup>1</sup> received with  
full assurance among us on the authority of those who were **2**  
from the beginning eye-witnesses and were devoted to <sup>2</sup> the  
service of the divine Message, it has seemed right to me also, **3**  
after careful investigation of the facts from their commence-  
ment, to write for you, most noble Theophilus, a connected  
account, that you may fully know the truth of the things **4**  
which you have been taught by word of mouth.

**The Parents  
of John the  
Baptist** There was in the time of Herod, the king of **5**  
Judaea, a priest of the name of <sup>3</sup> Zechariah,  
belonging to the class of <sup>3</sup> Abijah. He had a  
wife who was a descendant of Aaron, and her name was  
<sup>4</sup> Elizabeth. They were both of them upright before God, **6**  
blamelessly obeying all the Lord's precepts and ordinances.  
But they had no child, because Elizabeth was barren; and **7**  
both of them were far advanced in life.

**John's Birth  
predicted** Now while he was doing priestly duty before **8**  
God in the prescribed course of his class, it fell **9**  
to his lot—according to the custom of the priest-  
hood—to go into the Sanctuary of the Lord and burn the  
incense; and the whole multitude of the people were outside **10**  
praying, at the hour of incense. Then there appeared to **11**  
him an angel of the Lord standing on the right side of the  
altar of incense; and Zechariah on seeing him was <sup>5</sup> agitated **12**  
and terrified. But the angel said to him, **13**

1. *Received with full assurance*] This sense, justified by the use of the cognate noun in 1 Thess. i. 5 and probably elsewhere, seems to harmonize best with the following verse.

2. *The service of the divine Message*] I.E. the service of the Lord Jesus in respect of His Message to the world.

3. *Zechariah, Abijah*] These are the O.T. forms of the names.

4. *Elizabeth*] The ordinary English form, the Greek being 'Elisabet.'

5. *Agitated*] See verse 29, n.

"<sup>1</sup> Do not be afraid, Zechariah, for your petition has been heard : and your wife Elizabeth will bear you a son, and you are to call his name John. Gladness and exultant joy shall be yours, and many will rejoice over his birth. For he will be great in the sight of the Lord ; no wine or fermented drink shall he ever drink ; but he will be filled with the Holy Spirit from the very hour of his birth. Many of the descendants of Israel will he turn to the Lord their God ; and he will be His forerunner in the spirit and power of Elijah, to turn fathers' hearts to the children, and cause the rebellious to walk in the wisdom of the upright, to make a people perfectly ready for the Lord."

"By what proof," asked Zechariah, "shall I know this ? For I am an old man, and my wife is far advanced in years."

"I am Gabriel, who stand in the presence of God," answered the angel, "and I have been sent to talk with you and tell you this good news. And now you will be dumb and unable to speak until the day when this has taken place ; because you did not believe my words—words which will be fulfilled at their appointed time."

Meanwhile the people were waiting for Zechariah, and were surprised that he stayed so long in the Sanctuary. When, however, he came out, he was unable to speak to them ; and they knew that he must have seen a vision in the Sanctuary ; but he kept making signs to them and continued dumb.

When his days of service were at an end, he went to his home ; and in course of time his wife Elizabeth conceived, and kept herself secluded five months.

"Thus has the Lord dealt with me," she said, "now that He has <sup>2</sup> graciously taken away my reproach among men."

Now in the sixth month the angel Gabriel was sent from God to a town in Galilee called <sup>3</sup> Nazareth, to a maiden betrothed to a man of the name of Joseph, a descendant of David. The maiden's name was <sup>4</sup> Mary.

So Gabriel went into the house and said to her,

"Joy be to you, favoured one ! the Lord is <sup>5</sup> with you."

1. *Do not be afraid*] Or 'Dismiss your fears.' See verse 30, n.

2. *Graciously taken away*] Lit. 'looked on me to take away.'

3. *Nazareth*] Or 'Nazaret.'

4. *Mary*] Or 'Mariam,' the Greek form of 'Miriam.'

5. *With you*] v L. adds 'Blest are you among women,' as in verse 42.



She was greatly <sup>1</sup>agitated at his words, and wondered 29  
what such a greeting meant. But the angel said, 30

“<sup>2</sup> Do not be frightened, Mary, for you have found favour  
with God. You will conceive in your womb and bear a son; 31  
and you are to call His name <sup>3</sup>JESUS. He will be great, 32  
and He will be called ‘Son of the Most High.’ And the  
Lord God will give Him the throne of His forefather David;  
and He will be King over the House of Jacob for the Ages, 33  
and of His Kingdom there will be no end.”

“How can this be,” Mary replied, “seeing that I have 34  
no husband?”

The angel answered, 35

“The Holy Spirit will come upon you, and the power of  
the Most High will overshadow you; and for this reason  
your holy <sup>4</sup>offspring will be called ‘the Son of God.’ And 36  
see, your relative Elizabeth—she also has conceived a son in  
her old age; and this is the sixth month with her who was  
called barren. For no promise from God will be <sup>5</sup>impossible 37  
of fulfilment.”

“I am the Lord’s <sup>6</sup>maidservant,” Mary replied; “may 38  
it be with me in accordance with your words!”

And then the angel left her.

<sup>7</sup> Not long after this, Mary rose up and went 39

Mary and Elizabeth <sup>8</sup>in haste into the hill country to a town in Judah.

Here she came to the house of Zechariah and 40  
greeted Elizabeth; and as soon as Elizabeth heard Mary’s 41  
greeting, the babe leapt within her. And Elizabeth was  
filled with the Holy Spirit, and uttered a loud <sup>9</sup>cry of 42  
joy.

“<sup>10</sup> Blest among women are you,” she said, “and the off-  
spring of your body is blest! But why is this honour done 43  
me, that the mother of my Lord should come to me? For, 44

1. *Agitated*] Or ‘startled.’ That there was terror also—as in Zechariah’s case.  
(verse 12)—is shown by the next verse.

2. *Do not be frightened*] Or ‘Dismiss your fears.’ Cp. Matt. xxviii. 5, n.

3. *JESUS*] The Greek form of ‘Jeho-shua,’ that is ‘Jehovah the healer.’  
Cp. Matt. i. 21, n.; ix. 21, n.

4. *Offspring*] Or ‘thing that is to be born.’

5. *Impossible of fulfilment*] Or ‘powerless.’ Cp. Job xlii. 2.

6. *Maidservant*] Or ‘slave.’

7. *Not long after this*] Lit. ‘and in those days.’

8. *In haste*] Not meaning that she travelled with the greatest possible speed,  
but that she had a serious business to attend to. Cp. x. 4, n.

9. *Cry of joy*] The word usually signifies a cry of distress, but evidently it is not  
so here.

10. *Blest among women*] Apparently a kind of Hebrew superlative: ‘Of all  
women the most blest by God.’ Cp. Matt. xxii. 36, n.

## LUKE I.

the moment your greeting reached my ears, the babe within me leapt for joy. And blessed is she <sup>1</sup> who has believed, 45  
<sup>2</sup> for the word spoken to her from the Lord shall be fulfilled."

Then Mary said :

Mary's Hymn of Praise " My soul extols the Lord,

And my spirit <sup>3</sup> triumphs in God my <sup>4</sup> Saviour ; 47  
 Because He has not turned from His maidservant in her 48  
 lowly position ;

For from this time forward all generations will account me happy,

Because the mighty One has done great things for me— 49  
 Holy is His name !—

And His compassion is, generation after generation, 50  
 Upon those who fear Him.

He <sup>5</sup> has manifested His supreme strength. 51

He has scattered those who were haughty in the thoughts of their hearts.

He has cast monarchs down from their thrones, 52

And exalted men of low estate.

The hungry He has satisfied with choice gifts, 53

But the rich He has sent empty-handed away.

His servant Israel He has helped, 54

<sup>6</sup> Remembering His compassion—

In fulfilment of His promises to our forefathers— 55

For Abraham and his posterity for ever."

So Mary stayed with Elizabeth about three months, and 56  
 then returned home.

The Birth of Now when Elizabeth's full time was come, she 57

John the Baptist gave birth to a son ; and her neighbours and 58

relatives heard how the Lord <sup>7</sup> had had great 59  
 compassion on her ; and they rejoiced with her. And on the

1. *Who has believed*] Or 'who believed,' referring to the definite time of the Annunciation, verses 30-35.

2. *For*] Or 'that.'

3. *Triumphs*] See *Aorist* vi. 6, p. 21.

4. *Saviour*] Or 'Healer.'

5. *Has manifested His supreme strength*] Lit. 'made strength in His arm'—  
 a Hebraism.

6. *Remembering*] Lit. 'to remember.' A Hebraistic use of the infinitive. So—to give one often-recurring example out of a thousand—when we read, "And the Lord spake unto Moses, saying," the 'saying' is an infinitive in the Hebrew, though it is a participle in the Greek and the English. Cp. verse 72; xv. 10.

7. *Had had great compassion on*] Lit. 'had made His compassion great with.' Again a Hebraism of frequent occurrence, recognizing (by the 'with') the existence of two parties, one of whom makes or does—for the Hebrew verb, like the French *faire*, means either—mercy, goodness, kindness, compassion, love, etc., towards the other. The ordinary English preposition in such a case is 'towards.'

eighth day they came to circumcise the child, and were going to call him Zechariah, after his father.

His mother, however, said, 60

"No, he is to be called John."

"There is not one of your family," they said, "who 61 has that name."

They asked his father by signs what he wished him to be 62 called. So he asked for a writing-tablet, and wrote, 63

"His name is John."

And they all wondered. Instantly his mouth and his 64 tongue were set free, and he began to speak and bless God. And all who lived round about them were filled with awe, 65 and throughout the hill country of Judaea reports of all these things were spread abroad. All who heard the story 66 treasured it in their memories.

"What then will this child be?" they said.

For the Lord's hand was indeed with him.

And Zechariah his father was filled with the Holy Spirit, 67 and spoke in a rapture of praise.

Zechariah's "Blessed be the Lord, the God of Israel," he said, 68

Hymn of "Because He <sup>1</sup>has not forgotten His people 69 Praise but has effected redemption for them,

And has raised up <sup>2</sup>a mighty Deliverer for us 69

In the house of David His servant—

As He has spoken <sup>3</sup>from all time by the lips of His holy 70 Prophets—

<sup>4</sup>To deliver us from our foes and from the power of all 71 who hate us.

He dealt pitifully with our forefathers, 72

And remembered His holy covenant,

The oath which He swore to Abraham our forefather, 73

To grant us to be rescued from the power of our foes 74

And so render worship to Him free from fear,

In <sup>5</sup>piety and uprightness before Him all our days. 75

And you moreover, O child, shall be called Prophet of 76 the Most High ;

For you shall go on in front before the Lord to prepare the way for Him,

1. *Has not forgotten . . . but*] Or 'has looked upon . . . and.'

2. *A mighty Deliverer*] Lit. 'a horn of salvation.' A Hebraism.

3. *From all time*] Cp. Acts xv. 18, n.

4. *To deliver us*] Lit. 'a salvation.'

5. *Piety*] Or 'purity.'

# LUKE I.—II.

To give to His People a knowledge of <sup>1</sup>salvation 77  
 In the forgiveness of their sins,  
 Through the tender compassion of our God, 78  
 Through which the daybreak from on high <sup>2</sup>will come  
 to us,

<sup>3</sup> Dawning on those who now <sup>4</sup>dwell in the darkness and 79  
 shadow of death—

To direct our feet into the path of peace.”

And the child grew and became strong in character, and 80  
 lived in the <sup>5</sup>Desert till the time came for him to appear  
 publicly to Israel.

The Birth  
 of Jesus at  
 Bethlehem

Just at this time an edict was issued by Caesar 1 2  
 Augustus for the <sup>6</sup>registration of <sup>7</sup>the whole  
 Empire. It was the first registration made 2  
 during the governorship of Quirinius in Syria ; and all went 3  
 to be registered—every one to the town to which he belonged.  
 So Joseph went up from Galilee, from the town of Nazareth, 4  
 to Judaea, to David’s town of Bethlehem, because he was of  
 the house and lineage of David, to have himself registered 5  
 together with Mary, who was betrothed to him and was  
 with child. But while they were there, her full time came, 6  
 and she gave birth to her first-born son, and wrapped Him 7  
 round, and laid Him in a manger, because there was no  
 room for them in the <sup>8</sup>inn.

The Shep-  
 herds and  
 the Angels

Now there were shepherds in the same part 8  
 of the country, keeping watch over their sheep  
 by night <sup>9</sup>in the open fields, when suddenly an 9  
 angel of the Lord stood by them, and the glory of the Lord  
 shone round them ; and they were filled with terror. But 10  
 the angel said to them,

“ Put away all fear ; for I am bringing you good news

1. *Salvation*] Or ‘deliverance,’ ‘healing.’ See Matt. ix. 21, n.

2. *Will come to*] Or ‘will look upon,’ as in verse 68. V.L. ‘has come to.’

3. *Dawning*] Lit. ‘to dawn.’ The form of expression is different in the next clause, where the infinitive means ‘in order to direct.’

4. *Dwell*] Lit. ‘sit.’ So the Hebrew verb for ‘to sit’ is often used for ‘to dwell.’

5. *Desert*] Lit. ‘deserts ;’ meaning apparently different parts of the Desert of Judaea.

6. *Registration*] Namely, of persons. A first step towards taxing. Cp. Acts v. 37.

7. *The whole Empire*] Which comprised ‘the world’ as then known. Lit. ‘all the inhabited’ (earth). Cp. Matt. xxiv. 14 ; Acts xi. 28 ; Rom. x. 18 ; Rev. iii. 10.—ED.

8. *Inn*] Or ‘lodging-room,’ as in xxii. 11 ; Mark xiv. 14. The word is not found elsewhere in the N.T.

9. *In the open fields*] Or ‘under the open sky,’ ‘camping out.’

## LUKE II.

of great joy—joy for all the People. For a <sup>1</sup>Saviour who 11  
is the Anointed Lord is born to you to-day, in the town of  
David. And this is the token for you: you will find a babe 12  
wrapped in swaddling clothes and lying in a manger.”

And immediately there was with the angel a multitude 13  
of the army of Heaven praising God and saying,

“Glory be to God in the highest Heavens, 14

And on earth peace among <sup>2</sup>men who please Him!”

Then, as soon as the angels had left them and returned to 15  
Heaven, the shepherds said to one another,

“Let us now go over as far as Bethlehem and see this  
that has happened, which the Lord has made known  
to us.”

So they made haste and came and found Mary and 16  
Joseph, with the babe lying in the manger. And when they 17  
saw the child, they told what had been said to them about  
Him; and all who listened were astonished at what the 18  
shepherds told them. But Mary treasured up all these 19  
things, often dwelling on them in her mind. And the 20  
shepherds returned, glorifying and praising God for all that  
they had heard and seen in accordance with the announce-  
ment made to them.

When eight days had passed and the time for circum- 21  
cising Him had come, He was called JESUS,  
The Naming  
of the Child the name given Him by the angel before His  
conception in the womb.

And when the days for their purification 22  
appointed by the Law of Moses had passed,  
He is  
taken to  
Jerusalem they took Him up to Jerusalem to present  
Him to the Lord—as it is written in the Law of the 23  
Lord:

“EVERY FIRST-BORN MALE SHALL BE CALLED HOLY TO THE  
LORD” (Exod. xiii. 2).

And they also offered a sacrifice as commanded in the Law 24  
of the Lord,

“A PAIR OF <sup>3</sup>TURTLE DOVES OR TWO YOUNG PIGEONS”  
Lev. xii. 8).

1. *Saviour*] Or ‘Deliverer,’ ‘Healer.’ Cp. i. 77.

2. *Men who please Him*] Lit. ‘men of good pleasure.’ v.L. ‘Peace! among  
men (His) good pleasure!’ But apart from the evidence of the most ancient  
SS., if this had been the true reading, we should most probably have had  
conjunction (‘and’) before the ‘among.’

3. *Turtle-doves*] A species of bird nowhere else mentioned in the N.T. The ring-  
dove is not named at all.

## LUKE II.

Symeon's  
Hymn of  
Praise

Now there was a man in Jerusalem of the 25  
name of Symeon, an upright and God-fearing  
man, who was waiting for the consolation of  
Israel, and the Holy Spirit was upon him. To him it had 26  
been revealed by the Holy Spirit that he should 'not see  
death until he had seen the Lord's Anointed One. <sup>2</sup>Led by 27  
the Spirit he came to the Temple; and when the parents  
brought in the child Jesus to do with regard to Him accord-  
ing to the custom of the Law, he took Him up in his arms 28  
and blessed God and said,

"Now, O Sovereign Lord, Thou dost send Thy servant 29  
away in peace, in fulfilment of Thy word,

Because mine eyes have seen Thy salvation, 30

Which Thou hast made ready in the sight of all 31  
nations—

A light <sup>3</sup>to shine upon the Gentiles, 32  
And the glory of Thy people Israel."

And while the child's father and mother were wondering at 33  
the words of Symeon concerning Him, Symeon blessed them 34  
and said to Mary the mother,

"This child <sup>4</sup>is appointed for the falling and the <sup>5</sup>uprising  
of many in Israel and for a token to be spoken against; and 35  
a sword will pierce through your own soul also; that the  
reasonings <sup>6</sup>in many hearts may be <sup>7</sup>revealed."

Anna

There was also <sup>8</sup>Anna, a prophetess, the 36  
daughter of Phanuel, belonging to the tribe of  
Asher. She was of a very great age, having had after her  
maidenhood seven years of married life, and then being a 37  
widow <sup>9</sup>of eighty-four years. She was never absent from  
the Temple, but worshipped, by day and by night, with fasting  
and prayer. And coming up just at that moment, she gave 38  
thanks to God, and spoke about the child to all who were  
expecting the <sup>10</sup>deliverance of Jerusalem.

1. *Not see death*] Cp. Matt. xvi. 28; Mark ix. 1; Luke ix. 27.

2. *Led by*] Lit. 'In.'

3. *To shine upon*] Lit. 'for the unveiling of.' Cp. Isa. xxv. 7; 2 Cor. iii. 14.

4. *Is appointed*] Lit. 'lies like a stone.'

5. *Uprising*] Or, as in the A.V., 'rising again.' Cp. Eph. iv. 8, n.

6. *In*] Lit. 'out of.' Cp. xi. 13; Acts xvii. 17.

7. *Revealed*] Or 'unveiled.'

8. *Anna*] Or rather 'Hanna.'

9. *Of eighty-four years*] Lit. 'up to eighty-four years. Some would render the whole clause, 'and having afterwards had as many as eighty-four years of widowhood.'

10. *Deliverance*] Lit. 'redemption,' i.e. deliverance by payment of a price. Cp. 1 Pet. i. 18, 19.

**The Return to Nazareth** Then, as soon as they had accomplished all 39  
that the Law required, they returned to Galilee 40  
to their own town of Nazareth. And the child  
grew and became strong and full of wisdom, and the favour  
of God rested upon Him.

**The Boy Jesus in the Temple** Now His parents used to go up year by year 41  
to Jerusalem at the Feast of the Passover. And 42  
when He was twelve years old they went up as  
was customary at the time of the Feast, and, after staying 43  
the full number of days, when they started back home the  
boy Jesus remained behind in Jerusalem. His parents did  
not discover this, but supposing Him to be in the travelling 44  
company, they proceeded a day's journey. Then they  
searched up and down for Him among their relatives and  
acquaintances; but being unable to find Him they returned 45  
to Jerusalem, making anxious inquiry for Him.

<sup>1</sup> On the third day they found Him in <sup>2</sup> the Temple sitting 46  
among the <sup>3</sup> Rabbis, both listening to them and asking them  
<sup>4</sup> questions, while all who heard Him were astonished at 47  
His intelligence and at <sup>5</sup> the answers He gave. When they 48  
saw Him, they were smitten with amazement, and His  
mother said to Him,

"My child, why have you behaved thus to us? Your  
father and I have been searching for you in anguish."

"Why is it that you have been searching for me?" He re- 49  
plied; "did you not know that it is my duty <sup>6</sup> to be engaged  
upon my Father's business?"

But they did not understand the significance of these 50  
words.

**His Obedience and Growth** Then He went down with them and came to 51  
Nazareth, and was always obedient to them; but  
His mother carefully treasured up all these <sup>7</sup> inci-

1. *On the third day*] Lit. 'After three days.' One day was occupied by the journey from Jerusalem, the second by the return journey, and on the third He was found. It is not the English, but the Hebrew, idiom that must control our interpretation of such expressions of time. See also xxiv. 21, n.; Acts ix. 9, n.; x. 30, n.

2. *The Temple*] i.e. the Temple Courts. See Matt. xxi. 12, n.

3. *Rabbis*] Lit. 'Teachers.'

4. *Questions*] Which He doubtless put as a human child for the sake of gaining information for Himself, and not for the purpose of instructing the Rabbis.—Ed.

5. *The answers He gave*] Lit. 'His answers.'

6. *To be engaged upon my Father's business*] Some render 'to be in my Father's house.' But the preceding verse being in the present tense ("it is my duty") seems to point to the duty of His lifetime; and it was certainly not His duty to be habitually in the Temple.

7. *Incidents*] Or 'sayings.'



dents in her <sup>1</sup> memory. And as Jesus grew older He gained <sup>52</sup>  
in both wisdom and stature, and in favour with God and man.

<sup>2</sup> Now in the fifteenth year of the <sup>3</sup> reign of I 3  
John the Baptist preaches Judgement and Repentance  
Tiberius Caesar, Pontius Pilate being Governor  
of Judaea, Herod Tetrarch of Galilee, his brother  
Philip Tetrarch of Ituraea and Trachonitis,  
and Lysanias Tetrarch of Abilene, during the <sup>2</sup>

High-priesthood of <sup>4</sup> Annas and Caiaphas, a message from  
God came <sup>5</sup> to John, the son of Zechariah, in the Desert.  
John went into all the district about the Jordan proclaiming <sup>3</sup>  
a baptism <sup>6</sup> of the penitent for the forgiveness of sins ; as it <sup>4</sup>  
is written in the book of the Prophet Isaiah,

“THE VOICE OF ONE CRYING ALOUD !

‘IN THE DESERT PREPARE YE A ROAD FOR THE LORD :  
MAKE HIS HIGHWAY STRAIGHT.

EVERY RAVINE SHALL BE FILLED UP, 5

AND EVERY MOUNTAIN AND HILL LEVELLED DOWN ,

THE CROOKED PLACES SHALL BE TURNED INTO STRAIGHT  
ROADS,

AND THE RUGGED WAYS INTO SMOOTH ;

AND THEN SHALL ALL MANKIND SEE GOD’S SALVATION ’” 6

(Isa. xl. 3-5).

Accordingly John used to say to the crowds who came out <sup>7</sup>  
to be baptized by him,

“O vipers’ <sup>7</sup> brood, who has <sup>8</sup> warned you to flee from the  
coming wrath? Live lives which shall prove your change of <sup>8</sup>  
heart; and do not begin to say to yourselves, ‘We have  
Abraham as our forefather,’ for I tell you that God can <sup>9</sup> raise  
up descendants for Abraham from these stones. And even <sup>9</sup>  
now the axe is lying at the root of the trees, so that every  
tree <sup>10</sup> which fails to yield good fruit will quickly be hewn  
down and thrown into the fire.”

The crowds repeatedly asked him, 10

1. *Memory*] lit. ‘heart.’ There is no separate name for the faculty of memory  
either in the O.T. or the N.T.

2. (vv. 1-14.) Cp. Matt. iii. 1-10; Mark i. 1-6.

3. *Reign*] Lit. ‘government.’

4. *Annas*] Or, more correctly, ‘Hannas.’

5. *To John*] Lit. ‘upon John.’ Cp. Isa. xlv. 3; Acts x. 44; and the literal  
rendering of 1 Chron. xxii. 8, which is ‘And the word of Jehovah was upon me.’

6. *Of the penitent*] Lit. ‘of repentance.’ Some render the clause ‘proclaiming  
a baptism to teach the necessity of repentance with a view to the forgiveness  
of sins.’—ED.

7. *Brood*] Lit. ‘offsprings.’

8. *Warned . . to flee*] Or ‘taught . . how to escape.’—ED.

9. *Raise up*] Or ‘wake up.’

10. *Which fails*] Or ‘if it fails.’

# LUKE III.

‘What then are we to do?’

“Let the man who has two coats,” he answered, “give one to the man who has none; and let the man who has food share it with others.”

There came also a party of tax-gatherers to be baptized, and they asked him,

“Rabbi, what are we to do?”

“Do not exact more than the legal amount,” he replied.

The soldiers also once and again inquired of him,

“And we, what are we to do?”

His answer was,

“Neither intimidate any one nor lay false charges; and be content with your pay.”

**He predicts the Appearing and Work of Jesus** And while the people were in suspense and all were debating in their minds whether John might possibly be the Anointed One, he answered the question by saying to them all,

“As for me, I am baptizing you with water, but One mightier than I is coming, whose very sandal-strap I am not worthy to unfasten: He will baptize you in the Holy Spirit and with fire. His winnowing-shovel is in His hand to clear out His threshing-floor, and to gather the wheat into His storehouse; but the chaff He will burn up in fire unquenchable.”

**John thrown into Prison** With many exhortations besides these he declared the Good News to the people. But Herod the Tetrarch, being repeatedly rebuked by him about Herodias his brother’s wife, and about all the wicked deeds that he had done, now added this to crown all the rest, that he threw John into prison.

**Christ’s twofold Baptism** Now when all the people had been baptized, and Jesus also had been baptized and was praying, the sky opened, and the

1. *Coats*] Lit. ‘under garments.’ Cp. Matt. v. 40, n.

2. *Rabbi*] Lit. ‘Teacher.’

3. (vv. 15-18.) Cp. Matt. iii. 11, 12; Mark i. 7, 8.

4. (vv. 19-20.) Cp. Matt. xiv. 3-5; Mark vi. 17-20. These verses anticipate the narrative of verses 21, 22.

5. (vv. 21-22.) Cp. Matt. iii. 13-17; Mark i. 9-11.

6. *All the people*] i.e. all who were baptized on a certain day. It is not implied that John henceforth ceased to baptize. See John iii. 22, 23.

7. *Had been*] Such is the force of the form and tense here and in each of the eight cases where it is found in the N.T. as an expression of time. The eight cases are all in Luke or in the Acts. There is a ninth instance in Heb. iii. 12, where the force of the tense is different; but there the phrase is not used as an expression of time.

Holy Spirit came down in bodily shape, like a dove, upon Him, and a voice came from Heaven, which said,

"Thou art My Son, dearly loved: in Thee <sup>1</sup>is My delight."

And <sup>2</sup>He—Jesus—when He began His <sup>23</sup>  
<sup>The</sup> ministry, was about thirty years old. He was  
<sup>Ancestry</sup> <sup>3</sup>the son (it was supposed) of Joseph, son or  
<sup>of Jesus</sup> Heli, son of Matthat, son of Levi, son of Melchi, son of <sup>24</sup>  
Jannai, son of Joseph, son of Mattathias, son of Amos, <sup>25</sup>  
son of Nahum, son of Esli, son of Naggai, son of Mahath, <sup>26</sup>  
son of Mattathias, son of Semein, son of Josech, son of  
Joda, son of Johanan, son of Resa, son of Zerubbabel, son <sup>27</sup>  
of Shealtiel, son of Neri, son of Melchi, son of Addi, son of <sup>28</sup>  
Cosam, son of Elmadam, son of Er, son of Joshua, son <sup>29</sup>  
of Eliezar, son of Jorim, son of Maththat, son of Levi,  
son of Symeon, son of Judah, son of Joseph, son of Jonam, <sup>30</sup>  
son of Eliakim, son of Melea, son of Menna, son of Mattatha, <sup>31</sup>  
son of Nathan, son of David, son of Jesse, son of Obed, son <sup>32</sup>  
of Boaz, son of Salmon, son of Nahshon, son of Amminadab, <sup>33</sup>  
<sup>4</sup>son of Admin, son of Arni, son of Hezron, son of Perez,  
son of Judah, son of Jacob, son of Isaac, son of Abraham, <sup>34</sup>  
son of Terah, son of Nahor, son of Serug, son of Reu, <sup>35</sup>  
son of Peleg, son of Eber, son of Shelah, son of Cainan, <sup>36</sup>  
son of Arpachshad, son of Shem, son of Noah, son of  
Lamech, son of Methuselah, son of Enoch, son of Jared, <sup>37</sup>  
son of Mahalalel, son of Kenan, son of Enosh, son of Seth, <sup>38</sup>  
son of Adam, son of God.

<sup>5</sup> Then Jesus, full of the Holy Spirit, returned <sup>1</sup> <sup>4</sup>  
<sup>His Tempta-</sup> from the Jordan, and was led about <sup>6</sup>by the  
<sup>tions in the</sup> Spirit in the Desert for forty days, tempted all the <sup>2</sup>  
<sup>Desert</sup> while by the Devil. During those days He ate nothing,  
and at the close of them He suffered from hunger.

Then the Devil said to Him,

"<sup>7</sup>If you are God's Son, tell this stone to become bread." <sup>3</sup>

1. *Is My delight*] On the tense see *Aorist* vi, 6, p. 21.

2. *He—Jesus*] Or 'the same Jesus.' Cp. xxiii. 40, n.

3. *The son (it was supposed) of Joseph, son of Heli*] Some render 'the son (as was supposed, of Joseph), of Heli.'

4. *Son of Admin, son of Arni*] Some authorities read only 'son of Arni,' some 'son of Aram' (which agrees best with Ruth iv. 19), some 'son of Adam, son of Arni.'

5. (vv. 1-13.) Cp. Matt. iv. 1-11; Mark i. 12-13.

6. *By the Spirit*] Lit. 'in the Spirit.' See xi. 15, n.

7. *If*] Or 'Since.' In the Greek there is no necessary suggestion of doubt or uncertainty. So we say 'If it thunders it also lightens.'—ED.

"It is written," replied Jesus, "'IT IS NOT ON BREAD 4  
ALONE THAT A MAN SHALL LIVE'" (Deut. viii. 3).<sup>1</sup>

The Devil next led Him up and caused Him to see <sup>2</sup>at a 5  
glance all the kingdoms of the world. And the Devil said 6  
to Him,

"To you will I give all this authority and <sup>3</sup>this splendour ;  
for it has been handed over to me, and on whomsoever I  
will I bestow it. If therefore you do homage to me, it 7  
shall all be yours.'

Jesus answered him,

"It is written, 'TO THE LORD THY GOD THOU SHALT DO 8  
HOMAGE, AND TO HIM ALONE SHALT THOU RENDER WORSHIP'"  
(Deut. vi. 13).

Then he brought Him to Jerusalem and caused Him to 9  
stand on the roof of the Temple, and said to Him,

"If you are God's Son, throw yourself down from here ;  
for it is written, 10

'HE WILL GIVE ORDERS TO HIS ANGELS CONCERNING THEE,  
TO GUARD THEE SAFELY ;'

and

'ON THEIR HANDS THEY SHALL BEAR THEE UP,  
LEST AT ANY MOMENT THOU SHOULDST STRIKE THY FOOT 11  
AGAINST A STONE'" (Ps. xci. 11, 12).

The reply of Jesus was, 12

"It is said, 'THOU SHALT NOT PUT THE LORD THY GOD TO  
THE PROOF'" (Deut. vi. 16).

So the Devil, having <sup>4</sup>fully tried <sup>5</sup>every kind of temptation 13  
on Him, left Him <sup>6</sup>for a time.

<sup>7</sup> Then Jesus returned in the Spirit's power to 14  
Galilee ; and His fame spread through all the  
adjacent districts. And <sup>8</sup>He proceeded to teach 15  
in their synagogues, winning praise from all.

He came to Nazareth also, where He had been 16  
brought up ; and, as was His custom, He went  
to the synagogue on the Sabbath, and stood up

1. If our Lord had used His miraculous powers for His own benefit He would have undone the work of the Incarnation and would have ceased to be a true man—dependent wholly upon His Father's will and care.—ED.

2. *At a glance*] Lit. 'in a moment of time.'

3. *This*] Lit. 'their.'

4. *Fully tried*] Or 'brought to a climax.'

5. *Every kind of*] The word which bears this sense in Classical Greek is unknown to the N.T.

6. *For a time*] Or 'till another convenient opportunity presented itself.'

7. Cp. Matt. iv. 12 ; Mark i. 14 ; John iv. 1-3.

8. Cp. Matt. iv. 17 ; Mark i. 15. *He*] Or 'He Himself.'

to read. And there was handed to Him the <sup>1</sup>book of the Prophet Isaiah, and, opening the book, He found the place where it was written, 17

“THE SPIRIT OF THE LORD IS UPON ME, 18

BECAUSE HE HAS ANOINTED ME TO PROCLAIM GOOD NEWS  
TO THE POOR ;

HE HAS SENT ME TO ANNOUNCE RELEASE TO THE PRISONERS  
OF WAR

AND RECOVERY OF SIGHT TO THE BLIND :

TO SEND AWAY FREE THOSE WHOM TYRANNY HAS  
CRUSHED,

TO PROCLAIM THE YEAR OF ACCEPTANCE WITH THE LORD” 19

(Isa. lxi. 1, 2).

And rolling up the book, He returned it to the attendant, 20  
and <sup>2</sup>sat down—to speak. And the eyes of all in the syna-  
gogue were fixed on Him.

Then He proceeded to say to them, 21  
<sup>He preaches</sup> “To-day is this Scripture fulfilled in your  
<sup>to His fellow</sup> hearing.”  
<sup>Townsmen</sup>

And they all <sup>3</sup>spoke well of Him, wondering at the 22  
<sup>4</sup>sweet words of kindness which fell from His lips, while  
they asked one another,

“Is not this Joseph’s son?”

“Doubtless,” said He, “you will quote to me the proverb, 23  
‘Physician, cure yourself: all that we hear that you have  
done <sup>5</sup>at Capernaum, do here also in your native place.’”

“I tell you <sup>6</sup>in solemn truth,” He added, “that no 24  
Prophet is welcomed among his own people. But I tell you 25  
in truth that there was many a widow in Israel in the time  
of Elijah, when <sup>7</sup>there was no rain for three years and six  
months and there came a severe famine over all the land ;  
and yet to not one of them was Elijah sent : <sup>8</sup>he was only 26

1. *Book*] Or ‘roll.’

2. *Sat down—to speak*] Such was the custom of Jewish teachers. Cp. Matt. v. 1; xxiii. 2. Lit. simply ‘sat down.’

3. *Spoke well of Him*] Or ‘bore witness to Him that this was true.’

4. *Sweet words of kindness*] Lit. ‘words of grace.’

5. *At*] Lit. ‘to;’ all that you, having gone to Capernaum, have done there. This is what the grammarians call the ‘pregnant construction.’ (Godet’s explanation is inexact.) Cp. vi. 8; xii. 21; John viii. 26; ix. 7; 1 Pet. iii. 20.

6. *In solemn truth*] Or ‘Amen.’ See Matt. v. 18, n. The word occurs six times in Luke.

7. *There was no rain*] Lit. ‘The heaven was shut;’ a Hebrew figure of speech, as in Gen. viii. 2.

8. *He was only sent &c.*] Lit. ‘except to a widow at Zarephath.’ Here, and in the following verse, there is an idiomatic expression similar to one used in John xvii. 12.—ED.

## LUKE IV.

sent to a widow at Zarephath in the Sidonian country (1 Kings xvii.). And there was also many a leper in Israel in the time of the Prophet Elisha, and yet not one of them was cleansed, but Naaman the Syrian was" (2 Kings v.). 27

Then all in the synagogue, while listening to these words, were filled with fury. They rose, hurried Him outside the town, and brought Him to the brow of the hill on which their town was built, to throw Him down the cliff; but He passed through the midst of them and went His way. 28 29 30

So He came down to Capernaum, a town in Galilee, where He frequently taught the people on the Sabbath days. And they were greatly impressed by His teaching, because He spoke with the language of authority. But in the synagogue there was a man<sup>2</sup> possessed by the spirit of a foul demon. In a loud voice he cried out, 31 32 33

"Ha! Jesus the Nazarene, what have you to do with us? I know who you are—God's Holy One!" 34

But Jesus rebuked the demon. 35

"Silence!" He exclaimed; "come out of him."

Upon this, the demon hurled the man into the midst of them, and came out of him without doing him any harm. All were astonished and awe-struck; and they asked one another, 36

"What sort of language is this? For with authority and real power He gives orders to the foul spirits and they come out."

And the talk about Him spread into every part of the neighbouring country. 37

Now when He rose and left the synagogue He went to Simon's house. Simon's mother-in-law was<sup>4</sup> suffering from an acute attack of fever; and they consulted Him about her. Then standing over her He<sup>5</sup> rebuked the fever, and it left her; and she at once rose and waited on them. 38 39

At sunset all who had friends suffering from any illness brought them to Him, and He laid 40

**Peter's  
Mother-in-  
Law restored  
to Health**

1. (vv. 31-37.) Cp. Matt. iv. 13-16; Mark i. 21-28.

2. *Possessed by*] Lit. 'having.'

3. (vv. 38-41.) Cp. Matt. viii. 14-17; Mark i. 29-34.

4. *Suffering from*] Cp. viii. 37, n.

5. *Rebuked*] Or 'reprimanded'; the fever being a servant under His orders. Cp. Matt. viii. 9.

His hands on them all, one by one, and cured them. Demons also came out of many, loudly calling out, 41  
 “You are the Son of God.”

But He rebuked them and forbad them to speak, because they knew Him to be <sup>1</sup> the Christ.

<sup>2</sup> Next morning, at daybreak, He left the 42  
 town and went away to a solitary place; but  
 the people flocked out to find Him, and, coming  
 to the place where He was, they endeavoured to  
 detain Him that He might not leave them. But He said to 43  
 them,

“I have to tell the Good News of the Kingdom of God to the other towns also, because for this purpose I was sent.”

And <sup>3</sup> for some time He preached in the synagogues in 44  
<sup>4</sup> Galilee.

On one occasion the crowd was pressing on 1 5  
 Him and listening to God’s Message, while He  
 was standing by the Lake of Gennesaret. He, 2  
 however, saw two fishing-boats drawn up on the beach (for the men had gone away from them and were washing the nets), and going on board one of them, which was Simon’s, 3  
 He asked him to push out a little from the land. Then He sat down and taught the crowd of people from the boat.

When He had finished speaking, He said to Simon, 4  
 “<sup>5</sup> Push out into deep water, and <sup>5</sup> let down your nets for a haul.”

“<sup>6</sup> Rabbi,” replied Peter, “all night long we have worked 5  
 hard and caught nothing; but at your command I will let down the nets.”

This they did, and enclosed a vast number of fish; and 6  
 their nets began to break. So they signalled to their 7  
 partners in the other boat to come and help them; they came, and they filled both the boats so that they almost sank.

1. *The Christ*] Or ‘the Anointed,’ ‘the Messiah.’

2. (vv. 42-44.) Cp. Mark i. 35-39.

3. *For some time*] This seems to be implied in the tense of the verb.

4. *Galilee*] v.l. ‘Judaea.’

5. *Push out. Let down*] The former of these verbs is in the singular, addressed to Peter alone: the latter of them is in the plural, and we must suppose our Lord while uttering it to have looked round on the others—owners and crew—who were in the boat.

6. *Rabbi*] This Hebrew word is nowhere used by Luke, as it is by the other three Evangelists; but the Greek word used only here and in five other places in this Gospel is apparently intended as a translation of ‘Rabbi.’



## LUKE V.

When Simon Peter saw this, he fell down at the knees of 8  
Jesus, and exclaimed,

“Master, <sup>1</sup>leave my boat, for I am a sinful man.”

(For he was <sup>2</sup>astonished and terrified—he and all his com- 9  
panions—at the haul of fish which they had taken; and 10  
so were Simon’s partners James and John, the sons of  
Zabdi.)

But Jesus replied to Simon,

“Fear not: from this time you shall be a catcher of men.”

Then, after bringing their boats to land, they left every- 11  
thing and followed Him.

<sup>3</sup>On another occasion, when He was in one of 12  
the towns, there was a man there covered with  
leprosy, who, seeing Jesus, threw himself at

His feet and implored Him, saying,

“Sir, if only you are willing, you are able to make me  
clean.”

Reaching out His hand and touching him, Jesus said, 13

“I am willing; be cleansed!”

And instantly the leprosy left him. He ordered him 14  
to tell no one.

“But go,” He said, “show yourself to the Priest, and  
make the offering for your purification which Moses  
appointed, as evidence for them.”

But all the more the report about Him spread abroad, 15  
and great multitudes crowded to hear Him and to be cured  
of their diseases; but Jesus Himself constantly withdrew 16  
into the Desert and there prayed.

<sup>4</sup>One day He was teaching, and there were 17  
Pharisees and teachers of the Law <sup>5</sup>sitting there  
who had come from every village in Galilee and  
Judaea and from Jerusalem. And the power of the Lord  
was present <sup>6</sup>for Him to cure people. And a party of men 18  
came carrying a palsied man on a bed, and they endeavoured

1. *Leave my boat*] Lit. ‘go out away from me.’

2. *Astonished and terrified*] One word in the Greek as we have rendered it  
(‘awe’) in Acts iii. 10. It was not simply wonder—even in a high degree as  
signified by our words ‘astonishment’ and ‘amazement’—that caused Peter thus  
to act and speak, although both the etymology and the usage of the classical  
writers point to that as the original sense of the word. Terror is clearly the  
dominant if not the only thought in Mark xiv. 33; xvi. 5, 6; Acts iii. 10.

3. (vv. 12–16.) Cp. Matt. viii. 1–4; Mark i. 40–45.

4. (vv. 17–26.) Cp. Matt. ix. 1–8; Mark ii. 1–12.

5. *Sitting there*] Lit. ‘sitting.’ Cp. Matt. xxvi. 73. So in this same verse ‘was  
present’ is in the Greek simply ‘was.’

6. *For Him to cure people*] Lit. ‘for Him to cure.’ v.l. ‘to cure them.’

to bring him in and lay him before Jesus. But when they 19  
could find no way of doing so because of the crowd, they  
went up on the roof and let him down through the tiling—  
bed and all—into the midst, in front of Jesus. He saw their 20  
faith and said to him,

“<sup>1</sup> Friend, your sins are <sup>2</sup> forgiven.”

Then the Scribes and Pharisees began to cavil, asking, 21

“Who is <sup>3</sup> this, uttering blasphemies? Who but God  
alone can forgive sins?”

Well aware of their reasonings, Jesus answered their 22  
questions by asking in turn,

“<sup>4</sup> What is this that you are debating in your hearts?  
Which is easier?—to say, ‘Your sins are forgiven,’ or to 23  
say, ‘Rise and walk’? But to prove to you that the Son 24  
of Man has authority on earth to forgive sins”—

Turning to the paralytic He said,

“I bid you, Rise, take up your bed, and go home.”

Instantly he stood up in their presence, took up the 25  
mattress on which he had been lying, and went away to his  
home, giving glory to God. <sup>5</sup> Amazement seized them all. 26

“Glory to God!” was the abiding feeling.

Yet fear flashed through their minds and they said,

“We have seen strange things to-day.”

<sup>6</sup> After this He went out and noticed a tax- 27  
gatherer, Levi by name, sitting at the Toll  
office; and He said to him,

“Follow me.”

He rose, left everything, and followed Him. Levi also 28 29  
gave a great entertainment at his house in honour of Jesus,  
and there was a large party of tax-gatherers and others  
at table with them. This led the Pharisees and Scribes 30  
of their party to expostulate with His disciples and ask,

“Why are you eating and drinking with these tax-  
gatherers and notorious sinners?”

But Jesus replied to them,

“It is not men in good health who require a physician, 31

1. *Friend*] Lit. ‘Man.’

2. *Forgiven*] Lit. ‘forgiven to you.’

3. *This*] Or ‘this fellow.’

4. *What is this that you are*] Or ‘Why are you.’

5. The seemingly literal translation ‘they glorified God, and were filled with  
fear,’ fails to convey the important distinction between the tenses of the Greek  
verbs; ‘glorified’ being in the imperfect, ‘were filled’ in the aorist.

6. (vv. 27-32.) Cp. Matt. ix. 9-13; Mark ii. 13-17.

but the sick. I have not come to call the righteous to 32  
repentance, but sinners."

Again they said to Him, 33  
"John's disciples fast often and pray, as do  
The Dis- also those of the Pharisees ; but yours eat and  
ciples' Neglect of Fasting drink."

"Can you compel the bridal party to fast," replied Jesus, 34  
"so long as they have the bridegroom among them? But 35  
a time for this will come, when the Bridegroom has been  
taken away from them : then, at that time, they will fast."

He also spoke in figurative language to them. 36  
Jesus justifies it "No one," He said, "tears a piece from a  
new garment to mend an old one. Otherwise  
he would not only spoil the new, but the patch from the  
new would not match the old. Nor does any one pour new 37  
wine into old wine-skins. Otherwise the new wine would  
burst the skins, the wine itself would be spilt, and the skins  
be destroyed. But new wine must be put into fresh wine- 38  
skins. Nor does any one after drinking old wine wish for 39  
new ; for he says, 'The old is <sup>2</sup> better.'"

<sup>3</sup> Now on the <sup>4</sup> second-first Sabbath while He 1 6  
A Charge of Sabbath breaking was passing through the wheatfields, His  
disciples were plucking the ears and rubbing  
them with their hands to eat the grain. And some of the 2  
Pharisees asked,

"Why are you doing what the Law forbids on the  
Sabbath?"

"Have you <sup>5</sup> never read so much as this," answered 3  
Jesus—"what David did when he and his followers were  
hungry ; how he entered the house of God and took and ate 4  
the Presented Loaves and gave some to his followers—loaves  
which none but the Priests are allowed to eat?" (1 Sam.  
xxi. 1-6.)

"The Son of Man," He added, "is Lord of the Sabbath 5  
<sup>6</sup> also."

1. (vv. 33-39.) Cp. Matt. ix. 14-17 ; Mark ii. 18-22.

2. *Better*] Or 'excellent.' Lit. 'good.' So the positive is used in the sense of  
the comparative in Matt. xxvi. 24.

3. (vv. 1-5.) Cp. Matt. xii. 1-8 ; Mark ii. 23-28.

4. *Second-first*] V.L. omits this adjective, the meaning of which is far from  
clear.

5. *Never*] Lit. 'not.' This is one of the Hebraisms which abound in the N.T.,  
there being in Hebrew no word in common use for 'never.' By substituting  
'not' for 'never,' Lev. vi. 13, the R.V. does not improve on the A.V.

6. *Also*] V.L. omits this word.

<sup>1</sup>On another Sabbath He had gone to the 6  
A Paralytic  
restored
 synagogue and was teaching there; and in the  
 congregation was a man whose right arm was  
 withered. The Scribes and the Pharisees were on the watch 7  
 to see whether He would cure him on the Sabbath that they  
 might be able to bring an accusation against Him. He 8  
 knew their thoughts, and said to the man with the withered  
 arm,

“Rise, and <sup>2</sup>stand there in the middle.”

And he rose and stood there. Then Jesus said to them, 9

“I put it to you all whether we are allowed to do good on  
 the Sabbath, or to do evil; to save a life, or to destroy it.”

And looking round upon them all He said to the man, 10

“Stretch out your arm.”

He did so, and the arm was restored. But they were filled 11  
 with madness, and began to discuss with one another what  
 they should do to Jesus.

Jesus selects  
twelve  
Apostles
<sup>3</sup>About that time He went out on one occasion 12  
 into the <sup>4</sup>hill country to pray; and He remained  
 all night in <sup>5</sup>prayer to God. When it was day, 13

He called His disciples; and He selected from among them  
 twelve, whom He also named Apostles. <sup>6</sup>These were Simon, 14  
 to whom also He <sup>7</sup>had given the name of Peter, and Andrew  
 his brother; James and John; Philip and Bartholomew;  
 Matthew and Thomas; James the son of Alphaeus and 15  
 Simon called the Zealot; <sup>8</sup>James's relative Judas, and Judas 16  
 Iscariot who proved to be a traitor.

With these He came down <sup>9</sup>till He reached a level place, 17  
 where there was a great crowd of His disciples, and  
 a multitude of people from every part of Judaea, from  
 Jerusalem, and from the sea-side district of Tyre and Sidon,  
 who came to hear Him and to be cured of their diseases;  
 and those who were tormented by foul spirits were cured. 18

1. (vv. 6-11.) Cp. Matt. xii. 9-14; Mark iii. 1-6.

2. *Stand there in the middle*] Lit. 'stand into the midst.' Cp. iv. 23, n.

3. (vv. 12-13.) Cp. Mark xii. 13-15.

4. *Hill country*] No elevation within many miles of Capernaum is sufficiently high to be called 'a mountain' in English.

5. *Prayer to God*] Lit. 'the prayer of God,' just as we say 'the worship of God,' 'the praise of God.'

6. (vv. 14-19.) Cp. Matt. iv. 24, 25; x. 2-4; Mark iii. 7-12 and 16-19.

7. *Had given*] See John i. 42, and *Aorist* vi. 2, 3, p. 19.

8. *James's relative*] Lit. simply 'James's.' Whether son or brother we are not told; but probably son.

9. *Till He reached*] Or 'and stood still on.' The Greek does not necessarily imply that He continued standing.

The whole crowd were eager to touch Him, because power 19  
went forth from Him and cured every one.

The Sermon  
on the  
Plain

<sup>1</sup>Then fixing His eyes upon His disciples, 20  
Jesus said to them,

"Blessed are you poor, because the Kingdom  
of God is yours.

"Blessed are you who hunger now, because your hunger 21  
shall be satisfied.

"Blessed are you who now weep aloud, because you shall  
laugh.

"<sup>2</sup>Blessed are you when men shall hate you and exclude 22  
you from their society and insult you, and spurn your very  
names as evil things, for the Son of Man's sake.

"Be glad at such a time, and dance for joy; for your 23  
reward is great in Heaven; for that is just the way their  
forefathers behaved to the Prophets!

"But <sup>3</sup>alas for you rich men, because you already have 24  
your consolation!

"Alas for you who now have plenty to eat, because you 25  
will be hungry!

"Alas for you who laugh now, because you will mourn  
and weep aloud!

"Alas for you when men shall all have spoken well of 26  
you; for that is just the way their forefathers behaved to  
the false Prophets!

"<sup>4</sup>But to you who are listening to me I say, 27

'Love your  
Enemies'

Love your enemies; seek the welfare of those  
who hate you; bless those who curse you; pray 28  
for those who revile you. To him who gives you a blow on 29  
one side of the face offer the other side also; and to him  
who is robbing you of your outer garment refuse not the  
under one also. To every one who asks, give; and from 30  
him who takes away your property, do not demand it back.  
<sup>5</sup>And behave to your fellow men just as you would have 31  
them behave to you.

1. (vv. 20-21.) Cp. Matt. v. 3-6.

2. (vv. 22-26.) Cp. Matt. v. 11, 12.

3. *Alas for!* Or perhaps 'woe to.' Upon Christ's lips the word was not one of mere denunciation. It expressed infinite pity too. Jesus, instead of imprecating vengeance on the guilty city of Jerusalem, wept aloud over it; as elsewhere (John iii. 17; xii. 47) we find Him declaring that at His first advent He had not come into the world to be its Judge. Also in Matt. xxiv. 19 our Lord is assuredly not denouncing the women who were to suffer. See also Matt. xi. 21, n.—ED.

4. (vv. 27-30.) Cp. Matt. v. 39-42.

5. Cp. Matt. vii. 12.

## LUKE VI.

“<sup>1</sup> If you love those who love you, what credit is it to you? <sup>32</sup>  
Why, even bad men love those who love them. And if you <sup>33</sup>  
are <sup>2</sup> kind to those who are kind to you, what credit is it  
to you? <sup>3</sup> Even bad men act thus. And if you lend to those <sup>34</sup>  
from whom you hope to receive, what credit is it to you?  
Even bad men lend to their fellows so as to receive back  
an equal amount. Nevertheless love your enemies, be <sup>35</sup>  
beneficent, and lend without hoping for any repayment.  
Then your recompense shall be great, and you will be sons  
of the Most High; for He is kind to the ungrateful and  
wicked. Be compassionate just as your Father is com- <sup>36</sup>  
passionate.

“<sup>4</sup> Judge not, and you shall not be judged; <sup>37</sup>  
<sup>‘Sinners must not judge Sinners’</sup> condemn not, and you shall not be condemned;  
<sup>5</sup> pardon, and you shall be <sup>6</sup> pardoned; give, and  
gifts shall be bestowed on you. Full measure, <sup>38</sup>  
pressed, shaken down, and running over, shall they pour  
into your laps; for with the same measure that you use  
they shall measure to you in return.”

<sup>7</sup> He also spoke to them in figurative language. <sup>39</sup>

“Can a blind man lead a blind man?” He asked; “would  
not both fall into the ditch? There is no disciple who is <sup>40</sup>  
superior to his teacher; but every one whose instruction  
is complete will be like his teacher.

“And why look at the splinter in your brother’s eye <sup>41</sup>  
instead of giving careful attention to the beam in your own?  
How can you say to your brother, ‘Brother, let me take <sup>42</sup>  
that splinter out of your eye,’ when all the while you yourself  
do not see the beam in your own eye? Vain pretender!  
take the beam out of your own eye first, and then you will  
see clearly to take the splinter out of your brother’s eye.

“<sup>8</sup> There is no good tree that yields unsound fruit, nor <sup>43</sup>  
again any unsound tree that yields good fruit. Every tree <sup>44</sup>  
is known by its own fruit. It is not from thorns that men  
gather figs, nor from the bramble that they can get a bunch  
of grapes. A good man from the good stored up in his <sup>45</sup>

1. (vv. 32-36.) Cp. Matt. v. 44-48.

2. *Kind*] Or ‘in the habit of doing good.’

3. *Even*] v.l. ‘Why, even:’ or ‘For even;’ and so in verse 32.

4. (vv. 37-38.) Cp. Matt. vii. 1, 2.

5. *Pardon*] Lit. ‘release.’

6. *Pardoned*] Lit. ‘released.’

7. (vv. 39-42.) Cp. Matt. vii. 3-5; x. 24; xv. 14.

8. (vv. 43-46.) Cp. Matt. vii. 16-21; xii. 33.

heart brings out what is good ; and an evil man from the evil stored up brings out what is evil ; for from the overflow of his heart his mouth speaks.

“And why do you all call me ‘Master, Master,’ and yet not do what I tell you ? Every one who comes to me and listens to my words and puts them in practice, I will show you whom he is like. He is like a man building a house, who <sup>1</sup>digs and goes deep, and lays the foundation on the rock ; and when a flood comes, the torrent bursts upon that house, but is unable to shake it, because it is securely built. But he who has heard and not practised is like a man who has built a house upon the soft soil without a foundation, against which the torrent bursts, and immediately it collapses, and terrible is the wreck and ruin of that house.”

A Roman  
Officer's  
Slave  
restored

<sup>2</sup>After He had finished teaching all these things <sup>3</sup>in the hearing of the people, He went into Capernaum. Here the <sup>4</sup>servant of a certain Captain, a man dear to his master, was ill and at the point of death ; and the Captain, hearing about Jesus, sent to Him some of the Jewish Elders, begging Him to come and <sup>5</sup>restore his servant to health. And they, when they came to Jesus, earnestly entreated Him, pleading, “He deserves to have this favour granted him, for he loves our nation, and at his own expense he built our synagogue for us.”

Then Jesus went with them. But when He was not far from the house, the Captain sent friends to Him with the message :

“Sir, do not trouble to come. <sup>6</sup>I am not worthy of having you come under my roof ; and therefore I did not deem myself worthy to come to you. Only speak the word, and <sup>7</sup>let my <sup>8</sup>young man be cured. For I too am a man obedient to authority, and have soldiers under me ; and I say to

1. *Digs*] Or ‘dug,’ and so throughout these two verses. See viii. 5, n.

2. (vv. 1-10.) Cp. Matt. viii. 1, and 5-13.

3. *In the hearing of*] Not ‘to ;’ for it was spoken to the disciples. Cp. Matt.

v. 1, 2.

4. *Servant*] Or ‘slave.’ So in verses 3, 10.

5. *Restore . . . to health*] Lit. ‘heal . . . through.’ Cp. Matt. ix. 21, n.

6. *I am not &c.*] Or ‘I am not of sufficient importance for you to enter.’ These were the Captain’s second thoughts.

7. *Let . . . be cured*] v.l., as in Matthew, ‘shall be cured.’

8. *Young man*] Or ‘boy.’ So the English in India speak of their native men-servants as ‘boys.’



one, 'Go,' and he goes; to another, 'Come,' and he comes; and to my slave, 'Do this or that,' and he does it."

Jesus listened to the Captain's message and was astonished at him, and He turned and said to the crowd that followed Him,

"I tell you that not even in Israel have I found faith like that."

And the friends who had been sent, on returning to the house, found the servant in perfect health.

**A Widow's Son at Nain**

<sup>1</sup> Shortly afterwards He went to a town called Nain, attended by <sup>2</sup> His disciples and a great crowd of people. And just as He reached the gate of the town, they happened to be bringing out for burial a dead man who was his mother's only son; and she was a widow; and a great number of the townspeople were with her. The Lord saw her, was moved with pity for her, and said to her,

"Do not weep."

Then He went close and touched the bier, and the bearers halted.

"Young man," He said, "I command you, wake!"

The dead man sat up and began to speak; and He restored him to his mother. All were awe-struck, and they gave glory to God—some saying,

"A Prophet, a great Prophet, has <sup>3</sup>risen up among us."

Others said,

"God has not forgotten His People."

And the report of what Jesus had done spread through the whole of Judaea and in all the surrounding districts.

<sup>4</sup> John's disciples brought him an account of all these things; so John called two of his disciples and sent them to the Lord.

"Are you the Coming One?" he asked, "or is there <sup>5</sup>another that we are to expect?"

The men came to Jesus and said,

"John the Baptist has sent us to you with this question: 'Are you the Coming One, or is there another that we are to expect?'"

1. *Shortly afterwards*] v.l. 'The next day.'

2. *His disciples*] v.l. prefixes 'a large number of.'

3. *Risen*] Or 'been raised.'

4. (vv. 18-23.) Cp. Matt. xi. 2-6.

5. *Another*] v.l. 'a different one,' as in Matt. xi. 3.

## LUKE VII.

<sup>1</sup> He immediately cured many of diseases, severe pain, and evil spirits, and to many who were blind He gave the gift of sight. Then He answered the messengers, 21

“Go and report to John what you have seen and heard. Blind men <sup>2</sup> receive sight, the lame walk, lepers are purified, deaf persons hear, the dead are <sup>3</sup> raised to life, the poor have the Good News proclaimed to them. And blessed is every one who does not stumble and fall because of my claims.” 22

24

Christ's  
Testimony  
as to John

<sup>4</sup> When John's messengers were gone, He proceeded to say to the multitude concerning John,

“What did you go out into the Desert to gaze at? A reed waving in the wind? But what did you go out to see? A man wearing luxurious clothes? People who are gorgeously dressed and live in luxury are found in palaces. But what did you go out to see? A Prophet? Aye, I tell you, and far more than a Prophet. John is the man about whom it is written, 25

‘SEE, I AM SENDING MY MESSENGER BEFORE THY FACE,  
AND HE SHALL MAKE READY THY WAY BEFORE THEE’

(Mal. iii. 1).

“I tell you that among all of women born there is not one greater than John. Yet one who is of lower rank in the Kingdom of God is greater than he. And all the people, including the tax-gatherers, when they listened to him upheld the righteousness of God, by being baptized with John's baptism. But the Pharisees and expounders of the Law have frustrated <sup>5</sup> God's purpose as to their own lives, by refusing to be <sup>6</sup> baptized. 29

“To what then shall I compare the men of the present generation, and what do they resemble? They are like children sitting in the public square and calling out to one another, ‘We have played the flute to you, and you have not danced : we have sung dirges, and you have not shown 31

1. *He immediately cured*] Or ‘Just at that same time He had cured.’ On ‘same’ cp. xxiii. 40.

2. *Receive*] Or, more in accordance with the primary meaning of the word, ‘recover.’ But the same verb is also used of persons born blind (John ix. 11, 15, 18).

3. *Raised to life*] Or ‘awakened.’

4. (vv. 24-35.) Cp. Matt. xi. 7-19.

5. *God's purpose*] An expression employed several times by Luke. Cp. Acts ii. 23; xiii. 36; xx. 27, n.; Heb. vi. 17.

6. *Baptized*] Lit. ‘baptized by him.’

sorrow.' For John the Baptist has come eating no bread 33  
and drinking no wine, and you say, 'He has a demon!' 34  
The Son of Man has come eating and drinking, and you 34  
say, 'Look, there is a man who is overfond of eating  
and drinking—he is a friend of tax-gatherers and notorious  
sinners!' But wisdom <sup>1</sup>is justified by all <sup>2</sup>who are truly 35  
wise."

<sup>3</sup>Now one of the Pharisees <sup>4</sup>repeatedly invited 36  
Jesus in the House of Simon the Pharisee Him to a meal at his house; so He entered the 37  
house and reclined at the table. And there was  
a woman in the town who was a notorious  
sinner. Having learnt that Jesus <sup>5</sup>was at table in the  
Pharisee's house she brought a flask of perfume, and, 38  
standing <sup>6</sup>behind close to His feet, weeping, began to wet  
His feet with her tears; and with her hair she wiped the  
tears away again, while she lovingly kissed His feet and  
poured the perfume over them. Noticing this, the Pharisee, 39  
His host, said to himself,

"<sup>7</sup>This man, if he were really a Prophet, would know  
who and what sort of person this woman is who is touching  
him—and would know that she is an immoral woman."

In answer to <sup>8</sup>his thoughts Jesus said to him, 40

'The two Debtors' "Simon, I have a word to say to you."

"<sup>9</sup>Rabbi, say on," he replied.

"There were once two men in debt to one money-lender," 41  
said Jesus; "one owed him five hundred shillings and  
the other fifty. But neither of them could pay anything; 42  
so he freely forgave them both. Tell me, then, which of  
them will love him most?"

"I suppose," replied Simon, "the one to whom he 43  
forgave most."

"You have judged rightly," Jesus rejoined.

1. *Is justified*] Lit. 'has been' (implying 'and always will be') 'justified,' or 'vindicated.'

2. *Who are truly wise*] Lit. 'her children.'

3. *Now*] Lit. 'But.' In spite of the tone of censure in which our Lord had been speaking of the Pharisees, verse 30.

4. *Repeatedly invited*] Such seems to be the force of the tense (imperfect), which does not signify one single simple act. Jesus apparently did not at first accept the invitation; so the Pharisee kept on asking Him. 'Had repeatedly invited' is a possible rendering.

5. *Was at table*] Or 'was going to dine.'

6. *Behind close to His feet*] For all the guests lay with their feet (unshod) outward. Cp. John xiii. 23, n.

7. *This man*] Or 'This fellow.' So in verse 49.

8. *His thoughts*] Cp. Matt. ix. 4.

9. *Rabbi*] Lit. 'Teacher.'

Then turning towards the woman He said to Simon, 44  
 "Do you see this woman? I came into your house: you gave me no water for my feet; but she has made my feet wet with her tears, and then wiped the tears away with her hair. No kiss did you give me; but she from the moment I came in has not left off tenderly kissing my feet. No oil did you pour even on my head; but she has poured perfume upon my feet. This is the reason why I tell you that her sins, her many sins, <sup>1</sup>are forgiven—because she has loved much; but he who is forgiven little, loves little."

And He said to her, 48  
 "Your sins <sup>1</sup>are forgiven."

Then the other guests began to say to themselves, 49  
 "Who can this man be who even forgives sins?"

But He said to the woman, 50  
 "Your faith has <sup>2</sup>cured you: <sup>3</sup>go, and be at peace."

Shortly after this He visited town after town, <sup>1</sup> 8  
 A preaching and village after village, proclaiming His Tour Message and telling <sup>4</sup>the Good News of the Kingdom of God. The Twelve were with Him, and certain women whom He had <sup>5</sup>delivered from evil spirits and various diseases—Mary of Magdala, out of whom seven demons had come, and <sup>6</sup>Joanna the wife of Chuza, Herod's steward, and Susanna, and many other women, all of whom contributed to <sup>7</sup>the support of Jesus and His Apostles. 2 3

<sup>8</sup>And when a great crowd was assembling, 4  
 The Parable of the Sower and was receiving additions from one town after another, He spoke a parable to them.

"The sower," He said, "<sup>9</sup>goes out to sow his seed; and as he sows, some of the seed falls by the way-side, and is trodden upon, or the birds of the air come and peck it up. Another part drops upon the rock, and after growing up it 5 6

<sup>1</sup>. *Are forgiven*] A Greek perfect tense indicating a present state resulting from an act accomplished at some undefined time in the past (Godet). See also *Aorist* vii. 3.

<sup>2</sup>. *Cured you*] I.E. either 'relieved your spiritual pains,' or 'saved you.'

<sup>3</sup>. *Go, and be at peace*] Lit. 'go into peace.'

<sup>4</sup>. *The Good News of the Kingdom*] I.E. the good news that the Kingdom was now close at hand. Cp. Mark i. 14, 15.—ED.

<sup>5</sup>. *Delivered*] Lit. 'cured.'

<sup>6</sup>. *Joanna*] More correctly 'Johanna.'

<sup>7</sup>. *The support of Jesus and His disciples*] Lit. 'their support.' v.l. 'His support.'

<sup>8</sup>. (vv. 4-18.) Cp. Matt. xiii. 1-23; Mark iv. 1-25.

<sup>9</sup>. *Goes out*] Or 'went out;' and so throughout the parable. But the present tense is more in accordance with our English idiom.

withers away for want of moisture. Another part falls 7  
among the thorns, and the thorns grow up with it and  
stifle it. But some of the seed falls into good ground, 8  
and grows up and yields a return of a hundred for  
one."

While thus speaking, He cried aloud and said,

"Listen, every one who has ears to listen with!"

The disciples <sup>1</sup> proceeded to ask Him what 9  
The Story explained this parable meant.

"To you," He replied, "it is granted to 10  
know the secrets of the Kingdom of God; but all others  
are taught by parables, in order that they may see and  
yet not see, and may hear and yet not understand. The 11  
meaning of the parable is as follows. The seed is  
God's Message. Those by the way-side are those who have 12  
heard, and then the Devil comes and carries away the  
Message from their hearts, lest they should believe and  
be saved. Those on the rock are the people who on hear- 13  
ing the Message receive it joyfully; but they have no root:  
for a time they believe, but when trial comes they fall away.  
That which fell among the thorns means those who have 14  
heard, but, as they go on their way, the Message is stifled  
by the anxieties, wealth and gaieties of time, and they yield  
nothing in perfection. But as for that in the good ground, 15  
it means those who, having listened to the Message with  
open <sup>2</sup> minds and in a right spirit, hold it fast, and patiently  
yield a return.

Lamps are for giving Light "When any one lights a lamp, he does not 16  
cover it with a vessel or hide it under <sup>3</sup> a couch;  
he puts it on <sup>4</sup> a lampstand, that people who  
enter the room may see the light. There is nothing hidden, 17  
which shall not be openly seen; nor anything secret, which  
shall not be known and come into the light of day. Be 18  
careful, therefore, how you hear; for whoever has anything,  
to him more shall be given, and whoever has nothing,  
even that which he thinks he has shall be taken away  
from him."

1. *Proceeded to ask*] Or 'repeatedly asked;' the Greek imperfect.

2. *Minds . . . spirit*] Lit. 'heart . . . heart,' as in the A.V.; but this word seems here to signify the intellectual as well as the moral part of our nature. See Eph. i. 18.

3. *A couch*] Cp. John xiii. 23, n. Or 'the bed.'

4. *A lampstand*] Or 'the lampstand.'

## LUKE VIII.

19

<sup>1</sup>Then came to Him His mother and His brothers, but could not get near Him for the crowd. But He was told,

20

20

“Your mother and brothers are standing on the edge of the crowd, and want to see you.”

“My mother and my brothers,” He replied, “are <sup>2</sup>these who hear God’s Message and obey it.”

21

22

<sup>3</sup>One day He went on board a boat—both He and His disciples ; and He said to them,

“Let us cross over to the other side of the Lake.”

So they set sail. During the passage He fell asleep, and there came down a squall of wind on the Lake, so that <sup>4</sup>the boat began to fill and they were in deadly peril. So they came and woke Him, crying,

23

24

“<sup>5</sup>Rabbi, Rabbi, we are drowning.”

Then He roused Himself and rebuked the wind and the surging of the water, and they ceased and there was a calm.

“Where is your faith ?” He asked them.

25

But they were filled with terror and amazement, and said to one another,

“Who then is this ? for He gives orders both to wind and waves, and they obey Him.”

26

<sup>6</sup>Then they put in to shore in the country of the <sup>7</sup>Gerasenes, which lies opposite to Galilee.

27

Here, on landing, He was met by one of the townsmen who was possessed by demons—for a long time he had not put on any garment, nor did he live in a house, but in the tombs. When he saw Jesus, he cried out and fell down before Him, and said in a loud voice,

28

“What have you to do with me, Jesus, Son of God Most High ? Do not torture me, I beseech you.”

For already He <sup>8</sup>had been commanding the foul spirit to come out of the man. For <sup>9</sup>many a time it had seized and held him, and they had repeatedly put him in chains and fetters and kept guard over him, but he used to break

29

1. (vv. 19-21.) Cp. Matt. xii. 46-50 ; Mark iii. 31-35.

2. *These who*] “Pointing to His disciples,” says Matthew (xii. 49).

3. (vv. 22-25.) Cp. Matt. viii. 18, and 23-27 ; Mark iv. 35-41.

4. *The boat*] Lit. ‘they.’ The English idiom also admits this.

5. *Rabbi*] Cp. v. 5, n.

6. (vv. 26-39.) Cp. Matt. viii. 28-34 ; Mark v. 1-20.

7. *Gerasenes*] Some authorities read ‘Gadarenes,’ and yet others ‘Gergesenes.’

8. *Had been commanding*] See *Aorist*, p. 12.

9. *Many a time*] Or ‘for a long time.’

## LUKE VIII.

the chains to pieces, and, impelled by the demon, to escape into the Desert.

“What is your name?” Jesus asked him.

“Legion,” he replied—because a great number of demons had entered into him; and they besought Him not to command them to be gone into the <sup>1</sup>Bottomless Pit.

Now there was <sup>2</sup>a great herd of swine there feeding on the hill-side; and the demons begged Him to give them leave to go into them, and He gave them leave. The demons <sup>3</sup>came out of the man and left him, and entered into the swine; and the herd rushed violently over the cliff into the Lake and were drowned.

The Effects  
of the  
Miracle

The swineherds, seeing what had happened, fled and reported it both in town and country; whereupon the people came out to see what had

happened. They came to Jesus, and they found the man from whom the demons had gone out sitting at the feet of Jesus, clothed and in his right mind; and they were terrified. <sup>4</sup>And those who had seen it told them how the demoniac was cured. Then the whole population of the Gerasenes and of the adjacent districts begged Him to depart from them; for <sup>5</sup>their terror was great. So He went on board and returned.

But the man from whom the demons had gone out earnestly asked permission to go with Him; but He sent him away.

“Return home,” He said, “and tell there all that God has done for you.”

So he went and published through the whole town all that Jesus had done for him.

Jair's dying  
Daughter

<sup>6</sup>Now when Jesus <sup>7</sup>was returning, the people gave Him a warm welcome; for they had all been looking out for Him. Just then there

1. *Bottomless Pit*] Cp. Rom. x. 7, n.

2. *A great herd of swine*] Lit. ‘a herd of many swine;’ 2,000 according to Mark v. 13.

3. *Came out of the man and left him*] Lit. ‘came out away from the man.’

4. *And those*] v.l. adds ‘also.’

5. *Their terror was great*] Lit. ‘they were in the grasp of’ (or ‘holden with,’ R.V.) ‘great terror.’ The verb here used occurs nine times in Luke’s writings, and three times in the rest of the N.T.

6. (vv. 40–56.) Cp. Matt. ix. 18–26; Mark v. 21–43.

7. *Was returning*] The tense (imperfect infinitive) is important. As soon as the boatload of men was near enough to be distinguished as consisting of Jesus and His disciples, the shout of welcome would be raised, and would be continued till Jesus actually stepped ashore. But v.l. reads ‘had returned.’



## LUKE VIII.

came a man named Jair, a Warden of the Synagogue, who threw himself at the feet of Jesus, and entreated Him to come to his house ; for he had an only daughter, about twelve years old, and she was dying. And as He went, the dense throng crowded on Him. 42

And a woman who for twelve years had been afflicted with hæmorrhage—and had spent on doctors all she had, but <sup>1</sup> none of them had been able to cure her—came close behind Him and touched the tassel of His robe ; and instantly her flow of blood stopped. 43 44

“Who is it touched me ?” Jesus asked. 45

And when all denied having done so, Peter and the rest said,

“Rabbi, the crowds are hemming you in and pressing on you.”

“Some one has touched me,” Jesus replied, “for <sup>2</sup> I feel that power has gone out from me.” 46

Then the woman, perceiving that she had not escaped notice, came trembling, and throwing herself down at His feet she stated before all the people the reason why she had touched Him and how she was instantly cured. 47

“Daughter,” said He, “your faith has cured you ; go, and be at peace.” <sup>3</sup> 48

While He was still speaking, some one came to the Warden of the Synagogue from his house and said, 49

Jair's Child  
brought  
back to Life

“Your daughter is dead ; trouble the <sup>4</sup> Rabbi no further.”

Jesus heard the words and said to him, 50

“Have no fear. Only believe, and she shall be restored to life.”

So He came to the house, but allowed no one to go in with Him but Peter and John and James and the girl's father and mother. The people were all weeping aloud and beating their breasts for her ; but He said, 51 52

“Leave off wailing ; for she is not dead, but asleep.”

And they jeered at Him, knowing that she was dead. He, however, took her by the hand and called aloud, 53 54

1. *None of them had been able to cure her*] Or ‘she had not’ sufficient ‘strength’ of constitution ‘to be cured by any of them.’ The same verb occurs in Matt. viii. 28, where see note.

2. *I feel*] See *Aorist*, pp. 21 (at top) and 37.

3. See vii. 50, nn.

4. *Rabbi*] Lit. ‘Teacher.’

“Child, awake!”

And her spirit returned, and instantly she stood up; and He directed them to give her some food. Her parents were <sup>1</sup>astounded; but He forbade them to mention the matter to any one.

<sup>2</sup>Then calling the Twelve together He conferred on them power and authority over all the demons and to cure diseases; and sent them out to proclaim the Kingdom of God and to cure <sup>3</sup>the sick. And He commanded them,

“Take nothing for your journey; neither stick nor bag nor bread nor money; and do not have an extra under garment. Whatever house you enter, make that your home, and from it start afresh. Wherever they refuse to receive you, as you leave that town shake off the very dust from your feet as a protest against them.”

So they departed and visited village after village, spreading the Good News and performing cures everywhere.

<sup>4</sup>Now Herod the Tetrarch heard of all that was going on; and he was bewildered because of it's being said by some that John had come back to life, by others that Elijah had appeared, and by others that some one of the ancient Prophets had come back to life. And Herod said,

“John I have beheaded; but who is this, of whom I hear such reports?”

And he sought for an opportunity of seeing Jesus.

<sup>5</sup>The Apostles, on their return, related to **More than 5,000 People fed** Jesus all they had done. Then He took them and withdrew to a quiet retreat, <sup>6</sup>to a town

called Bethsaida. But the immense crowd, aware of this, followed Him; and receiving them kindly He proceeded to speak to them of the Kingdom of God, and those who needed to be restored to health, He cured.

Now when the day began to decline, the Twelve came to Him and said,

“Send the people away, that they may go to the villages and farms round about and find lodging and a supply of food; because here we are in an uninhabited district.”

“You yourselves,” He said, “must give them food.”

1. *Astounded*] Or ‘beside themselves with joy.’

2. (vv. 1-6.) Cp. Matt. x. 1, and 5-15; Mark vi. 7-13.

3. *The sick*] v.l. omits these words.

4. (vv. 7-9.) Cp. Matt. xiv. 1, 2; Mark vi. 14-16.

5. (vv. 10-17.) Cp. Matt. xiv. 13-21; Mark vi. 30-44; John vi. 1-14.

6. *To a town*] Meaning apparently ‘near a town.’ Cp. verse 12.

“We have nothing,” they replied, “but five loaves and a couple of fish, unless indeed we were to go and buy provisions for all this host of people.”

(For there were about 5,000 adult men.) But He said 14  
to His disciples,

“Make them sit down in parties of about fifty each.”

They did so, making them all, without exception, sit down. 15  
Then He took the five loaves and the two fish, and looking 16  
up to Heaven He blessed them and broke them into portions  
which He gave to the disciples <sup>1</sup> to distribute to the people.  
So they ate and were fully satisfied, all of them; and what 17  
they had remaining over was gathered up, twelve baskets  
of fragments.

<sup>2</sup> One day when He was praying by Himself 18  
the disciples were present; and He asked them,  
Peter ac-  
knowledges  
Jesus as  
the Christ “Who do the people say that I am?”

“John the Baptist,” they replied; “but 19  
others say Elijah; and others that some one of the ancient  
Prophets has come back to life.”

“But you,” He asked, “who do you say that I am?” 20

“God’s <sup>3</sup> Anointed One,” replied Peter.

And Jesus strictly forbade them to tell this 21  
to any one; and He said, 22  
Jesus pre-  
dicts His own  
Death and  
Resurrection “The Son of Man must suffer much cruelty,  
be rejected by the Elders and High Priests and  
Scribes, and be put to death, and on the third day <sup>4</sup> be raised  
to life again.”

And He said to all, 23

Nor may His 24  
Followers  
refuse the  
Cross “If any one is desirous of following me, let  
him <sup>5</sup> ignore self and take up his cross day  
by day, and so be my follower. For whoever 24  
desires to save his life shall lose it, and whoever loses his  
life for my sake shall save it. Why, what benefit is it 25  
to a man to have gained the whole world, but to have  
lost or <sup>6</sup> forfeited his own self? For whoever shall have 26  
been ashamed of me and my teachings, of him the Son of  
Man will be ashamed when He comes in His own and the

1. *To distribute to*] Lit. ‘to put before.’

2. (vv. 18-27.) Cp. Matt. xvi. 13-28; Mark viii. 27-ix. 1.

3. *Anointed One*] Or ‘Christ,’ ‘Messiah.’

4. *Be raised to life*] Or ‘awake.’

5. *Ignore self*] Let him disown the usurped authority of his own lower nature,  
and say ‘no!’ to its dictates.

6. *Forfeited*] Or ‘had to pay his own self—his own existence—as a fine.’ Cp.  
Heb. x. 34, n.

Father's glory and in that of the holy angels. I tell you 27  
truly that there are some of those who stand here who will  
certainly not taste death <sup>1</sup> till they have seen the Kingdom  
of God."

<sup>2</sup> It was about eight days after this that Jesus, taking with 28  
Him Peter, John, and James, went <sup>3</sup> up the  
**The Trans-** mountain to pray. And while He was praying 29  
**figuration** the appearance of His face underwent a change,  
and His clothing became white and <sup>4</sup> radiant. And suddenly 30  
there were two men conversing with Him, who were Moses  
and Elijah. They <sup>5</sup> came in glory, and kept speaking about 31  
His death, which He was so soon to undergo in Jerusalem.  
Now Peter and the others were weighed down with sleep; 32  
but, keeping themselves awake all through, they saw His  
glory, and the two men standing with Him. And when 33  
they were preparing to depart from Him, Peter said to Jesus,

"<sup>6</sup> Rabbi, we are thankful to you that we are here. Let  
us put up three tents—one for you, one for Moses, and one  
for Elijah."

He did not know what he was saying. But while he 34  
was thus speaking, there came a cloud which <sup>7</sup> spread  
over them; and they were awe-struck when <sup>8</sup> they had  
entered into the cloud. Then there came a voice from 35  
within the cloud:

"This is My Son, My Chosen One: listen to Him."

After this voice had spoken, Jesus was found alone. 36

They kept it to themselves, and said not a word to any  
one at that time about what they had seen.

<sup>9</sup> On the following day, when they were come 37  
**The maniac** down from the mountain, a great crowd came to  
**Boy cured** meet Him; and a man from the crowd called out, 38

1. *Till they have seen*] Cp. ii. 26, n.

2. (vv. 28-36.) Cp. Matt. xvii. 1-13; Mark ix. 2-13. The vision of the Cross is  
succeeded by a vision of the heavenly glory which lies beyond the Cross.—ED.

3. *Up the mountain*] The same expression as in vi. 12 (see note there), but we  
learn from Matt. xvii. 1; Mark ix. 2; that the mount of Transfiguration was no  
ordinary hill.

4. *Radiant*] Or 'like the flashing lightning.'

5. *Came*] Lit. 'made their appearance,' or (see verse 32) 'had come,' 'had made  
their appearance,' in their celestial brightness.

6. *Rabbi*] Cp. v. 5, n.

7. *Spread over*] Cp. Matt. xvii. 5.

8. *They had entered*] It is grammatically possible, though contrary to classical  
usage, that this 'they' may include the three disciples (cp. Acts xxv. 21; Rom.  
ii. 19); but they could scarcely be overshadowed by a cloud that enveloped  
them. The voice too (verse 38) came to them from within (or, out of) the cloud.  
V.L. has a different pronoun for 'they' which distinctly excludes the disciples.

9. (vv. 37-43.) Cp. Matt. xvii. 14-21; Mark ix. 14-29.

"<sup>1</sup> Rabbi, <sup>2</sup> I beg you to pity my son, for he is my only child. At times a spirit seizes him and he suddenly cries out. It convulses him, and makes him foam at the mouth, and <sup>3</sup> does not leave him till it has well-nigh covered him with bruises. I entreated your disciples to expel the spirit, but they could not."

"O unbelieving and perverse generation!" replied Jesus; "how long shall I be with you and bear with you? Bring your son here to me."

Now while the youth was coming, the spirit <sup>4</sup> dashed him to the ground and cruelly convulsed him. But Jesus <sup>5</sup> rebuked the foul spirit, and cured the youth and gave him back to his father. <sup>6</sup> And all were awe-struck at the <sup>7</sup> mighty power of God.

And while every one was expressing wonder at all that He was doing, He said to His disciples,

Jesus predicts His Betrayal and Death

"As for you, store these my sayings in your <sup>8</sup> memory; for, before long, the Son of Man will be betrayed into the hands of men."

But they did not understand His meaning: it was <sup>9</sup> veiled from them that they might not perceive it, and they were afraid to ask Him about it.

<sup>10</sup> Now there arose a dispute among them, which of them was to be the greatest. And Jesus, <sup>11</sup> knowing the reasoning that was in their hearts, took a young child and made him stand by His side and said to them,

"<sup>12</sup> Whoever <sup>13</sup> for my sake receives this little child, receives me; and whoever receives me, receives Him who sent me. For the lowliest among you all—he is the <sup>14</sup> greatest."

1. *Rabbi*] Lit. 'Teacher.'

2. *I beg you to pity*] v.L. 'Pity, I beg you.'

3. *Does not leave &c.*] Lit. 'while' (not 'after') 'bruising' (or 'crushing' or 'shattering') 'him, with difficulty withdraws from him.'

4. *Dashed him to the ground*] Or 'tore him with spasms.'

5. *Rebuked*] Or 'reprimanded.' Cp. iv. 39, n.

6. (vv. 43-45.) Cp. Matt. xvii. 22-23; Mark ix. 30-32.

7. *Mighty power*] Lit. 'majesty.' The same word occurs Acts xix. 27; 2 Pet. i. 16.

8. *Memory*] Lit. 'ears.'

9. *Veiled*] The classical student may compare Plutarch, *Pericl.* 35, 2. The word occurs nowhere else in the N.T.

10. (vv. 46-50.) Cp. Matt. xviii. 1-5; Mark ix. 33-41.

11. *Knowing*] v.L. 'seeing.'

12. *Whoever . . . receives*] Lit. 'whoever shall have received.'

13. *For my sake*] Or 'as being mine.' Lit. 'in my name.' Cp. Matt. xviii. 5; Mark ix. 37, n.

14. *Greatest*] Cp. Matt. xxii. 36, n.

## LUKE IX.

"Rabbi," replied John, "we have seen a man making 49  
use of your name to expel demons; and we forbid him,  
because he does not come with us."

"Do not forbid him," said Jesus, "for he who is not 50  
against you is on your side."

Now when the time drew near for Him to 51  
**Unfriendly Samaritans** be received up again into Heaven, He pro-  
ceeded with fixed purpose towards Jerusalem,  
and sent messengers before Him. They went and entered 52  
a village of the Samaritans to make ready for Him. But 53  
the people there would not receive Him, because He was  
evidently going to Jerusalem. When the disciples James 54  
and John saw this, they said,

"Master, do you wish us to order fire to come down  
from Heaven and <sup>1</sup>consume them?" (2 Kings i. 10.)

But He turned and rebuked them.<sup>2</sup> And they went to 55, 5  
another village.

<sup>3</sup>And, as they proceeded on their way, a man 57  
**New Dis-  
ciples put  
to the Test** came to Him and said,

"I will follow you wherever you go."

"The foxes have holes," said Jesus, "and the birds of the 58  
air have <sup>4</sup>nests; but the Son of Man has nowhere to lay  
His head."

"Follow me," He said to another. 59

"Master," the man replied, "allow me first to go and  
bury my <sup>5</sup>father."

"Leave the dead," Jesus rejoined, "to bury their own 60  
dead; but you must go and announce far and wide <sup>6</sup>the  
coming of the Kingdom of God."

"Master," said yet another, "I will follow you; but 61  
allow me first to go and say good-bye to my friends at  
home."

Jesus answered him, 62

1. *Consume them*] v.l. adds 'as Elijah also did.

2. *Them*] v.l. adds 'and said, You do not know the kind of Spirit of which  
you are the servants; for the Son of Man did not come to destroy men's lives,  
but to save them.'

3. (vv. 57-62.) Cp. Matt. viii. 19-22.

4. *Nests*] Or 'roosting-places.'

5. Godet supposes that the father in question was not yet dead, but that his  
son, the would-be disciple, desired to postpone casting in his lot with the Saviour  
until after the father had died and he had come into the property. But after all,  
the will of God and the call of Christ are the ultimate criteria of human duty, and,  
occasionally, as in the case of Abraham (Gen. xxii. 2), our faith and obedience  
are tested, increased and perfected, by our being bidden to do a harsh and—  
judged by ordinary standards of conduct—unreasonable thing.—ED.

6. *The coming of the Kingdom*] Lit. simply 'the Kingdom.'

"No one who has put his hand to the plough, and then looks behind him, is <sup>1</sup> fit for the Kingdom of God."

<sup>2</sup> After this the Lord appointed <sup>3</sup> seventy **Seventy Evangelists** <sup>4</sup> others, and sent them before Him, by twos, to go to every town or place which He Himself intended to visit. And He addressed them thus:

"<sup>5</sup> The harvest is abundant, but the reapers are few: therefore entreat the Owner of the harvest to send out more reapers into His <sup>6</sup> fields. And now go. Remember that I am <sup>3</sup> sending you out as lambs into the midst of wolves. Carry <sup>4</sup> no purse, bag, nor change of shoes; and <sup>7</sup> salute no one on your way."

"Whatever house you enter, first say, 'Peace be to this house!' And if there is a <sup>8</sup> lover of peace there, your peace <sup>6</sup> shall rest <sup>9</sup> upon it; otherwise it shall come back upon you. And <sup>10</sup> in that same house stay, eating and drinking at their <sup>7</sup> table; for the labourer deserves his wages. Do not move from one house to another.

"And whatever town you come to and they receive you, <sup>8</sup> eat what they put before you. Cure the sick in that town, <sup>9</sup> and tell them,

"'The Kingdom of God is now at your door.'

"But whatever town you come to and they will not <sup>10</sup> receive you, go out into the broader streets and say,

"'The very dust of your town that hangs about us we wipe <sup>11</sup> off as a protest. Only be sure of this, that the Kingdom of God is close at hand.'

"I tell you that it will be more endurable for Sodom on <sup>12</sup> the great day than for that town.

**Chorazin, Bethsaida, Capernaum** <sup>11</sup> "Alas for thee, Chorazin! Alas for thee, <sup>13</sup> Bethsaida! For had the miracles been performed in Tyre and Sidon which have been

1. *Fit for*] I.E. 'fit to be admitted into.'—Ed.

2. (vv. 1-16.) Cp. Matt. xi. 20-24.

3. *Seventy*] v.L. 'seventy-two.' So in verse 17.

4. *Others*] v.L. adds 'also.'

5. *The harvest*] I.E. the spiritual harvest of the Jewish age, of which the first preachers of Christianity were the reapers. Cp. John iv. 38.—Ed.

6. *Fields*] Lit. 'harvest.'

7. *Salute no one*] Eastern salutations are complicated and tedious. Cp. 2 Kings iv. 29.

8. *Lover*] Lit. 'son,' a Hebraism.

9. *Upon it*] Or 'upon him.'

10. *In that same house*] According to the rules of Classical Greek this phrase should be rendered 'in the house itself' (or 'indoors all the time'), but this is unlikely to be the true sense. Cp. verse 21; ii. 38; iii. 23; vii. 21; xii. 12; xiii. 1, 31; xx. 19; xxiii. 12, 40, n.; xxiv. 33; Matt. iii. 4; Mark vi. 17, 33.

11. *Alas for*] Cp. vi. 24 and Matt. xi. 2, n.



performed in you, long ere now they would have repented,  
sitting in sackcloth and ashes. However, for Tyre and Sidon it will be more endurable at the Judgement than for you. And thou, Capernaum, shalt thou be lifted high as Heaven? Thou shalt be driven down as low as Hades.

"He who listens to you listens to me; and he who <sup>1</sup>disregards you disregards me, and he who disregards me disregards Him who sent me."

<sup>2</sup>When the Seventy returned, they exclaimed joyfully,  
Return of  
the Seventy

"Master, even the demons submit to us <sup>3</sup>when we utter your name."

"I saw Satan <sup>4</sup>fall like a lightning-flash out of Heaven," He replied. "I have given you <sup>5</sup>power to tread serpents and scorpions underfoot, and to trample on all the power of the Enemy; and in no case shall anything do you harm. Nevertheless rejoice not at this, that the spirits submit to you; but rejoice that your names are registered in Heaven."

On that <sup>6</sup>same occasion Jesus was filled with the Holy Spirit with <sup>7</sup>rapturous joy.  
Christ's Joy  
at their  
Success

"I give Thee fervent thanks," He exclaimed, "O Father, Lord of Heaven and earth, that Thou hast hidden these things from sages and men of understanding, and hast revealed them to babes. Yes, Father, for such has been Thy gracious will. All things are delivered to me by my Father; and no one knows who the Son is but the Father, nor who the Father is but the Son, and he to whom the Son may choose to reveal <sup>8</sup>Him."

And He turned towards His disciples and said to them apart,

"Blessed are the eyes which see what you see! For I tell you that many Prophets and kings have desired to see the things you see, and have not seen them, and to hear the things you hear, and have not heard them."

1. *Disregards*] Or 'sets at nought.'

2. (vv. 17-24.) Cp. Matt. xi. 25-30.

3. *When we utter your name*] Lit. simply 'in your name.'

4. *Fall*] It is the act of falling—the act as a whole—that the tense (the aorist) here signifies. Contrast xii. 54; Rev. ix. 1, n. A rendering, less brief but more exact, would be 'I was looking on when Satan was hurled like a lightning-flash out of Heaven.' See Goodwin's *Moods and Tenses*, § 148, and

2 Peter i. 18, n.

5. *Power to tread*] Lit. 'the authority of treading.'

6. *Same*] Cp. verse 7.

7. *Rapturous*] Or 'triumphant.' Cp. i. 47; Matt. v. 12; Acts ii. 46.

8. *Him*] Or 'it.'

Then an expounder of the Law stood up to 25  
test Him with a question.  
How to secure Eternal Life    "Rabbi," he asked, "what shall I do to inherit the Life of the Ages?"

"Go to the Law," said Jesus; "what is written there? 26  
how does it read?"

" 'THOU SHALT LOVE THE LORD THY GOD,' " he 27  
replied, " 'WITH THY WHOLE HEART, THY WHOLE  
SOUL, THY WHOLE STRENGTH, AND THY WHOLE MIND; AND  
THY FELLOW MAN AS MUCH AS THYSELF' " (Deut. vi. 5;  
Lev. xix. 18).

"A right answer," said Jesus; "do that, and you shall 28  
live."

But he, desiring to justify himself, said, 29

"But what is meant by my 'fellow man'?"

Jesus replied, 30

'The good Samaritan'    "A man was once on his way down from  
Jerusalem to Jericho when he fell among robbers,  
who after both stripping and beating him went away, leaving  
him half dead. Now a priest happened to be going down 31  
that way, and on seeing him passed by on the other side.  
In like manner a Levite also came to the place, and seeing 32  
him passed by on the other side. But a certain Samaritan, 33  
being on a journey, came where he lay, and seeing him was  
moved with pity. He went to him, and dressed his wounds 34  
with oil and wine and bound them up. Then placing him  
on his own <sup>3</sup>mule he brought him to an <sup>4</sup>inn, where he  
bestowed every care on him. The next day he took out two 35  
shillings and gave them to the innkeeper.

" 'Take care of him,' he said, 'and whatever further  
expense you are put to, I will repay it you at my next visit.'

"Which of those three seems to you to have acted <sup>5</sup>like 36  
a fellow man to him who fell among the robbers?"

" 'The one who showed him pity,' he replied 37

1. *Rabbi*] Or 'Teacher.'

2. *With*] The preposition comes four times in the Greek, and is literally 'out of (as in Mark xii. 30) . . in . . in . . in' (as in Matt. xxii. 37).

3. *Mule*] Or 'ass.'

4. *Inn*] Not the same word as in ii. 7. This word is not found elsewhere in the N.T.

5. *Like a fellow man*] And by his conduct showed that he recognized the unfortunate man as being, in turn, *his* neighbour whom God's law ordered him to love.—ED.

6. *The one who showed him pity*] A somewhat curious circumlocution. Such was the hatred between the two races that this Jewish lawyer avoids using even the word 'Samaritan.'—ED.

"Go," said Jesus, "and act in the same way."

As they pursued their journey He came to 38  
 a certain village, where a woman named Martha 39  
 welcomed Him to her house. She had a sister 39  
 called Mary, who seated herself <sup>1</sup>at the Lord's feet and  
 listened to His teaching. Martha meanwhile was <sup>2</sup>busy 40  
 and distracted in waiting at table, and she <sup>3</sup>came and said,

"Master, do you not care that my sister <sup>4</sup>is leaving me  
 to do all the waiting? Tell her to assist me."

"Martha, Martha," replied Jesus, "you are anxious and 41  
 worried about a multitude of things; and yet <sup>5</sup>only one 42  
 thing is really necessary. Mary has chosen the good  
 portion and she shall not be deprived of it."

<sup>6</sup>At one place where He was praying, when 1 11  
<sup>'The Lord's  
 Prayer'</sup> He <sup>7</sup>rose from His knees one of His disciples  
 said to Him,

"Master, teach us to pray, just as John taught his  
 disciples."

So He said to them,

"When you pray, say, 'Father, may Thy name be kept 2  
 holy; let Thy Kingdom come; <sup>8</sup>give us day after day our 3  
 bread for the day; and forgive us our sins, for we ourselves 4  
 also forgive every one who <sup>9</sup>fails in his duty to us; and  
 bring us not into temptation.'"

1. *At the Lord's feet*] Cp. the second note on the next verse, and vii. 38, n.

2. *Busy and distracted*] Lit. 'pulled this way and that.'

3. *Came*] Lit. 'stood over (or, by) Him.' Our Lord was probably reclining at table. Cp. John xiii. 23, n. On the other hand we may take Acts xxii. 3 to throw light on Mary's sitting 'at the feet' of her Lord, and may translate, instead of 'in waiting on' and 'to do all the waiting,' 'in arranging for' and 'to do everything.'

4. *Is leaving*] Lit. 'has been leaving,' the imperfect tense. See *Aorist*, p. 12. But v.l. gives the aorist, 'has left me.'

5. *Only one thing is really necessary*] Apparently our Lord's primary meaning was that His wants were so simple that a single dish was all that was needed to satisfy them. Martha's mistake arose from her not understanding that Christ had something infinitely better to bestow on her than anything which she could give Him. The relative positions of Him and the two sisters were the reverse of what they seemed to be. In reality He was the (spiritual) host and they were His guests. Cp. John iv. 10, n.—ED.

6. (vv. 1-13.) Cp. Matt. vi. 9-13; vii. 7-11.

7. *Rose from His knees*] Lit. 'left off.' Jews and Mohammedans usually kneel when offering private prayer.

8. *Give us*] The tense (present) makes this a petition for constant giving, unlike Matt. vi. 11.

9. *Fails in his duty*] Or perhaps 'is in debt.' But this sadly narrows the plea we are permitted to offer. In the Greek there is a participle here, whilst in Matt. vi. 12 the corresponding words are nouns. But the word from which all three are derived bears the two senses of 'owe' (as in the parable, Matt. xviii. 23) and 'ought'—pecuniary obligation, moral obligation—in about the ratio, in places where the sense is clear, of one to five. An arithmetical argument, but one not without weight.

And He said to them,

Persistent  
Prayer

"Which of you shall have a friend and shall go to him in the middle of the night and say,

" 'Friend, lend me three loaves of bread ; for a friend of mine has just come to my house from a distance, and I have nothing for him to eat' ?

"And <sup>1</sup>he from indoors shall answer,

" 'Do not pester me. The door is now barred, and I am here in bed with my children. I cannot get up and give you bread.'

"I tell you that even if he will not rise and give him the loaves because he is his friend, at any rate because of his <sup>2</sup>persistency he will rouse himself and give him as many as he requires.

A three-fold  
Promise

"So I say to you, 'Ask, and what you ask for shall be given to you ; seek, and you shall find ; knock, and the door shall be opened to

you.' For every one who asks, receives ; and he who seeks, finds ; and to him who knocks, the door shall be opened. And what father is there among you, who, if his son asks for <sup>3</sup>a slice of bread, will offer him a stone ? or if he asks for a fish, will instead of a fish offer him a snake ? or if he asks for an egg, will offer him a scorpion ? If you then, <sup>4</sup>with all your human frailty, know how to give your children gifts that are good for them, how much more certainly will your Father <sup>5</sup>who is in Heaven give the Holy Spirit to those who ask Him !"

He replies  
to a Slander

<sup>6</sup>On one occasion He<sup>\*</sup> was expelling a dumb demon ; and when the demon was gone out the dumb man could speak, and the <sup>7</sup>people

were astonished. But some among them said, "It is <sup>8</sup>by the power of Baal-zebul, the Prince of the demons, that he expels the demons."

1. *He from indoors*] Lit. 'the other from indoors.'

2. *Persistency*] The primary sense of this word is 'impudence,' but it would be ridiculous always to translate words according to their original meaning.

3. *A slice of bread*] Lit. 'a loaf.'

4. *With all your human frailty*] Cp. Matt. vii. 11. It is in both places lit. 'being wicked,' but Luke uses a different word to express 'being.' Cp. Acts viii.

16, n.

5. *Who is in Heaven*] Lit. 'out of Heaven.' Cp. Mark iii. 21, n. ; Acts xvii. 13, n.

6. (vv. 14-15.) Cp. Matt. ix. 32-34.

7. *People*] Lit. 'crowds.'

8. *By the power of*] Lit. 'in.' But the meaning may be 'as possessed by,' for the same preposition is used in Mark i. 23 ; v. 2. When in iv. 1 we read that Jesus 'was led about in the Spirit,' the preposition seems to have that signification.

Others, to put Him to the test, asked Him for a <sup>1</sup>sign 16  
in the sky. <sup>2</sup>And, knowing their thoughts, He said to 17  
them,

“Every kingdom <sup>3</sup>in which civil war rages goes to ruin :  
<sup>4</sup>family attacks family and is overthrown. And if Satan 18  
<sup>5</sup>really has engaged in fierce conflict with himself, how  
shall his kingdom stand?—because you say that I expel  
demons by the power of Baal-zebul. And if it is by the 19  
power of Baal-zebul that I expel the demons, by whom  
do <sup>6</sup>your disciples expel them? They therefore shall be  
your judges. But if it is by the <sup>7</sup>power of God that I drive 20  
out the demons, it is evident that <sup>8</sup>the Kingdom of God  
<sup>9</sup>has come upon you.

“Whenever a strong man, fully armed and 21  
The Devil's Power overcome equipped, is guarding his own castle, he enjoys  
peaceful possession of his property ; but as soon 22  
as another stronger than he attacks him and overcomes  
him, he takes away that complete armour of his in which  
he trusted, and distributes the plunder he has collected.  
Whoever is not with me is against me, and whoever is not 23  
gathering with me is scattering abroad.

“When a foul spirit has left a man, it roams 24  
Moral Reformation may not last about in the Desert, seeking a resting-place ;  
but, unable to find any, it says, ‘I will return  
to the house I have left ;’ and when it comes, it finds the 25  
house swept clean and <sup>10</sup>in good order. Then it goes and 26  
brings with it seven other spirits more malignant than itself,  
and they enter and dwell there ; and in the end that man's  
condition becomes worse than it was at first.

1. *Sign in the sky*] Cp. Matt. xii. 38-42 ; Mark viii. 11 and note.

2. (vv. 17-26.) Cp. Matt. xii. 43-45.

3. *In which civil war rages*] Lit. ‘which has been divided against itself.’

4. *Family attacks family and is overthrown*] Lit. ‘house falls upon (or, against) house.’

5. *Really has*] The emphasis of these two words is expressed by a separate particle (*kaí*) in the Greek. Cp. 1 Cor. iv. 7 ; vii. 11, 21, 28 ; xi. 19 ; xv. 29 ; Gal. vi. 1.

6. *Your disciples*] Cp. Matt. xii. 27, n.

7. *Power*] Lit. ‘finger.’ Cp. Exod. viii. 19.

8. *The Kingdom of God*] The enthronement of God's Messiah over the lives of individuals and nations, necessarily involving the dethronement (Rev. xii. 9 ; xx. 2) of the Devil, up to that time the prince or ruler of this world (John xiv. 30).—ED.

9. *Has come upon you*] Cp. Matt. xii. 28, n. The idea seems to be that the expulsion of lesser evil spirits portended the approaching overthrow also of their Chieftain, by the establishment of Christ's unseen, heavenly sovereignty over the world.—ED.

10. *In good order*] Cp. Matt. xii. 44, n.

As He thus spoke a woman in the crowd 27  
 Only the obedient are to be envied called out in a loud voice,  
 "Blessed is the mother who carried you, and the breasts that you have sucked."  
 "Nay rather," He replied, "they are blessed who hear 28  
 God's Message and <sup>2</sup>carefully keep it."

<sup>3</sup>Now when the crowds came thronging upon 29  
 The Jews more guilty than the ancient Heathen Him, He proceeded to say,  
 "The present generation is a wicked generation: it requires some sign, but no sign shall be given to it except that of Jonah. For just 30  
 as Jonah became a sign to the men of Nineveh, so the Son of Man will be a token to the present generation. The 31  
 Queen of the South will awake at the Judgement together with the men of the present generation, and will condemn them; because she came from the extremity of the earth to hear the wisdom of Solomon; but mark! <sup>4</sup>One greater than Solomon is here. There will stand up men of Nineveh 32  
 at the Judgement together with the present generation, and will condemn it; because they repented at the preaching of Jonah; and mark! <sup>4</sup>One greater than Jonah is here.

"When any one lights a lamp, he never puts 33  
 Lamps are for giving Light it <sup>5</sup>in the cellar or under the bushel, but on the lampstand, that people who come in may see the light. The lamp of the body is the eye. When your 34  
 eyesight is good, your whole body also is lighted up; but when it is defective, your body is darkened. Consider there- 35  
 fore whether the light that is in you is anything but mere darkness. If, however, your whole body is penetrated with 36  
 light, and has no part dark, it will be so lighted, all of it, as when the lamp with its bright shining gives you light."

When He had thus spoken, a Pharisee invited 37  
 A Meal at a Pharisee's House Him to breakfast at his house; so He entered and took His place at table. Now the Pharisee 38  
 saw to his surprise that He did not wash His hands before breakfasting. The Master however said to him, 39

"Here we see how you Pharisees clean the outside of the cup or plate, while your secret hearts are full of greed

1. *Nay rather, they are blessed*] Or 'Blessed indeed are they,' the 'indeed' being emphatic.

2. *Carefully keep it*] The same verb is rendered 'guard' in verse 21.

3. (vv. 29-36.) Cp. Matt. xii. 38-42.

4. *One greater*] Lit. 'more.'

5. *In the cellar*] Or 'in a cellar.'

and <sup>1</sup>selfishness. Foolish men! Did not He who made <sup>40</sup>  
the outside make the inside also? But as to what is within, <sup>41</sup>  
<sup>2</sup>give alms, and <sup>3</sup>instantly all is clean <sup>4</sup>in you.

<sup>A sorrowful</sup> <sup>Denunciation</sup> <sup>of Hypocrisy</sup> "But <sup>5</sup>alas for you Pharisees! for you pay <sup>42</sup>  
tithes on your mint and rue and every kind of  
garden vegetable, and are indifferent to justice  
and the love of God. These are the things you ought to  
have <sup>6</sup>attended to, while not neglecting the others. Alas <sup>43</sup>  
for you Pharisees! for you love the best seats in the  
synagogues, and you like to be bowed to in places of public  
resort. Alas for you! for you are like the tombs which <sup>44</sup>  
lie hidden, and the people who walk over them are not  
aware of their existence."

Hereupon one of the expounders of the Law exclaimed, <sup>45</sup>  
"<sup>7</sup>Rabbi, in saying such things you reproach us also."

"Alas too for you expounders of the Law!" replied Jesus, <sup>46</sup>  
"for you load men with cumbrous burdens which you your-  
selves will not touch with one of your fingers. Alas for you! <sup>47</sup>  
for you repair the tombs of the Prophets, whom your fore-  
fathers killed. <sup>8</sup>It follows that you <sup>9</sup>bear testimony to the <sup>48</sup>  
actions of your forefathers and that you fully approve thereof.  
They slew, you build.

"For this reason also the Wisdom of God has said, 'I <sup>49</sup>  
will send Prophets and Apostles to them, of whom they  
will kill some and persecute others, so that the blood <sup>50</sup>  
of all the Prophets, <sup>10</sup>that is being shed from the creation  
of the world onwards, may be <sup>11</sup>required from the present  
generation. Yes, I tell you that, <sup>12</sup>from the blood of Abel <sup>51</sup>  
down to the blood of Zechariah who perished between the  
altar and the House (Enoch ix. 1), it shall all be required  
from the present generation.

1. *Selfishness*] Or 'wickedness.'

2. *Give alms*] Equivalent to saying 'practise all righteousness,' almsgiving  
being, according to the Pharisees, the chief element in righteousness (cp. Matt.  
vi. 1, n.), and to many of them the most difficult element (cp. verse 39; xvi. 14).

3. *Instantly*] Cp. Matt. viii. 24, n.

4. *In you*] Lit. 'to you.'

5. *Alas*] Cp. vi. 24.

6. *Attended to*] Lit. 'done.'

7. *Rabbi*] Lit. 'Teacher.'

8. *It follows that*] See *Aorist*, p. 48.

9. *Bear testimony to*] Lit. 'are witnesses.' Cp. Acts vii. 58; viii. 1.

10. *That is being shed*] The tense (present) seems to be intended to include the  
future as well as the past--'all that has been or shall be shed.'

11. *Required*] Cp. 2 Chron. xxiv. 22.

12. *From the blood &c.*] All the murders of righteous men recorded in the  
O.T. Scriptures, 2 Chron. being the last book of the Hebrew Bible.--ED.



“Alas for you expounders of the Law! for you have taken away the key of knowledge: you yourselves have not entered, and those who wanted to enter you have hindered.”

After He had left the house, the Scribes and Pharisees commenced a vehement attempt to entangle Him and make Him give off-hand answers on numerous points, lying in wait to catch some unguarded expression from His lips.

Meanwhile the people had come streaming towards Him by tens of thousands, so that they were trampling one another under foot. And now He proceeded to say <sup>1</sup> to His disciples first,

“Beware of the yeast of the Pharisees, that is to say, beware of hypocrisy. There is nothing that is covered up which will not be uncovered, nor hidden which will not become known. Whatever therefore you have said in the dark, will be heard in the light; and what you have whispered within closed doors will be proclaimed from the house-tops.

“But to you who are my friends I say,

“‘Be not afraid of those who kill the body and after that can do nothing further. I will warn you whom to fear: fear him who after killing has power to throw into Gehenna: yes, I say to you, fear him. Are not five sparrows sold for <sup>2</sup> a penny? and yet not one of them is a thing forgotten in God’s sight. But the very hairs on your heads are all counted. Away with fear: you are more precious than a multitude of sparrows.’

“And I tell you that <sup>3</sup> every man who shall have <sup>4</sup> acknowledged me before men, the Son of Man will also acknowledge before the angels of God. But he who disowns me before men will be disowned before the angels of God.

“Moreover every one who <sup>5</sup> shall speak against the Son of Man, <sup>6</sup> may obtain forgiveness; but he who <sup>7</sup> blasphemes the Holy Spirit will never obtain forgiveness. And when they are bringing you before

1. To His disciples first, “Beware” v.l. ‘to His disciples, “Above all things beware.’

2. A penny] Lit. ‘two assaria.’ Cp. Matt. x. 29, n.

3. Every man who] The Greek is very emphatic, ‘every one whosoever,’ ‘be he who he may,’ ‘without exception.’

4. Acknowledged] Cp. Matt. x. 32, n.

5. Shall speak] Lit. ‘Shall speak a word.’ But in English this expression commonly signifies the utterance of something short or otherwise insignificant. Our Saviour’s gracious promise is not so limited.

6. May obtain] Lit. ‘shall obtain.’

7. Blasphemes] Lit. ‘shall have blasphemed’ (or ‘reviled’).

## LUKE XII.

synagogues and magistrates and governors, do not anxiously ponder the manner or matter of your defence, nor what you are to say ; for the Holy Spirit shall teach you at that very moment what you must say." 12

Just then a man in the crowd appealed to Him. 13

Jesus  
refuses to  
be an  
Arbitrator     "' Rabbi," he said, " tell my brother to give me a share of the inheritance."

" Man," He replied, " who has constituted me a judge or arbitrator over you ? " 14

And to the people He said, 15

" Take care, be on your guard against all covetousness, for no one's life consists in the superabundance of his possessions."

And He spoke a parable to them. 16

Worldly  
Greed     " A certain rich man's lands," He said,

" yielded abundant crops, and he debated within himself, saying, 17

" ' What am I to do ? for I have no place in which to store my crops.'

" And he said to himself, 18

" ' This is what I will do : I will pull down my barns and build larger ones, and in them I will store up all my harvest and my wealth ; and I will say to my <sup>2</sup> life,

" ' Life, you have ample possessions laid up for many years to come : take your ease, eat, drink, enjoy yourself.'

" But God said to him, 20

" ' Foolish man, this night your life is demanded from you ; and these preparations—for whom shall they be ? '

" So is it with him who amasses treasure for himself, but has no riches <sup>3</sup> in God."

Then turning to His disciples He said, 22

All Worry is  
forbidden to  
Christians     "' <sup>4</sup> For this reason I say to you, ' Dismiss all anxious care for your <sup>5</sup> lives, inquiring what you are to eat, and for your <sup>6</sup> bodies, what you are to put on.' For life is a greater gift than <sup>7</sup> food, and the body is a greater 23

1. *Rabbi*] Lit. 'Teacher.'

2. *Life*] Or 'soul.' So also in verses 20, 23.

3. *In God*] Lit. (laid up) 'into God,' as the rich man intends to bring his corn and wine and oil 'into' his barns to be kept there. Cp. iv. 23, n. ; vi. 8, n. Or perhaps the sense is 'in relation to God.'

4. Cp. Matt. vi. 25.

5. *Lives*] Lit. 'life' or 'soul.'

6. *Bodies*] Lit. 'body.'

7. *Food . . . clothing*] Or 'its food . . . its clothing.' The thought is that the unseen Father who bestows the greater gift may be implicitly trusted to bestow the lesser.—ED.

gift than clothing. <sup>1</sup> Observe the ravens. They neither sow 24  
nor reap, and have neither store-chamber nor barn. And yet  
God feeds them. How far more precious are you than the  
birds ! And which of you is able by anxious thought to add 25  
<sup>2</sup> a <sup>3</sup> moment to his life ? If then you are unable to do even 26  
a very little thing, why be over-anxious about other matters ?  
Observe the lilies, how they grow. They neither labour nor 27  
spin. And yet I tell you that not even Solomon in all his  
splendour was <sup>4</sup> as beautifully dressed as one of these. But if 28  
God so clothes the vegetation in the fields, that <sup>5</sup> blooms to-day  
and to-morrow will be thrown into the oven, how much more  
certainly will He clothe you, you men of feeble faith !

" Therefore, do not be asking what you are to eat nor 29  
what you are to drink ; and do not waver between hope and  
fear. For though the nations of the world pursue these 30  
things, as for you, your Father knows that you need them.  
But make His Kingdom the object of your pursuit, and 31  
these things shall be given you in addition.

" Dismiss your fears, little flock : your Father 32  
<sup>'Lay up  
Wealth in  
Heaven'</sup> finds a pleasure in giving you the Kingdom.  
Sell your possessions and give alms. Provide 33  
yourselves with purses that will never wear out, a treasure  
inexhaustible in Heaven, where no thief can come nor moth  
consume. For where your wealth is stored, there also will 34  
your heart be.

" Have your girdles on, and let your lamps be 35  
<sup>'Be on the  
alert for your  
Master's  
Return'</sup> alight ; and be yourselves like men waiting for 36  
their master—on the look-out till he shall <sup>6</sup> return  
from the wedding feast—that, when he comes  
and knocks, they may open the door instantly. Blessed are 37  
those servants, whom their Master when He comes shall find  
on the watch. I tell you, in solemn truth, that He will tie  
an apron round Him, and will bid them recline at table while  
He comes and waits on them. And whether it be in the 38  
second watch or in the third that He comes and finds them  
so, blessed are they. Of this be sure, that if the master of 39

1. (vv. 24-31.) Cp. Matt. vi. 26-33.

2. *A*] v.L. 'one' or 'a single.'

3. *Moment to his life*] Or 'a cubit' (half a yard) 'to his height.' Cp. Matt. vi. 27, n.

4. *As beautifully dressed*] In Palestine the lilies are not all white. They resemble the rainbow in the brilliancy and variety of their colours.—Ed.

5. *Blooms*] Lit. 'exists.'

6. *Return*] Lit. 'pack up (or, loose from his moorings) and come.' The same verb occurs once elsewhere, Phil. i. 23, and the kindred noun once, 2 Tim. iv. 6.

the house had known what time the robber was coming, he would have kept awake and not have allowed his house to be broken into. Be you also ready, for at an hour when you are not expecting Him the Son of Man will come." 40

"Master," said Peter, "are you addressing this parable to us, or to all alike?" 41

"Who, then," replied the Lord, "is the faithful and intelligent steward whom his Master will put in charge of His household to serve out their rations at the proper times? Blessed is that servant whom his Master when He comes shall find so doing. I tell you truly that He will put him in authority over all His possessions. But if that servant should say in his heart, 'My Master is a long time in coming,' and should begin to beat the menservants and the maids, and to eat and drink, drinking even to excess; that servant's Master will come on a day when he is not expecting Him and at an hour that he knows not of, and will punish him severely, and make him share the lot of the unfaithful. And that servant who has been told his Master's will and yet made no preparation and did not obey His will, will receive many lashes. But he who had not been told it and yet did what deserved the scourge, will receive but few lashes. To whomsoever much has been given, from him much will be required; and to whom much has been entrusted, of him a larger amount will be demanded." 42 43 44 45 46 47 48

"I came to throw fire upon the earth, and what is my desire? Oh that it were even now kindled! But I have a baptism to undergo; and how am I pent up till it is accomplished! Do you suppose that I came to give peace on earth? No, I tell you that I came to bring dissension. For from this time 49 50 51 52

Conflict predicted

1. *Should say . . . should begin*] It is to be noted that the Classical Greek corresponding to this form of expression is unknown to the N.T.

2. *Menservants*] Lit. 'boys,' but not 'younger' slaves, as some have supposed. The head slave or steward among the Romans used to employ the stick freely even upon men, irrespectively of their age. Cp. vii. 7, n.

3. *Punish him severely*] Lit. 'cut him in two.'

4. *Entrusted*] Or 'committed.' As 'a sum deposited,' says Godet; but the figure is rather that of a slave whose duty it was to expend (as *dispensator*), or to trade with (as *institor*), his master's money, than that of a banker who receives deposits.

5. (vv. 49-53.) Christianity ultimately brings eternal peace and joy to individuals and families, to nations and to the world. But with prophetic foresight our Lord here anticipates the fact that the peace and the joy must often be preceded by terrible conflict and suffering.—ED.

6. *But*] 'I long to see that universal battle in which Truth and Righteousness will triumph; but the Cross must come first!' is the thought here.

7. (vv. 51-53.) Cp. Matt. x. 34-36.

there will be in one house five persons split into parties. Three will form a party against two and two will form a party against three; father against son and son against father; mother attacking daughter and daughter her mother, mother-in-law her daughter-in-law, and daughter-in-law her mother-in-law" (Micah vii. 6).

Then He said to the <sup>1</sup>people also, 54

"When you see a cloud <sup>2</sup>rising in the west, you immediately say, 'There is to be <sup>3</sup>a shower;' and it comes to pass. And when you see a south wind blowing, you say, 55  
'It will be burning hot;' and it comes to pass. Vain 56  
pretenders! You know how to read the aspect of earth and sky. How is it you cannot read this present time?"

"Why, too, do you not of yourselves arrive at just conclusions? <sup>4</sup>For when, with <sup>5</sup>your opponent, <sup>5</sup>you are <sup>6</sup>going 57  
before the magistrate, on the way take pains to get out of his power; for fear that, if he <sup>7</sup>should drag you before the judge, the judge <sup>7</sup>may hand you over to the officer of the court, and the officer lodge you in prison. Never, I 59  
tell you, will you get free till you have paid the last farthing."

Just at that time people came to tell Him <sup>1</sup> 13  
A Foretaste of national Judgement about the Galilaeans whose blood Pilate had mingled with their sacrifices.

"Do you suppose," He asked in reply, "that <sup>8</sup>those 2  
Galilaeans were worse sinners than the mass of the Galilaeans, because this happened to them? I tell you, certainly 3  
not. On the contrary, if you <sup>9</sup>are not penitent you will all perish <sup>10</sup>as they did. Or those eighteen on whom the tower 4

1. *People*] Lit. 'crowds.'

2. *Rising*] The act in progress, not the act as a whole. Cp. 'blowing' (verse 55) and x. 18.

3. *A shower*] Or 'rain.' Not however long continued rain, but a heavy tropical shower.

4. *For*] I.E. 'for in matters of this life each of you knows how to act.'

5. The 'you' and 'your' here are singular.

6. *Going before the magistrate*] An appeal for national repentance seems included here. The whole Jewish people was now on its way to judgement.—ED.

7. *Should. May*] There is a difference of construction in the Greek which doubtless indicates a different shade of meaning.

8. *Those*] Lit. 'these.' The Greek words commonly rendered 'this' and 'that' are not distinguished in use in quite the same way as our English demonstratives are. Occasionally (as in xvii. 34; Gal. vi. 7) this is recognized even in the A.V.

9. *Are not penitent*] Lit. 'shall not repent.'

10. *As they did*] Lit. 'in a similar way.' There may be a special reference intended here to the violent deaths which, in retribution for their impenitence, many of our Lord's contemporaries died. 1,100,000 persons are said to have perished in the siege of Jerusalem, and Josephus (*Wars* ii. 18) records that great massacres of the Jews throughout the Roman Empire took place about the same time. Cp. Matt. xxiv. 28, n.—ED.

at Siloam fell, do you suppose they had <sup>1</sup>failed in their duty more than all the rest of the people who live in Jerusalem? I tell you, certainly not. On the contrary, if you <sup>2</sup>do not repent you will all perish <sup>3</sup>just as they did."

And He gave them the following parable.

The unfruitful Fig-Tree

"A man," He said, "who had a fig-tree growing in his garden come to look for fruit on it and could find none. So he said to the gardener, 'See, this is the third year I have come to look for fruit on this fig-tree and cannot find any. Cut it down. Why should so much ground be actually wasted?'"

"But the gardener pleaded,

"Leave it, Sir, this year also, till I have dug round it and manured it. If after that it bears fruit, <sup>4</sup>well and good; if it does not, then you shall cut it down.'"

Cure of a crippled Woman

Once He was teaching on the Sabbath in one of the synagogues where a woman was present who for eighteen years <sup>5</sup>had been a confirmed invalid: she was bent double, and was unable to lift herself to her full height. But Jesus saw her, and calling to her, He said to her,

"Woman, <sup>6</sup>you are free from your weakness."

And He put His hands on her, and she immediately stood upright and began to give glory to God.

Then the Warden of the Synagogue, indignant that Jesus had cured her on a Sabbath, said to the crowd,

"There are six days in the week on which people ought to work. On those days therefore come and get yourselves cured, and not on the Sabbath day."

But the Lord's reply to him was,

"Hypocrites, does not each of you on the Sabbath untie his bullock or his ass from the stall and lead him to water? And this woman, daughter of Abraham as she is, whom Satan had bound for no less than eighteen years,

1. *Failed in their duty*] Cp. xi. 4.

2. *Do not repent*] Lit. 'shall not have repented.'

3. *Just as they did*] Lit. 'in the same manner.'

4. *Well and good*] These words are not in the original, but the sentence is left unfinished, as in Gen. xxx. 27; Exod. xxxii. 32; Matt. xv. 5; Mark vii. 11; Acts xxiii. 9.

5. *Had been a confirmed invalid*] Lit. 'had a spirit of weakness.'

6. *You are free*] I.E. 'not merely my will (though you knew it not) has liberated you, but you remain in a state of liberty.' Such is the force of the perfect tense. See *Aorist* vii. 3, 4.

was she not to be loosed from this chain because it is the Sabbath day?"

When He had said this, all His opponents were ashamed, 17 while the whole multitude was delighted at the many glorious things continually done by Him.

<sup>1</sup>This prompted Him to say, 18

<sup>1</sup>'The Mustard Seed,' and <sup>2</sup>'Yeast' "What is the Kingdom of God like? and to what shall I compare it? It is like a mustard-seed which a man drops into the soil in his garden, and it grows and becomes a tree in whose branches the birds roost." 19

And again He said, 20

"To what shall I compare the Kingdom of God? It is like yeast which a woman takes and buries in a bushel of flour, to work there till the whole is leavened." 21

He was passing through town after town and village after village, steadily proceeding towards Jerusalem, when some one asked Him, 22

<sup>3</sup>"Sir, are there but few who are to be saved?" 23

<sup>4</sup>"Strain every nerve to force your way in through the narrow gate," He answered; "for multitudes, I tell you, will endeavour to find a way in and will not succeed. <sup>5</sup>As soon as the Master of the house shall have risen and shut the door, and you have begun to stand outside and knock at the door and say, 24

" 'Sir, open the door for us'—

" 'I do not know you,' He answers; <sup>6</sup>'you are no friends of mine.' 25

"Then you will plead, 26

" 'We have eaten and drunk in your company and you have taught in our streets.' 27

"But He will reply, 28

" 'I tell you that you are no friends of mine. Begone from me, all of you, wrongdoers that you are.' 29

"There will be <sup>6</sup>the weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the 30

1. (vv. 18-21.) Cp. Matt. xiii. 31-33; Mark iv. 30-32.

2. *Strain every nerve*] Cp. John xviii. 36, n.

3. *Endeavour to find a way in*] Or 'search for an entrance.'

4. Some put no stop at the end of verse 24 and translate 'will not succeed when once the Master.'—ED.

5. *You are no friends of mine*] Lit. 'I do not know whence (i.e. of what family) you are.'

6. *The weeping*] Cp. Matt. viii. 12, n.



Prophets in the Kingdom of God, and yourselves being  
<sup>1</sup>driven far away. They will come from east and west, 29  
 from north and south, and will sit down at the banquet  
 in the Kingdom of God. And <sup>2</sup>I tell you that some now 30  
 last <sup>3</sup>will then be first, and some now first will then be last."

Just at that time there came some Pharisees 31  
 Herod Antipas who warned Him, saying,

"Leave this place and continue your journey ;  
 Herod means to kill you."

"Go," He replied, "and take this message to that fox : 32

"See, to-day and to-morrow I am driving out demons  
 and effecting cures, and on the third day I finish my course."

"Yet I must continue my journey to-day and to-morrow 33

and the day following ; for it is not conceivable  
 Jesus grieves over Jerusalem that a Prophet should perish outside of Jerusalem.

<sup>5</sup>O Jerusalem, Jerusalem, thou who murderest 34  
 the Prophets and stonest those who have been sent to  
 thee, how often have I desired to gather thy children just  
 as a hen gathers her brood under her wings, and you would  
 not come ! See, your house <sup>6</sup>is left to you. But I tell 35  
 you that you will never see me again <sup>7</sup>until you say,  
 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD !'  
 (Ps. cxviii. 26)."

One day—it was a Sabbath—He was <sup>8</sup>taking 1 1  
 a meal at the house of one of the Rulers of the  
 Pharisee party, while they were closely watch-  
 ing Him. In front of Him was a man suffering from 2  
 dropsy. This led Jesus to ask the lawyers and Pharisees, 3

"Is it allowable to cure people on the Sabbath ?"

They gave Him no answer ; so He took hold of the 4  
 man, cured him, and sent him away. Then He turned 5  
 to them and said,

"Which of you shall have a <sup>9</sup>child or an ox fall into  
 a well on the Sabbath day, and will not immediately lift  
 him out ?"

1. *Driven far away*] Lit. 'thrown outside.

2. *I tell you that*] Lit. 'Lo !'

3. *Will then*] Lit. 'will.'

4. *Yet*] 'Though I do not hasten my steps because of Herod's threats or your  
 sinister designs' is the thought here.

5. (vv. 34-35.) Cp. Matt. xxiii. 1-39.

6. *Is left*] Cp. Matt. xxiii. 38, n.

7. *Until*] v.L. adds 'the time comes when.'

8. *Taking a meal*] Or probably 'dining.' But cp. verse 12.

9. *Child*] Lit. 'son.' v.L. reads 'ass,' 'cow,' or 'bullock.' There is in the  
 Greek word no indication of sex.

To this they could make no reply. 6

**A Lesson in Humility** Then, when He noticed that the invited guests 7  
chose the best <sup>1</sup>seats, He used this as an illustration and said to them,

“When any one invites you to a wedding banquet, 8  
do not take the best seat, lest perhaps some more honoured  
guest than you may have been asked, and the man who 9  
invited you both will come and will say to you, ‘Make  
room for this guest,’ and then you, ashamed, will move  
to the lowest place. On the contrary, when you are invited, 10  
go and take the lowest place, that when your host comes  
round he may say to you, ‘My friend, come up higher.’  
This will be <sup>2</sup>doing you honour in the presence of all the  
other guests. For whoever uplifts himself will be humbled, 11  
and he who humbles himself will be uplifted.”

**True Charity** Also to His host, who had invited Him, He 12  
said,

“When you give a breakfast or a dinner, do  
not invite your friends or brothers or relatives or rich neigh-  
bours, lest perhaps they should invite you in return and a  
requital be made you. <sup>3</sup>But when you entertain, invite the 13  
poor, the crippled, the lame, and the blind; and you will be 14  
blessed, because they have no means of requiting you, but  
there will be requital for you at the <sup>4</sup>Resurrection of the  
righteous.”

**‘Invitations refused’** After listening to this teaching, one of His 15  
fellow guests said to Him,

“Blessed is he who shall feast in God’s  
Kingdom.”

“A man once gave <sup>5</sup>a great dinner,” replied Jesus, “to 16  
which he invited a large number of guests. At dinner-time he 17  
sent his <sup>6</sup>servant to announce to those who had been invited,

“‘Come, for things are now ready.’

“But they all without exception began to excuse them- 18  
selves. The first told him,

“‘I have purchased a piece of land, and must of necessity  
go and look at it. Pray hold me excused.’

1. *Seats*] Lit. ‘reclining places.’

2. *Doing you honour*] Lit. ‘glory to you.’

3. *But*] See *Aorist*, pp. 45, 46.

4. *Resurrection of the righteous*] Cp. John v. 25; 1 Cor. xv. 23; Rev. xx. 4-6.—ED.

5. Cp. Rev. xix. 7, 17.

6. *Servant*] Or ‘slave.’ So in verses 21, 22, 23.

- “A second pleaded, 19  
 “‘I have bought five yoke of oxen, and am <sup>1</sup> on my way to try them. Pray hold me excused.’  
 “Another said, 20  
 “‘I am just married. It is impossible for me to come.’  
 “So the servant came and brought these answers to his master, and they stirred his anger. 21  
 “‘Go out quickly,’ he said, ‘into the streets of the city—the wide ones and the narrow. You will see poor men, and crippled, blind, lame : fetch them all in here.’  
 “Soon the servant reported the result, saying, 22  
 “‘Sir, what you ordered is done, and there is room still.’  
 “‘Go out,’ replied the master, ‘to the high roads and hedge-rows, and compel the people to come in, so that my house may be filled. For I tell you that not one of those who were invited shall taste my dinner.’” 24  
 On His journey vast crowds attended Him, 25  
 Christ’s Claim is supreme towards whom He turned and said,  
 “<sup>2</sup> If any one is coming to me who does not hate his father and mother, wife and children, brothers and sisters, yea and his own <sup>3</sup> life also, he cannot be a disciple of mine. No one who does not carry his own cross and come after me can be a disciple of mine. 27  
 “Which of you, desiring to build a tower, 28  
 Counting the Cost does not sit down first and calculate the cost, asking if he has the means to finish it?—lest 29  
 perhaps, when he has laid the foundation and is unable to finish, all who see it shall begin to jeer at him, saying, 30  
 ‘This man began to build, but could not finish.’ Or what king, <sup>4</sup> marching to encounter another king in war, does not first sit down and deliberate whether he is able with ten thousand men to meet the one who is advancing against him with twenty thousand? If not, while the other is still a long way off, he sends <sup>5</sup> messengers and <sup>6</sup> sues for peace. <sup>7</sup> Just so 32  
 no one of you who does not <sup>8</sup> detach himself from all that belongs to him can be a disciple of mine. 33

1. *On my way*] Or ‘just starting.

2. (vv. 26-27.) Cp. Matt. x. 37.

3. *Life*] Or ‘soul.’

4. *Marching*] Or ‘setting out.’ Cp. verse 19.

5. *Messengers*] Lit. ‘an embassy.’

6. *Sues for peace*] Or ‘inquires what are the conditions of peace.’

7. *Just so*] Lit. ‘Just so therefore (or, then).’ Cp. Acts xxvi. 4.

8. *Detach himself from*] Or ‘bid farewell to.’

“<sup>1</sup> Salt is good : but if even the salt has become tasteless, 34  
what will you use to season it? Neither for land nor dung- 35  
hill is it of any use ; they throw it away. Listen, every one  
who has ears to listen with !”

Now the tax-gatherers and the notorious 1 15  
<sup>‘The straying Sheep’</sup> sinners were everywhere in the habit of coming  
close to Him to listen to Him ; and this led the 2  
Pharisees and the Scribes indignantly to complain, saying,  
“ He gives a welcome to notorious sinners, and joins them  
at their meals !”

<sup>2</sup> So in figurative language He asked them, 3  
“ Which of you men, if he has a hundred sheep and has 4  
lost one of them, does not leave the ninety-nine in their  
pasture and go in search of the lost one till he finds it? And 5  
when he has found it, he lifts it on his shoulder, glad at  
heart. Then coming home he calls his friends and neigh- 6  
bours together, and says, ‘<sup>3</sup> Congratulate me, for I have  
found my sheep—the one I had lost.’ I tell you that in the 7  
same way there will be rejoicing in Heaven over one repent-  
ant sinner—more rejoicing than over ninety-nine blameless  
persons who have no need of repentance.

“ Or what woman who has ten silver coins, if 8  
<sup>‘The lost Coin’</sup> she loses one of them, does not light a lamp and  
sweep the house and search carefully till she  
finds it? And when she has found it, she calls together 9  
her <sup>4</sup> friends and neighbours, and says,

“ ‘ Congratulate me, for I have found the coin which I  
had lost.’

“ I tell you that in the same way there is rejoicing in 10  
the presence of the angels of God over one repentant  
sinner.”

He went on to say, 11  
<sup>‘The Prodigal Son’</sup> “ There was a man who had two sons. The 12  
younger of them said to his father,  
“ ‘ Father, give me the share of the property that  
comes to me.’

“ So he divided his wealth between them. No long 13  
time afterwards the younger son got all together and

1. (vv. 34-35.) Cp. Matt. v. 13. *Salt is good*] Lit. ‘Salt then is good.’ Cp. Matt. v. 13, n.

2. (vv. 3-7.) Cp. Matt. xviii. 10-14.

3. *Congratulate me*] Or ‘Share my joy.’ So in verse 9. Cp. Phil. ii. 17, 18.

4. *Friends*] Lit. ‘woman friends.’

travelled to a distant country, where he wasted his money in debauchery and excess. At last, when he had spent everything, there came a terrible famine throughout that country, and <sup>1</sup>he began <sup>2</sup>to feel the pinch of want. So he went and <sup>3</sup>hired himself to one of the inhabitants of that country, who sent him on to his farm to tend swine; and he longed to make a hearty meal of the pods the swine were eating, but no one gave him any.

"But on coming to himself he said,

" 'How many of my father's hired men have more bread than they want, while I here am dying of hunger! I will rise and go to my father, and will say to him, Father, I have sinned against Heaven and before you: I no longer deserve to be called a son of yours: treat me as one of your hired men.'

"So he rose and came to his father. But while he was still a long way off, his father saw him and pitied him, and ran and threw his arms round his neck and kissed him tenderly.

" 'Father,' cried the son, 'I have sinned against Heaven and before you: no longer do I deserve to be called a son of yours.'

"<sup>4</sup> But the father said to his servants,

" 'Fetch a good coat quickly—the best one—and put it on him; and bring a ring for his finger and shoes for his feet. Fetch the fat calf and kill it, and let us feast and enjoy ourselves; for my son here was dead and has come to life again: he was lost and has been found.'

"And they began to be merry.

"Now his elder son was out on the farm; and when he returned and came near home, he heard music and <sup>5</sup>dancing. Then he called one of the lads to him and asked what all this meant.

" 'Your brother has come,' he replied; 'and your father has had the fat calf killed, because he has got him home safe and sound.'

"Then he was angry and would not go in. But his father came out and entreated him.

1. *He began*] The pronoun is perhaps emphatic.

2. *To feel . . . want*] The passive voice of the Greek verb used here marks not the want merely, but the sense of want.

3. *Hired . . . to*] Lit. 'connected . . . with.'

4. The father will not permit his son to brand himself permanently as one who has been an outcast.—Ed.

5. *Dancing*] Lit. 'bands of dancers,' probably singing while dancing.

"All these years,' replied the son, 'I have been slaving 29  
for you, and I have never at any time <sup>1</sup>disobeyed any of  
your orders, and yet you have never given me so much as  
a kid, for me to enjoy myself with my friends; but now 30  
that this son of yours is come who has eaten up your  
property among his bad women, you have killed the fat  
calf for him.'

"You, <sup>2</sup>my dear son,' said the father, 'are always 31  
with me, and all that is mine is also yours. We are bound 32  
to make merry and rejoice, for this brother of yours was  
dead and has come back to life, he was lost and has been  
found.'

'The dis-  
honest  
Baillif'

He said also to His disciples :

1 16

"There was a rich man who had a steward,  
about whom a report was brought to him,  
that he was wasting his property. He called him and 2  
said,

"What is this I hear about you? Render an account  
of your stewardship, for I cannot let you hold it any  
longer.'

"Then the steward said within himself,

3

"What am I to do? For my master is taking away  
the stewardship from me. I am not strong enough for  
field labour: to beg, I should be ashamed. I see what 4  
to do, in order that when I am discharged from the steward-  
ship they may give me a home in their own houses.'

"So he called all his master's debtors, one by one, and 5  
asked the first, 'How much are you in debt to my master?'

"A hundred <sup>3</sup>firkins of oil,' he replied.

6

"Here is your account,' said the steward: 'sit down  
quickly and <sup>4</sup>change it into fifty firkins.'

"To a second he said,

7

"And how much do you owe?' *in evidence*

"A hundred <sup>3</sup>quarters of wheat,' was the answer.

"Here is your account,' said he: '<sup>4</sup>change it into eighty  
quarters.'

1. *Disobeyed*] Lit. 'overstepped.' In this speech the elder brother shows that he also has, all along, been an unworthy son, serving his father not out of love but in the spirit of a hireling. The fact that he would have liked to enjoy himself 'with his friends,' and away from his father, proves that he too was at heart a prodigal! And at heart the Pharisees and Scribes (verse 2) were also wanderers from God.—Ed.

2. *My dear son*] Lit. 'child.'

3. *Firkins. Quarters*] These are not intended as exact translations.

4. *Change it into*] Lit. 'write.'

"And the master praised the dishonest steward for his shrewdness; for, in relation to their own contemporaries, the men of this age are shrewder than the sons of Light.

The right Use of Wealth "But I charge you, so to use <sup>1</sup> the wealth which is ever tempting to dishonesty as to win friends who, when it fails, shall welcome you to the tents that never perish. The man who is honest in a very small matter is honest in a great one also; and he who is dishonest in a very small matter is dishonest in a great one also. If therefore you have not proved yourselves faithful in dealing with the <sup>2</sup> wealth that is <sup>3</sup> tainted with fraud, who will entrust to you the true good? And if you have not been faithful in dealing with that which is not your own, who will give you that which is your own?

Divided Service impossible "No <sup>4</sup> servant can be in bondage to two masters. For either he will hate one and love the other, or else he will cling fast to one and scorn the other. You cannot be bondservants both of God and of <sup>2</sup> gold."

The Pharisees rebuked To all this the Pharisees listened, <sup>5</sup> bitterly jeering at Him; for they were lovers of money.

"You are they," He said to them, "who boast of their own goodness before men, but God sees your hearts; for that which holds a proud position among men is detestable in God's sight. The Law and the Prophets continued until John came: from that time the Good News of the Kingdom of God <sup>6</sup> has been spreading, and all classes <sup>6</sup> have been forcing their way into it. <sup>7</sup> But it is easier for earth and sky to pass away than for one smallest detail of the Law to fall to the ground. Every man who divorces his wife and marries another commits adultery; and he who marries <sup>8</sup> her when so divorced from her husband commits adultery.

1. *The wealth which is ever tempting to dishonesty*] Lit. 'the Mammon of dishonesty.'

2. *Wealth. Gold*] Lit. 'Mammon.'

3. *Tainted with fraud*] Lit. 'dishonest.'

4. *Servant*] Or 'house-slave.' Cp. Acts x. 7, n. (The noun is not expressed in the parallel passage, Matt. vi. 24.)

5. *Bitterly jeering*] Perhaps more exactly 'turning up their noses,' 'disdainfully sneering.' The same compound verb occurs in xxiii. 35, and the simple verb in Gal. vi. 7.

6. *Has been spreading. Have been forcing*] On the tense see *Aorist* iii. 2, 3.

7. Cp. Matt. v. 18.

8. *Her when so divorced*] Or perhaps 'a woman divorced.' Cp. Matt. v. 32.



## LUKE XVI.

**'The rich  
Man and  
the Beggar'**

 "There was once a rich man who habitually  
arrayed himself in purple and <sup>1</sup>fine linen, and  
enjoyed a splendid banquet every day, while at  
his outer door there <sup>2</sup>lay a beggar, Lazarus by name,  
covered with sores and longing to make a full meal off the  
<sup>3</sup>scraps flung on the floor from the rich man's table. Nay,  
the dogs, too, used to come and lick his sores.
 

 19  
20  
21  
22

"But in course of time the beggar died; and he was  
carried by the angels into Abraham's bosom. The  
rich man also died, and <sup>4</sup>had a funeral. And in Hades,  
being in torment, he looked and saw Abraham in the far  
distance, and Lazarus resting in his <sup>5</sup>arms. So he cried  
aloud, and said,
 

 22  
23  
24

"'Father Abraham, take pity on me and send Lazarus  
to dip the tip of his finger in water and cool my tongue,  
for I am in agony in this flame.'

"'Remember, my child,' said Abraham, 'that you  
had all your good things during your lifetime, and that  
Lazarus in like manner had his bad things. But, now and  
here, he is receiving consolation and you are in agony.  
And, besides all this, a vast chasm is immovably fixed  
between us and you, put there in order that those who  
desire to cross from this side to you may not be able, nor  
any be able to cross over from your side to us.'
 

 25  
26

"'I entreat you then, father,' said he, 'to send him  
to my father's house. For I have five brothers. Let him  
earnestly warn them, lest they also come to this place  
of torment.'
 

 27  
28

"'They have Moses and the Prophets,' replied Abraham;  
'let them hear them.'
 

 29

"'No, father Abraham,' he pleaded; 'but if some one  
'goes to them from the dead, they will repent.'
 

 30

"'If they are deaf to Moses and the Prophets,' replied  
Abraham, 'they would not be led to believe even if some  
one should rise from the dead.'
 

 31

1. *Fine linen*] Or 'byssus,' a linen made from soft, fine Egyptian flax. The word is not the same as the 'sindon' of Mark xiv. 51.

2. *Lay*] Lit. 'had been laid' (and still remained there). See *Aorist* vii. 3. The verb does not signify a heedless flinging down, as some have supposed.

3. *Scraps*] Among the wealthy Romans, whose customs the well-to-do Jews in some respects imitated, these were so numerous that there was a slave, the 'scoparius,' to whom the duty of sweeping the scraps up was specially assigned.

4. *Had a funeral*] In the case of the beggar all mention of a funeral is conspicuous by its absence. His body was probably thrown on a rubbish heap.—Ed.

5. *Arms*] Lit. 'bosoms.'

6. *Goes . . will*] Or 'were to go . . would.'

- <sup>1</sup> Jesus said to His disciples, 1 17
- 'Beware of leading others into Sin'** "It is inevitable that causes of stumbling should come; but alas for him through whom they come! It would be well for him if, with 2
- a <sup>2</sup> millstone round his neck, he were lying at the bottom of the sea, rather than that he should cause even one of these little ones to fall. <sup>3</sup> Be on your guard. 3
- The Duty of Forgiveness** "If your brother acts wrongly, reprove him; and if he is sorry, forgive him; and if seven 4
- times in a day he acts wrongly towards you, and seven times turns again to you and says, 'I am sorry,' you must forgive him."
- And the Apostles said to the Lord, 5
- The immense Power of Faith** "Give us faith."
- "If your faith," replied the Lord, "is like 6
- a mustard seed, you might command this black-mulberry-tree, 'Tear up your roots and plant yourself in the sea,' and instantly it would obey you. But 7
- which of you who has a <sup>4</sup> servant ploughing, or tending sheep, will say to him when he comes in from the farm, 'Come at once and take your place at table,' and will not rather say to him, 'Get 8
- my dinner ready, make yourself tidy, and wait upon me till I have finished my dinner, and then you shall have yours'? Does he thank the <sup>4</sup> servant for obeying his orders? So you also, when you have obeyed all the orders 9
- given you, must say, 10
- "'There is no merit in our service: what we have done is <sup>5</sup> only what we were in duty bound to do.'"
- As <sup>6</sup> they pursued their journey to Jerusalem, 11
- Cure of ten Lepers** He passed through Samaria and Galilee. And 12
- as He entered a certain village, ten men met Him who were lepers and stood at a distance. In loud 13
- voices they cried out,
- "Jesus, Rabbi, take pity on us."
- Perceiving this, He said to them, 14
- "Go and show yourselves to the Priests."

1. (vv. 1-2.) Cp. Matt. xviii. 6-9; Mark ix. 42-50.  
 2. *Millstone*] Cp. Matt. xviii. 6; Mark ix. 42, n.  
 3. (vv. 3-4.) Cp. Matt. xviii. 21-35.  
 4. *Servant*] Or 'slave.'  
 5. *Only*] Cp. Matt. xix. 11. The English idiom requires the insertion of this word.  
 6. *They pursued their*] Or 'He pursued His.' Cp. Matt. xix. 1-2; Mark x. 1.

And while on their way to do this they were made clean.

One of them, seeing that he was cured, came  
 back, adoring and praising God in a loud voice,  
 and he threw himself at the feet of Jesus,  
 thanking Him. He was a Samaritan.

"Were not all ten made clean?" Jesus asked; "but  
 where are the nine? Have none been found to come  
 back and give glory to God except this foreigner?"

And He said to him,

"Rise and go: your faith has cured you."

<sup>1</sup> Being asked by the Pharisees when the King-  
 dom of God was coming, He answered,

"The Kingdom of God does not so come that  
 you can <sup>2</sup> stealthily watch for it. Nor will they say, 'See  
 here!' or 'See there!'—for the Kingdom of God is <sup>3</sup> within  
 you."

Then, turning to His disciples, He said,

"There will come a time when you will wish  
 you could see a single one of the days of the  
 Son of Man, but will not see one. <sup>4</sup> And they will say to  
 you, 'See there!' 'See here!' Do not start off and go  
 in pursuit. For just as the lightning, when it flashes,  
 shines from one part of the horizon to the opposite part,  
 so will the Son of Man be on His day. But <sup>5</sup> first He  
 must endure much suffering, and be rejected by the present  
 generation.

"And as it was in the time of Noah (Gen.  
 vii.), so will it also be in the time of the Son  
 of Man. Men were eating and drinking, taking  
 wives and giving wives, up to the very day on  
 which Noah entered the Ark, and the Deluge came and  
 destroyed them all. The same was true in the time of Lot  
 (Gen. xix.): they were eating and drinking, buying and  
 selling, planting and building; but on the day that Lot left  
 Sodom, God rained fire and brimstone from the sky and

1. (vv. 20-37.) Cp. Matt. xxiv. 23-28, and 37-41; Mark xiii. 21-23.

2. *Stealthily*] Cp. vi. 7; xiv. 1; xx. 20; Mark iii. 2; Acts ix. 24; in all of which passages (and in Gal. iv. 10) the verb used is akin to the noun found here. The idea is that of 'keeping close to' and 'watching,' as outsiders.—Ed.

3. *Within you*] i.e. requires subjective, spiritual qualifications for its apprehension. Or 'among you,' i.e. has already come into your midst although as yet you do not recognize its existence.—Ed.

4. (vv. 23, 24, 37.) Cp. Matt. xxiv. 26-28.

5. *First*] The word seems to imply no very long interval.—Ed.

destroyed them all. Exactly so will it be on the day that 30  
the veil is lifted from the Son of Man.

“On that day, if a man is on the roof and his <sup>1</sup>property 31  
indoors, let him not go down to fetch it; and, in the same  
way, he who is in the field, let him not turn back.  
Remember Lot’s wife. Any man who makes it his object 32, 3  
to keep his own <sup>2</sup>life safe, will lose it; but whoever loses  
his <sup>2</sup>life will <sup>3</sup>preserve it. <sup>4</sup>On that night, I tell you, there 34  
will be two men in one bed: one will be <sup>5</sup>taken away  
and the other left behind. There will be two women 35  
turning the mill together: one will be <sup>5</sup>taken away and  
the other left behind.” <sup>6</sup>

“Where, Master?” they inquired. 37

“Where the dead body is,” He replied, “there also  
will the vultures flock together.”

<sup>7</sup>He also taught them by a parable that they 1 18  
**The unjust Judge** must always pray and never lose heart.

“In a certain town,” He said, “there was 2  
a judge who had no fear of God and no respect for man. 3  
And in the same town was a widow who repeatedly came  
and entreated him, saying,

“‘Give me justice and stop my oppressor.’

“For a time he would not, but afterwards he said to himself, 4

“‘Though I have neither reverence for God nor respect 5  
for man, yet because she annoys me I will give her justice, 5  
to prevent her from <sup>8</sup>constantly coming to pester me.’”

And the Lord said, 6

**Deliverance promised** “Hear those words of the unjust judge.

<sup>9</sup>And will not God avenge the wrongs of His 7

1. *Property*] Or ‘things.’ The same word in the singular occurs in Mark xi. 16, where see note.

2. *Life*] Or ‘soul.’

3. *Preserve it*] Or ‘save it alive,’ as in the LXX., in Exod. i. 17, 18, 22, and elsewhere. Or perhaps ‘secure for it birth into the true life’ (*zoe*). Cp. Matt. x. 39.

4. *On that night*] Cp. xiii. 2, n.; John ix. 16; xi. 47; xiv. 13; Acts xvii. 11, n.; 1 Cor. ix. 12; Jas. iii. 15.

5. *Taken away*] Or ‘taken home,’ as in Matt. i. 20, 24. Cp. John xiv. 3; 1 Thess. iv. 17.

6. V.L. inserts verse 36, ‘There will be two men in the field: one will be taken away and the other left behind.’

7. The division of chapters at this point is somewhat unfortunate. The reference in verse 8 to the Coming of the Son of Man shows that there is a close connexion between xvii. 20–37 and xviii. 1–8.—ED.

8. *Constantly*] Lit. ‘to the end.’ So in colloquial English we say ‘to the end of the chapter.’

9. Cp. Rev. vi. 10. Perhaps our Lord had specially in view the sufferings of the early Christians, cruelly harassed as they often were both by the Roman Government and by the Jews. Nero the arch-persecutor perished in 68, A.D., and Jerusalem fell two years later.—ED.

own People who cry aloud to Him day and night, <sup>1</sup> although He seems slow in taking action on their behalf? Yes, <sup>8</sup> He will soon avenge their wrongs. Yet, when the Son of Man <sup>2</sup> comes, will He find <sup>3</sup> faith on earth?"

And to some who relied on themselves as <sup>9</sup> being righteous men, and looked down upon all others, He addressed this parable.

"Two men went up to the Temple to pray," He <sup>10</sup> said; "one being a Pharisee and the other a tax-gatherer. The Pharisee, standing erect, prayed as follows <sup>4</sup> by himself: <sup>11</sup>

"O God, I thank Thee that I am not like other people—I am not a thief nor a cheat nor an adulterer, nor do I even resemble this tax-gatherer. I fast twice a week. I pay <sup>12</sup> the tithe on all my gains."

"But the tax-gatherer, standing far back, would not so much <sup>13</sup> as lift his eyes to Heaven, but kept beating his breast and saying,

"O God, <sup>5</sup> be reconciled to me, sinner that I am."

"I tell you that this man went home more thoroughly <sup>14</sup> absolved from guilt than the other; for every one who uplifts himself will be humbled, but he who humbles himself will be uplifted."

<sup>6</sup> On one occasion <sup>7</sup> people also brought with <sup>15</sup> them their infants, for Him to touch them; but the disciples, noticing this, proceeded to find fault with them. Jesus however called the infants to Him. <sup>16</sup>

"Let the little children come to me," He said; "do not hinder them; for it is to those who are childlike that the Kingdom of God belongs. I tell you in solemn truth <sup>17</sup> that, whoever does not receive the Kingdom of God like a little child will certainly not enter it."

<sup>8</sup> The question was put to Him by a Ruler: <sup>18</sup> "Good Rabbi, what shall I do to inherit the Life of the Ages?"

1. *Although*] See *Aorist*, p. 55.

2. *Comes*] As Vindicator and Judge.—ED.

3. *Faith*] Or 'this belief.' The sense may be, 'Will their trials be so severe and protracted that the faith of one and all will succumb?' Cp. Matt. xxiv. <sup>12</sup>, 22.—ED.

4. *By himself*] V.L. places these words before 'prayed.'

5. *Be reconciled*] Or 'be propitiated'—the human view of God's infinite mercy. Cp. John iii. 16; 1 Tim. ii. 4.

6. (vv. 15-17.) Cp. Matt. xix. 13-15; Mark x. 13-16.

7. *People*] Not the mothers only, for the 'them' at the end of the verse is masculine—although it no doubt includes the mothers.—ED.

8. (vv. 18-30.) Cp. Matt. xix. 16-30; Mark x. 17-31.

"Why do you call me good?" replied Jesus; "there is 19  
no one good but One, namely God. You know the Com- 20  
mandments: 'DO NOT COMMIT ADULTERY;' 'DO NOT MURDER;'  
'DO NOT STEAL;'' 'DO NOT LIE IN GIVING EVIDENCE;'' 'HONOUR  
THY FATHER AND THY MOTHER.'"

"All of those," he replied, "I have kept from my youth." 21

On receiving this answer Jesus said to him, 22

"There is still one thing wanting in you. Sell everything  
you possess and give the money to the poor, and you shall  
have wealth in Heaven; and then come, follow me."

But on hearing these words he was deeply sorrowful, for 23  
he was exceedingly rich.

Jesus saw his sorrow, and said, 24

**Wealth has Disadvantages** "With how hard a struggle do the possessors  
of riches ever enter the Kingdom of God! Why, 25

it is easier for a camel to go through a <sup>1</sup>needle's eye than  
for a rich man to enter the Kingdom of God."

"Who then can be saved?" exclaimed the hearers. 26

"Things impossible with man," He replied, "are possible 27  
with God."

Then Peter said, 28

**Self-Sacrifice for Christ enriches** "See, we have given up our <sup>2</sup>homes and have  
followed you."

"I solemnly tell you," replied Jesus, "that there is no one 29  
who has left house or wife, or brothers or parents or children,  
for the sake of God's Kingdom, who shall not certainly receive 30  
many times as much <sup>3</sup>in this life, and in the age that is  
coming the Life of the Ages."

<sup>4</sup>Then He drew the Twelve to Him and said, 31

**Jesus predicts His Death and Resurrection** "See, we are going up to Jerusalem, and  
everything written in the Prophets which refers  
to the Son of Man will be fulfilled: For He will 32

be given up to the Gentiles, and be mocked,  
outraged and spit upon. They will scourge Him and 33  
put Him to death, and on the third day He will rise to life  
again."

Nothing of this did they understand. The words were a 34  
mystery to them, nor could they see what He meant.

1. *Needle*] It is a different word in Matt. xix. 24; Mark x. 25.  
2. *Homes*] Or 'property.' But in our Lord's answer the house is mentioned  
first.  
3. *In this life*] Lit. 'on this occasion.'  
4. (vv. 31-34.) Cp. Matt. xx. 17-19; Mark x. 32-34.

A blind Man receives Sight      <sup>1</sup> As Jesus came near to Jericho, there was a blind man sitting by the way-side begging. He heard a crowd of people going past, and inquired what it all meant.

"Jesus the Nazarene is passing by," they told him.

Then, at the top of his voice, he cried out,

"Jesus, son of David, take pity on me."

Those in front reproved him and tried to silence him ; but he continued shouting, louder than ever,

"Son of David, take pity on me."

At length Jesus stopped and desired them to bring the man to Him ; and when he had come close to Him He asked him,

"What shall I do for you?"

"Sir," he replied, "let me recover my sight."

"Recover your sight," said Jesus : "your faith has cured you."

No sooner were the words spoken than the man regained his sight and followed Jesus, giving glory to God ; and all the people, seeing it, gave praise to God.

So He entered Jericho and was passing through the town. There was a man there called Zacchaeus, who was the local surveyor of taxes, and was wealthy. He was anxious to see what sort of man Jesus was ; but he could not because of the crowd, for he was short in stature. So he ran on in front and climbed up a mulberry tree to see Him ; for He was about to pass that way.

As soon as Jesus came to the place, He looked up and said to him,

"Zacchaeus, come down quickly, for I must stay at your house to-day."

So he came down in haste, and welcomed Him joyfully. When they all saw this, they began to complain with indignation.

"He has gone in to be the guest of a notorious sinner !" they said.

Zacchaeus however stood up, and addressing the Lord said,

"<sup>2</sup> Here and now, Master, I give half my <sup>3</sup> property to

1. (vv. 35-43.) Cp. Matt. xx. 29-34 ; Mark x. 46-52.

2. *Here and now*] Lit. 'See!'. Cp. Matt. viii. 24, n.

3. *Property*] 'Yearly income' (Godet) is quite inadmissible.



the poor, and if I have unjustly exacted money from any man, <sup>1</sup> I pledge myself to repay to him four times the amount."

Turning towards him, Jesus replied,

"To-day salvation has come to this house, seeing that he too is a son of Abraham. For the Son of Man has come to seek and to save that which was lost."

<sup>2</sup> As they were listening to His words, He went on to teach them by a parable, because He was near to Jerusalem and they supposed that the Kingdom of God was going to appear immediately. So He said to them,

"A man of noble family travelled to a distant country to obtain the rank of king, and to return. And he called ten of his <sup>3</sup> servants and gave each of them <sup>4</sup> a pound, instructing them to trade with the money <sup>5</sup> during his absence.

"Now his countrymen hated him, and sent a deputation after him to say, 'We are not willing that he should become our king.' And upon his return, after he had obtained the sovereignty, he ordered those servants to whom he had given the money to be summoned before him, that he might learn their success in trading.

"So the first came and said,

" 'Sir, your pound has produced ten pounds more.'

" 'Well done, good servant,' he replied; 'because you have been faithful in a very small matter, be in authority over ten towns.'

"The second came, and said,

" 'Your pound, Sir, has produced five pounds.'

"So he said to this one also,

" 'And you, be the governor of five towns.'

"The next came.

" 'Sir,' he said, 'here is your pound, which I have kept wrapt up in a cloth. For I was afraid of you, because you are a severe man: you take up what you did not lay down, and you reap what you did not sow.'

" 'By your own words,' he replied, 'I will judge you, you

1. *I pledge myself to repay*] Lit. 'I repay.'

2. (vv. 11-28.) Cp. Matt. xxv. 14-30.

3. *Servants*] Or 'slaves.' So in verses 15, 17, 22.

4. *A pound*] Lit. 'a mina.' When made of silver this coin was worth about £7; when of gold, about £100. But its purchasing power was much greater.—ED.

5. *During his absence*] Lit. 'while I am coming.'

bad servant. You knew me to be a severe man, taking up what I did not lay down, and reaping what I did not sow : why then did you not put my money into a bank, that when I came I might have received it back with interest ?' 23

"And he said to those who stood by, 24

"Take the pound from him and give it to him who has the ten pounds.'

("They said to him, 25

"Sir, he already has ten pounds.')

"I tell you that to every one who has anything, more shall be given ; and from him who has not anything, even what he has shall be taken away. But as for those enemies of mine who were unwilling that I should become their king, bring them here, and cut them to pieces in my presence."

After thus speaking, He journeyed onward, proceeding up to Jerusalem. <sup>1</sup> And when he was come near Bethphagé and Bethany, at the Mount called <sup>2</sup> the Oliveyard, He sent two of the disciples on in front, saying to them, 30

"Go into the village facing you. On entering it you will find an ass's foal tied up which no one has ever yet ridden : untie it, and bring it here. And if any one asks you, 'Why are you untying the colt ?' simply say, '<sup>3</sup>The Master needs it.'

So those who were sent went and found things as He had told them. And while they were untying the colt the owners called out, "Why are you untying the colt ?" and they replied, "<sup>3</sup>The Master needs it."

Then they brought it to Jesus, and after throwing their outer garments on the colt they placed Jesus on it. So He rode on, while they carpeted the road with their garments. And when He was now getting near Jerusalem, and descending the Mount of Olives, the whole multitude of the disciples began in their joy to praise God in loud voices for all the mighty deeds they had witnessed.

1. (vv. 29-44.) Cp. Matt. xxi. 1-11 ; Mark xi. 1-11 ; John xii. 12-19.

2. *The Oliveyard*] So in xxi. 37 ; Acts i. 12 ; but v.L. has 'of Olives,' as in verse 37 and elsewhere. (If 'Oliveyard' is the correct reading, the Evangelist has followed the common rule of giving to the proper noun the gender of the common noun.)

3. *The Master*] v.L. 'Because the Master.'

"BLESSED IS the King," they cried, "WHO COMES IN THE NAME OF THE LORD (Ps. cxviii. 26): in Heaven peace, and glory in the highest realms." 38

Thereupon some of the Pharisees in the crowd appealed to Him, saying, 39

"Rabbi, reprove your disciples."

"I tell you," He replied, "that if *they* became silent, the very stones would cry out." 40

When He came into full view of the city, He 41  
He weeps over the City wept aloud over it, and exclaimed, 42

"O that at this time thou hadst known—yes even thou—what makes peace possible! But now it is hid from thine eyes. For the time is coming upon thee when thy foes will throw up around thee <sup>2</sup> earthworks and a wall, investing thee and hemming thee in on every side. And they will dash thee to the ground and thy children within thee, and will not leave one stone upon another within thee; because thou hast not recognized the time of thy visitation." 43 44

The Dealers driven from the Temple Courts 3 Then Jesus entered the Temple and proceeded to drive out the dealers. 45

"It is written," He said, "'AND MY HOUSE SHALL BE THE HOUSE OF PRAYER' (Isa. lvi. 7), but you have made it A ROBBERS' CAVE" (Jer. vii. 11). 46

And day after day He taught in the Temple, while the High Priests and the Scribes were devising some means of destroying Him, as were also the leading men of the people. But they could not find any way of doing it, for the people all hung upon His lips. 47 48

The Leaders of the People silenced 4 On one of those days while He was teaching the people in the Temple and proclaiming the Good News, the High Priests came upon Him, and the Scribes, together with the Elders, and they asked Him, 1 2

"Tell us, By what authority are you doing these things? And who is it that gave you this authority?"

"I also will put a question to you," He said; "was John's baptism of Heavenly or of human origin?" 3.

So they debated the matter with one another. 5

1. *Rabbi*] Lit. 'Teacher.'

2. *Earthworks and a wall*] Lit. simply 'a rampart,' or 'a palisade.'

3. (vv. 45-48.) Cp. Matt. xxi. 12-17; Mark xi. 15-19.

4. (vv. 1-8.) Cp. Matt. xxi. 23-27; Mark xi. 27-32.

"If we say 'Heavenly,' they argued, "he will say, 'Why did you not believe him?' And if we say, 'human,' 6 the people will all stone us; for they are thoroughly convinced that John was a Prophet."

And they answered that they did not know the origin 7 of it.

"Nor will I tell you," said Jesus, "by what authority 8 I do these things."

<sup>1</sup> Then He proceeded to speak a parable to the 9 people.

<sup>2</sup> "The wicked Vine-dressers" "There was a man," He said, "who planted a vineyard, let it out to vine-dressers, and went abroad for a considerable time. At vintage-time he sent a <sup>2</sup> servant to 10 the vine-dressers, for them to give him a share of the crop; but the vine-dressers beat him cruelly and sent him away empty-handed. Then he sent a second <sup>2</sup> servant; and him 11 too they beat and ill treated and sent away empty-handed. Then again he sent a third; and this one also they wounded 12 and drove away. Then the owner of the vineyard said, 13

"What am I to do? I will send my son—my dearly-loved son: they will probably respect him."

"But when the vine-dressers saw him, they discussed the 14 matter with one another, and said,

"This is the heir: let us kill him, that the inheritance may be ours."

"So they turned him out of the vineyard and murdered 15 him. What then will the owner of the vineyard do to them? He will come and put these vine-dressers to death, and give 16 the vineyard to others."

<sup>3</sup> "God forbid!" exclaimed the hearers.

He looked at them and said, 17

"What then does that mean which is written,

"THE STONE WHICH THE BUILDERS REJECTED

HAS BEEN MADE THE CORNERSTONE' (Ps. cxviii. 22)?

Every one who falls on that stone will be severely hurt, but 18 on whomsoever it falls, he will be utterly crushed."

At this the Scribes and the High Priests wanted to lay 19 hands on Him, <sup>4</sup> then and there; only they were afraid of

1. (vv. 9-19.) Cp. Matt. xxi. 33-46; Mark xii. 1-12.

2. *Servant*] Or 'slave.'

3. *God forbid*, Lit. 'May it not happen.' Manifestly a prayer to God, and in some cases best rendered as such. The expression occurs here and in a few places in the Letters of Paul. Cp. Rom. iii. 4, n.

4. *Then and there*] Lit. 'that same hour.'

the people. For they saw that in this parable He had referred to them.

<sup>1</sup> So, after impatiently watching their opportunity, they sent spies who were to act the part of good and honest men, that they might fasten on some expression of His, so as to hand Him over to the ruling power and the Governor's authority. So they put a question to Him.

"<sup>2</sup> Rabbi," they said, "we know that you say and teach what is right and that <sup>3</sup>you make no distinctions between one man and another, but teach God's way truly. Is it allowable to pay a tax to Caesar, or not?"

But He saw through their knavery and replied, "Show me a shilling; whose likeness and inscription does it bear?"

"Caesar's," they said.

"Pay therefore," He replied, "what is Caesar's to Caesar—and what is God's to God."

There was nothing here that they could lay hold of before the people, and marvelling at His answer they said no more.

<sup>4</sup> Next some of the Sadducees came forward (who deny that there is a Resurrection), and they asked Him,

"<sup>2</sup> Rabbi, Moses made it a law for us that if a man's brother should die, leaving a wife but no children, the man shall marry the widow and raise up a family for his brother (Deut. xxv. 5). Now there were seven brothers. The first of them took a wife and died childless. The second and the third also took her; and all seven, having done the same, left no children when they died. Finally the woman also died. The woman, then—at the Resurrection—whose wife shall she be? for they all seven married her."

1. (vv. 20-26.) Cp. Matt. xxii. 15-22; Mark xii. 13-17.

2. *Rabbi*] Lit. 'Teacher.' So in verse 39.

3. *You make no distinctions &c.*] Nor does God (Acts x. 34; Rom. ii. 11; Eph. vi. 9; Col. iii. 25; 1 Peter i. 17; 2 Chron. xix. 7). There is, of course, an infinite diversity in both the mental and physical characteristics of the various members of the human race and in their worldly positions and possessions. These outward distinctions often serve as a mask (Latin, *persona*) more or less completely hiding from the individual, and from others, the soul or spirit within which constitutes the real and enduring man and is common to the whole race. The glance, however, of our one Father penetrates through the mask. In His dealings with us He ignores mere outward distinctions and does not accept any one's 'person.' There is a close analogy between 'person' in this sense and the word 'flesh' (see Rom. vii. 18, n.) which Paul continually uses to contrast the external, earthly part of man's nature with our higher, unseen 'spirit.'—ED.

4. (vv. 27-39.) Cp. Matt. xxii. 23-33; Mark xii. 18-27.

“The <sup>1</sup>men of this age,” replied Jesus, “marry, and the women are given in marriage. But as for those who <sup>2</sup>shall have been deemed worthy to find a place in that other age and in the Resurrection from among the dead, the men do not marry and the women are not given in marriage. For indeed they cannot die again ; they are like angels, and are sons of God through being sons of the Resurrection. But that the dead <sup>3</sup>rise to life even Moses clearly <sup>4</sup>implies in the passage about the Bush, where he calls the Lord ‘THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB’ (Exod. iii. 2-6). He is not a God of dead, but of living men, for to Him are all living.”

Then some of the Scribes replied,  
“Rabbi, you have spoken well.”

From that time, <sup>5</sup>however, no one ventured to challenge Him with a single question.

<sup>6</sup>But He asked them,

“How is it they say that the Christ is a son of David? Why, David himself says in the Book of Psalms,

“‘THE LORD SAID TO MY LORD,  
SIT AT MY RIGHT HAND  
UNTIL I HAVE MADE THY FOES A FOOTSTOOL UNDER THY FEET’ (Ps. cx. 1).

“David himself therefore calls Him Lord, and how can He be his son?”

<sup>7</sup>Then, in the hearing of all the people, He  
The Scribes  
denounced said to the disciples,

“Beware of the Scribes, who like to walk about in long robes, and love to be bowed to in places of public resort and to occupy the best seats in the synagogues or at a dinner party; who swallow up the property of widows and mask their wickedness by making long prayers. They will be punished far more severely than others.”

<sup>8</sup>Looking up He saw the people throwing  
The Widow's  
Gift their gifts into the Treasury—the rich people.

He also saw a poor widow dropping in two farthings, and He said,

1. *Men*] Lit. ‘sons.’

2. *Shall have been*] So T. S. Green, correctly. See *Aorist* vi. 5.

3. *Rise to life*] Or ‘awake.’

4. *Implies*] See *Aorist* iv. 3.

5. *However*] See *Aorist*, Appendix B, 12, pp. 44-46. Cp. Mark xii. 34.

6. (vv. 41-44.) Cp. Matt. xxii. 41-46; Mark xii. 35-37.

7. (vv. 45-47.) Cp. Mark xii. 38-40.

8. (vv. 1-4.) Cp. Mark xii. 41-44.

"In truth I tell you that this widow, so poor, has thrown in more than any of them. For from what they could well spare they have all of them contributed to the offerings, but she in her need has thrown in all she had to live on." 4

Jesus predicts the Destruction of the Temple 1 When some were remarking about the Temple, how it was embellished with beautiful stones and dedicated gifts, He said, 5

"As to these things which you now admire, the time is coming when there will not be one stone left here upon another which will not be pulled down." 6

Things which would precede it 2 "Rabbi, when will this be?" they asked Him, "and what will be the token given when these things are about to take place?" 7

"See to it," He replied, "that you are not misled; for many will come <sup>3</sup>assuming my name and professing, 'I am He,' or saying, 'The time is close at hand.' Do not go and follow them. But when you hear of wars and turmoils, be not afraid; for these things must happen first, but the end does not come immediately." 8

Wars and Earthquakes Then He said to them, 10  
"NATION WILL RISE IN ARMS AGAINST NATION, AND KINGDOM AGAINST KINGDOM (Isa. xix. 2). And there will be great earthquakes, and in places famines and pestilence; and there will be terrible sights and wonderful tokens from Heaven. 11

Persecution "But before all these things happen they will lay hands on you and persecute you. They will deliver you up to synagogues and to prison, and you will be brought before kings and governors for my sake. In the end all this will be evidence of your fidelity. 12 13

Promises of Deliverance "Make up your minds, however, not to prepare a defence beforehand, for I will give you utterance and wisdom which none of your opponents will be able to withstand or reply to. You will be betrayed even by parents, brothers, relatives, friends; and some of you they will put to death. You will be the objects of universal hatred because you are called by my name; and yet not a hair of your heads shall perish. By your patient endurance you will purchase your <sup>4</sup>lives. 14 15 16 17 18 19

1. (vv. 5-19.) Cp. Matt. xxiv. 1-14; Mark xiii. 1-13.

2. *Rabbi*] Lit. 'Teacher.'

3. *Assuming*] Cp. Matt. xxiv. 5, n.; Mark xiii. 6, n.

4. *Lives*] Or 'souls.'



“<sup>1</sup> But when you see Jerusalem with armies encamping 20  
 round her on every side, then be certain that her  
 Jerusalem 2 overthrow is close at hand. Then let those who 21  
 by Armies shall be in Judaea escape to the hills; let those  
 who are in the city leave it, and those who are in the country  
 not enter in. For those are THE DAYS OF VENGEANCE (Hos. 22  
 ix. 7) and <sup>3</sup> of fulfilling all that is written.

“Alas for the women who at that time are 23  
 The City 24  
 trampled with child or who have infants; for there will be  
 under Foot great distress <sup>4</sup> in the land, and anger towards  
 this People. They will fall <sup>5</sup> by the sword, or be carried off 24  
 into slavery among all the Gentiles. <sup>6</sup> And Jerusalem will  
 be trampled under foot by the <sup>7</sup> Gentiles, till the appointed  
 times of the <sup>7</sup> Gentiles have expired.

“There will be <sup>8</sup> signs in sun, moon, and 25  
 The Son of 26  
 Man amid stars; and on earth anguish among the nations  
 the Clouds in their bewilderment at the roaring of the sea  
 and its billows; while men's hearts are fainting for fear, 26  
 and for anxious expectation of what is coming on the world.  
 For THE <sup>9</sup> FORCES WHICH CONTROL THE HEAVENS WILL BE  
 DISORDERED AND DISTURBED (Isa. xxxiv. 4). And then 27  
 will they <sup>10</sup> see the SON OF MAN COMING IN A CLOUD  
 (Dan. vii. 13) <sup>11</sup> with great power and glory. But when 28  
 all this is beginning to take place, grieve no longer. Lift  
 up your heads, because your <sup>12</sup> deliverance is drawing near.”

And He spoke a parable to them. 29  
 A definite 30  
 Limit of See,” He said, “the fig-tree and all the  
 Time

1. (vv. 20-36.) Cp. Matt. xxiv. 15-42; Mark xiii. 14-37.  
 2. Overthrow] In Matt. xxiv. 15, Mark xiii. 14, the word is rendered ‘desolation.’  
 3. Of fulfilling] Or ‘in order that . . . may be fulfilled.’  
 4. In the land] Or ‘on the earth.’ Cp. verse 25.  
 5. By the sword] Lit. ‘by the mouth of the sword.’  
 6. And Jerusalem &c.] Throughout the whole duration of the Jewish war—  
 3½ years—the Holy City was tyrannized over by an armed mob of Zealots and  
 Edomites (Josephus, Wars, iv. 5). But this appears to be a wholly inadequate  
 explanation of the prediction. Some regard the sentence as a parenthesis,  
 necessarily excluded from the limit of time laid down in verse 32.—Ed.  
 7. Gentiles] Or ‘nations.’  
 8. E.g. a star resembling a sword which stood over the city, and a comet which  
 was visible for twelve months (Josephus, Wars, vi. 5. 2).—Ed.  
 9. Forces &c.] Cp. Rom. viii. 38, n.  
 10. See] Cp. 2 Kings ii. 9-12; vi. 17; Matt. iii. 16; John i. 32; Acts vii. 55;  
 ix. 7; 1 Cor. ix. 1; Heb. ix. 28; Rev. i. 7. For a highly interesting, but very  
 unusual explanation of this verse see Dr. J. Stuart Russell, *The Parousia*  
 (London, 1878).—Ed.  
 11. With great power and glory] Here and in Matt. xxiv. 30 (but not in  
 Mark xiii. 26) the adjective which is literally ‘much’ and agrees with both nouns,  
 is made emphatic by being put last, as though the phrase were ‘with power and  
 glory infinite.’  
 12. Deliverance] Or ‘redemption.’ Cp. Eph. i. 7, 14.

trees. As soon as they have shot out their leaves, you know at a glance that summer is now near. So also, when you see these things happening, you may be sure that the Kingdom of God is near. I tell you in solemn truth that the present generation will certainly not pass away without all these things having first taken place. Earth and sky will pass away, but it is certain that my words will not pass away.

Warnings “But take heed to yourselves, lest your <sup>1</sup> souls

be weighed down with <sup>2</sup> self-indulgence and drunkenness or the anxieties of this life, and that day come upon you, suddenly, like a falling trap; for it will come on all the dwellers on the face of the whole <sup>3</sup> earth (Isa. xxiv. 17). But beware of slumbering; and every moment pray that you may be fully strengthened to escape from all these coming evils, and to take your stand in the presence of the Son of Man.”

<sup>4</sup> His habit at this time was to teach in the Temple by day, but to go out and spend the night on the Mount called <sup>5</sup> the Oliveyard. And all the people came to Him in the Temple, early in the morning, to listen to Him.

<sup>6</sup> Meanwhile the Festival of the Unleavened Bread, called the Passover, was approaching, and the High Priests and the Scribes were contriving how to destroy Him. <sup>7</sup> But they feared the people. <sup>8</sup> Satan, however, entered into Judas (the man called Iscariot) who was one of the Twelve. He went and conferred with the High Priests and <sup>9</sup> Commanders as to how he should deliver Him up to them. This gave them great pleasure, and they agreed to pay him. He accepted their offer, and then looked out for an opportunity to betray Him when the people were not there.

Peter and John prepare the Passover <sup>10</sup> When the day of the Unleavened Bread came —the day for the Passover lamb to be sacrificed —Jesus sent Peter and John with instructions.

1. *Souls*] Lit. ‘hearts.’  
2. *Self-indulgence*] Lit. ‘crapulous headache.’ The word occurs nowhere else in the N.T.

3. *Earth*] Or ‘land.’

4. (vv. 37–38.) Cp. Matt. xxi. 12–17; Mark xi. 15–19.

5. *The Oliveyard*] Cp. xix. 29 and n.

6. (vv. 1–2.) Cp. Matt. xxvi. 1–5; Mark xiv. 1, 2.

7. *But*] See *Aorist*, Appendix B, 12, pp. 44–46.

8. (vv. 3–6.) Cp. Matt. xxvi. 14–16; Mark xiv. 10, 11.

9. *Commanders*] Cp. Acts iv. 1; v. 24.

10. (vv. 7–13.) Cp. Matt. xxvi. 17–19; Mark xiv. 12–16.

## LUKE XXII.

"Go," He said, "and prepare the Passover for us, that we may eat it."

"Where shall we prepare it?" they asked. 9

"You will no sooner have entered the city," He replied, 10  
"than you will meet a man carrying a pitcher of water. Follow him into the house to which he goes, and say to 11  
the master of the house,

"The <sup>1</sup> Rabbi asks you, Where is the room where I can eat the Passover with my disciples?"

"And he will show you a large furnished room upstairs. 12  
There make your preparations."

So they went and found all as He had told them; and 13  
they got the Passover ready.

<sup>2</sup> When the time was come, and He had taken 14

**'The last  
Supper'** His place at table, and the Apostles with Him,  
He said to them, 15

"Earnestly have I longed to eat this Passover with you before I suffer; <sup>3</sup> for I tell you that I certainly shall not eat 16  
one again till its full meaning has been brought out in the Kingdom of God."

Then, having <sup>4</sup> received the cup and given thanks, He 17  
said,

"Take this and share it among yourselves; for I tell you 18  
that from this time I will never drink the <sup>5</sup> produce of the vine till the Kingdom of God has come."

<sup>6</sup> Then, taking a Passover biscuit, He gave 19

**The  
memorial  
Meal  
instituted.  
The Traitor  
indicated** thanks and broke it, and gave it to them,  
saying,

"This is my body which <sup>7</sup> is being given on  
your behalf: this do in remembrance of me."

He gave them the cup in like manner, when <sup>8</sup> the meal 20  
was over.

"This cup," He said, "is the new Covenant ratified <sup>9</sup> by

1. *Rabbi*] Lit. 'Teacher.'

2. (vv. 14-18.) Cp. Matt. xxvi. 20; Mark xiv. 17.

3. *For . . . not eat one again*] V.L. 'But (cp. verse 2) . . . not eat it;' or 'Now however I tell you that I will not eat it.' Some suppose that in spite of the intense eagerness with which our Lord had anticipated the meal, when the time came He was so overcome by emotion that He could not partake of it. So in verse 18.—Ed.

4. *Received the cup*] Lit. 'received cup.' See Matt. xxvi. 27, n. The 'receiving' was probably—but not certainly, cp. Eph. vi. 17—from an attendant.

5. *Produce*] Lit. 'offspring.'

6. (vv. 19, 20.) Cp. Matt. xxvi. 26-29; Mark xiv. 22-25.

7. *Is being given*] Or 'is to be given.'

8. *The meal*] Lit. 'the dinner.'

9. *By*] Lit. 'in.'

## LUKE XXII.

my blood <sup>1</sup> which <sup>2</sup> is to be poured out on your behalf.  
<sup>3</sup> Yet the hand of him who is betraying me is at the table 21  
 with me. For indeed the Son of Man goes on His way— 22  
 His pre-destined way; yet alas for that man who is betray-  
 ing Him!"

Thereupon they began to discuss with one another which 23  
 of them it could possibly be who was about to do this.

<sup>4</sup> There arose also a dispute among them 24  
 which of them should be <sup>5</sup> regarded as greatest.  
 But He said to them, 25

"The kings of the Gentiles are their masters, and those  
 who exercise authority over them are called Benefactors.  
 With you it is not so; but let the greatest among you be 26  
 as the younger, and the leader be like him who serves.  
 For which is the greater—he who sits at table, or he who 27  
 waits on him? Is it not he who sits at table? But my  
 position among you is that of one who waits on others.  
 You however have remained with me amid my trials; and 28, 2  
 I covenant to give you, as my Father has covenanted to give  
 me, a Kingdom—so that you shall eat and drink at my 30  
 table in my Kingdom, and sit on thrones as judges over the  
 twelve tribes of Israel.

<sup>6</sup> Simon, Simon, I tell you that Satan has 31  
 obtained permission to have all of you to sift  
 as wheat is sifted. But *I* have prayed <sup>8</sup> for *you* 32  
 that your faith may not fail, and <sup>8</sup> you, when at last you  
 have come back to your true self, must strengthen your  
 brethren."

"Master," replied Peter, "with you I am ready to go 33  
 both to prison and to death."

"I tell you, Peter," said Jesus, "that the cock will not 34  
 crow to-day till you have three times denied that you  
 know me."

1. *Which*] Grammatically 'which cup' (cp. Rev. xvi. 1, 2). But there can be little doubt this is an hypallage, and that 'which blood' is meant, as in Matt. xxvi. 28; Mark xiv. 24.

2. *Is to be poured out*] Or 'I am pouring out.' Cp. verse 19.

3. (vv. 21-23.) Cp. Matt. xxvi. 21-25; Mark xiv. 18-21; John xiii. 21-35.

4. (vv. 24-30.) Cp. John xiii. 1-20.

5. *Regarded as*] A somewhat more modest rivalry than the former one ix. 46).

6. (vv. 31-38.) Cp. Matt. xxvi. 31-35; Mark xiv. 27-31; John xiii. 36-38.

7. *Obtained permission*] Or 'earnestly begged.'

8. *For you . . . you*] The 'you' is singular—a fact often overlooked by readers of the A.V. and the R.V.

## LUKE XXII.

35

Then He asked them,

**The coming  
Danger.  
A veiled  
Warning**      "When I sent you out without purse or bag  
or shoes, was there anything you needed?"

36

"No, nothing," they replied.

"But now," said He, "let the one who has a purse take  
it, and he who has a bag must do the same. And let him  
who has no sword sell his outer garment and <sup>1</sup> buy one.  
For I tell you that those words of Scripture must yet find  
their fulfilment in me: 'AND HE WAS RECKONED AMONG  
THE LAWLESS' (Isa. liii. 12); for indeed that saying about  
me has its accomplishment."

38

"Master, here are two swords," they exclaimed.

"That is enough," He replied.

39

**Christ's  
Agony  
in Gethse-  
mane**      <sup>2</sup>On going out, He proceeded as usual to the  
Mount of Olives, and His disciples followed  
Him. <sup>3</sup>But when He arrived at the place, He  
40 said to them,

"<sup>4</sup>Pray that you may not come into temptation."

But He Himself withdrew from them about a stone's  
throw, and knelt down and prayed repeatedly, saying,

41

"Father, if it be Thy will, <sup>5</sup>take this <sup>6</sup>cup away from me;  
yet not my will but Thine be done!"

42

And there appeared to Him an angel from Heaven,  
strengthening Him; while He—an agony of distress having  
come upon Him—prayed all the more with intense earnest-  
ness, and His sweat became like clots of blood dropping  
on the ground.

43

When He rose from his prayer and came to His disciples,  
He found them sleeping for sorrow.

44

"Why are you sleeping?" He said; "<sup>7</sup>stand up; and  
pray that you may not come into temptation."

45

**Judas brings  
armed Men**      <sup>8</sup>While He was still speaking there came a  
crowd with Judas, already mentioned as one of  
the Twelve, at their head. He went up to Jesus  
to kiss Him.

46

47

1. *Buy one*] Not really for use. The order was seemingly an acted parable to prepare the minds of the Apostles for the coming peril.—Ed.

2. Cp. Matt. xxvi. 30; Mark xiv. 26; John xviii. 1.

3. (vv. 40-46.) Cp. Matt. xxvi. 36-46; Mark xiv. 32-42.

4. *Pray*] Not merely 'Offer the prayer once for all,' but rather 'Keep on praying,' though this would be a little too emphatic.

5. *Take . . . away*] Cp. Mark xiv. 36 and note.

6. *Cup*] i.e. of suffering.

7. *Stand up*] So literally.

8. (vv. 47-53.) Cp. Matt. xxvi. 47-56; Mark xiv. 43-52; John xviii. 2-11.

## LUKE XXII.

"Judas," said Jesus, "are you betraying the Son of 48  
Man with a kiss?"

Those who were about Him, seeing what was likely to 49  
happen, asked Him,

"Master, shall we strike with the sword?"

And one of them struck a blow at the High Priest's 50  
servant and cut off his right ear.

"Permit me thus far," said Jesus. 51

And He touched the ear and healed it.

Then Jesus said to the High Priests and 52  
Jesus ex-  
postulates Commanders of the Temple and Elders, who  
had come to arrest Him,

"Have you come out as if to fight with a robber, with 53  
swords and cudgels? While day after day I was with you  
in the Temple, you did not lay hands upon me; but to  
you belongs this hour—and the power of darkness."

Peter's  
Denial <sup>2</sup>And they arrested Him and led Him away, 54  
and brought Him to the High Priest's house,  
while Peter followed a good way behind. And 55  
when they had lighted a fire in the middle of the court and  
had seated themselves in a group round it, Peter was sitting  
among them, when a maidservant saw him sitting <sup>3</sup>by the 56  
fire, and, looking fixedly at him, she said,

"This man also was with him."

But he denied it, and declared, 57

"Woman, I do not know him."

Shortly afterwards a man saw him and said, 58

"You, too, are one of them."

"No, man, I am not," said Peter.

After an interval of about an hour some one else stoutly 59  
maintained:

"Certainly this fellow also was with him, for in fact he is  
a Galilaean."

"Man, I don't know what you mean," replied Peter. 60

No sooner had he spoken than a cock crowed. The 61  
Master turned and looked on Peter; and Peter recollected  
the Master's words, how He had said to him,

1. *Servant*] Or 'slave.'

2. (vv. 54-62.) Cp. Matt. xxvi. 57, 58, and 69-75; Mark xiv. 53, 54, and 66-72;  
John xviii. 12-18, and 25-27.

3. *By the fire*] Lit. 'towards the light.' The same expression occurs in  
Mark xiv. 54. No doubt the light falling on his face led to his being recognized,  
although it was only the dull light given by a charcoal fire. Cp. John xviii. 18.

# LUKE XXII.—XXIII.

“This very day, before the cock crows, you will disown me three times.”

And he went out and wept aloud bitterly. 62

Jesus insulted <sup>1</sup> Meanwhile the men who held Jesus in custody repeatedly beat Him in cruel sport, or blindfolded Him, and then challenged Him. 63 64

“Prove to us,” they said, “that you are a prophet, by telling us who it was that struck you.”

And they said many other insulting things to Him. 65

Jesus questioned by the Sanhedrin As soon as it was day, the whole body of the Elders, both High Priests and Scribes, assembled. Then He was brought into their Sanhedrin, and they asked Him, 66

“Are you the Christ? Tell us.” 67

“If I tell you,” He replied, “you will certainly not believe; and if I ask you questions, you will certainly not answer.”<sup>2</sup> But from this time forward the Son of Man will be seated at the right hand of God’s omnipotence” (Dan. vii. 13; Ps. cx. 1). 68 69

Thereupon they cried out with one voice, 70

“You, then, are the Son of God?”

“It is as you say,” He answered; “<sup>3</sup> I am He.”

“What need have we of further evidence?” they said; “for we ourselves have heard it from his own lips.” 71

Jesus is taken to Pilate <sup>4</sup> Then the whole assembly rose and brought Him to Pilate, and began to accuse Him. 1 23 2

“We have found this man,” they said, “an agitator among our nation, forbidding the payment of tribute to Caesar, and claiming to be himself <sup>5</sup> an anointed king.”

<sup>6</sup> Then Pilate asked Him, 3

“You, then, are the King of the Jews?”

“It is as you say,” He replied.

Pilate said to the High Priests and to the crowd, 4

“I can find no crime in this man.”

But they violently insisted. 5

“He stirs up the people,” they said, “throughout all

1. (vv. 63-71.) Cp. Matt. xxvi. 59-68; Mark xiv. 55-65; John xviii. 19-24.

2. *Answer*] v.l. adds ‘nor release me.’

3. *I am He*] Or ‘because I am He.’

4. Cp. Matt. xxvii. 1, 2; Mark xv. 1; John xviii. 28.

5. *An anointed king*] Or ‘Christ a King.’ Cp. John xviii. 29-32.

6. (vv. 3-5.) Cp. Matt. xxvii. 11-14; Mark xv. 2-5; John xviii. 33-38.



## LUKE XXIII.

Judaea with His teaching—even from Galilee (where He first started) to this city.”

On hearing this, Pilate inquired,

“Is the man a Galilaean?”

And learning that He belonged to Herod's jurisdiction he <sup>1</sup>sent Him to Herod, for he too was in Jerusalem at that time.

Herod

To Herod the sight of Jesus was a great gratification, for, for a long time, he had been wanting to see Him, because he had heard so much about Him. He hoped also to see some <sup>2</sup>miracle performed by Him. So he put a number of questions to Him, but Jesus gave him no reply. Meanwhile the High Priests and the Scribes were standing there and vehemently accusing Him. Then, laughing to scorn the claims of Jesus, Herod (and his soldiers with him) made sport of Him, dressed Him in a gorgeous costume, and sent Him back to Pilate. And on that very day Herod and Pilate became friends again, for they had been for some time at enmity.

Pilate declares Jesus innocent

Then calling together the High Priests and the Rulers and the people, Pilate said, “You have brought this man to me on a charge of corrupting the loyalty of the people. But, you see, I have examined him in your presence and have discovered in the man no ground for the accusations which you bring against him. No, nor does Herod; for <sup>3</sup>he has sent him back to us; and, you see, there is nothing he has done that deserves death. I will therefore give him a light punishment and release him.”<sup>4</sup>

<sup>5</sup>Then the whole multitude burst out into a shout.

“Away with this man,” they said, “and release Barabbas to us”—Barabbas! who had been lodged in jail for some time in connexion with a riot which had occurred in the city, and for murder.

He passes Sentence of Death

But Pilate once more addressed them, wishing to set Jesus free. They, however, persistently shouted,

1. *Sent Him*] Or ‘remitted the case.’

2. *Miracle*] Lit. ‘token’ or ‘sign.’

3. *He has sent him back to us*] v.l. ‘I remitted your case to him.’

4. v.l. inserts verse 17, ‘But he was obliged to release one prisoner to them at every Festival.’

5. (vv. 18-23.) Cp. Matt. xxvii. 15-23; Mark xv. 6-14; John xviii. 39, 40.

## LUKE XXIII.

“Crucify, crucify him!”

A third time he appealed to them:

“<sup>1</sup> Why, what crime has the man committed? I have discovered in him nothing that deserves death. I will therefore give him a light punishment and release him.”

But they urgently insisted, demanding with frantic outcries that He should be crucified; and their clamour prevailed.

<sup>2</sup> So Pilate gave judgement, yielding to their demand. The man who was lying in prison charged with riot and murder and for whom they clamoured he set free, but Jesus he gave up to be dealt with as they desired.

<sup>3</sup> As soon as they led Him away, they laid  
The Women of Jerusalem hold on one Simon, a Cyrenaeon, who was coming in from the country, and on his shoulders they put the cross, for him to carry it behind Jesus. A vast crowd of the people also followed Him, and of women who were beating their breasts and wailing for Him. But Jesus turned towards them and said,

“Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For a time is coming when they will say, ‘Blessed are the women who never bore children, and the breasts which have never given nourishment.’ <sup>4</sup> Then will they begin to say to the mountains, ‘Fall on us;’ and to the hills, ‘Cover us’ (Hos. x. 8). For if they are doing these things in the case of the green tree, what will be done in that of the dry?”

They brought also two others, criminals, to put them to death with Him.

<sup>5</sup> When they reached the place called ‘The Golgotha Skull,’ there they nailed Him to the cross, and the criminals also, one at His right hand and one at His left. Jesus prayed,

“Father, forgive them, for they know not what they are doing.”

And they divided His garments among them, drawing lots for them (Ps. xxii. 18); <sup>6</sup> and the people stood looking on.

1. *Why, what?* See *Aorist*, Appendix A, p. 42.

2. (vv. 24-25.) Cp. Matt. xxvii. 24-30; Mark xv. 15-19; John xix. 1-16.

3. (vv. 26-33.) Cp. Matt. xxvii. 31-34; Mark xv. 20-23; John xix. 16, 17.

4. Cp. Rev. vi. 16, and Josephus, *Wars*, vi. 7 and 9; vii. 2. 2.

5. (vv. 33, 34, 38.) Cp. Matt. xxvii. 35-38; Mark xv. 24-27; John xix. 18-24.

6. (vv. 35-37, and 39-43.) Cp. Matt. xxvii. 39-44; Mark xv. 29-32; John xix. 25-27.

## LUKE XXIII.

The Rulers, too, repeatedly uttered their  
Jesus is  
reviled bitter taunts.

“This fellow,” they said, “saved others: let him save himself, if he is God’s Anointed, the Chosen One.”

And the soldiers also made sport of Him, coming and offering Him <sup>1</sup>sour wine and saying,

“Are *you* the King of the Jews? Save yourself, then!”

There was moreover a writing over His head:

THIS IS THE KING OF THE JEWS.

Now one of the criminals who had been  
The penitent  
Robber crucified insulted Him, saying,

“Are not you the Christ? Save yourself and us.”

But the other, answering, reproved him.

“<sup>2</sup>Do you also not fear God,” he said, “when you are actually suffering the same punishment? And we indeed are suffering justly, for we are receiving due requital for what we have done. But He has done nothing amiss.”

And he said,

“Jesus, remember me when you come <sup>3</sup>in your Kingdom.”

“I tell you in solemn truth,” replied Jesus, “that <sup>4</sup>this very day you shall be with me in Paradise.”

<sup>5</sup>It was now about noon, and a darkness  
Jesus dies came over the whole country till three o’clock in the <sup>6</sup>afternoon. <sup>7</sup>The sun was darkened, and the curtain of the Sanctuary was torn down the middle, and Jesus cried out in a loud voice, and said,

“Father, to Thy hands I entrust my spirit” (Ps. xxxi. 5).

And after uttering these words He yielded up His spirit.

1. *Sour wine*] See Matt. xxvii. 48, n.

2. *Do you also not . . . punishment*] Or ‘as for you, is not even the fact that you are undergoing actual punishment (or, the doom itself) enough to make you fear God?’ Here, as in some other instances, the pronominal adjective usually meaning ‘same’ is possibly not used in accordance with the rules of Classical Greek.

3. *In*] v.L. ‘into.’

4. *This very day*] Since it was towards afternoon and the Jewish day ended at sunset the interval may have been one of only about four hours. Nay more, just as a heavenly ecstasy has come to many a martyr at the stake, in the very midst of the flames, so doubtless—even while the Saviour was uttering the promise—a foretaste of Paradise came to the heart of the penitent robber.—Ed.

5. (vv. 44-46.) Cp. Matt. xxvii. 45-50; Mark xv. 33-37; John xix. 28-30.

6. *Afternoon.* *The sun was darkened*] v.L. ‘afternoon, the sun failing (or, having failed).’

7. (vv. 45, and 47-49.) Cp. Matt. xxvii. 51-56; Mark xv. 38-41.

The People  
were greatly  
moved      The Captain, seeing what had happened, 47  
gave glory to God, saying,  
“Beyond question this man was innocent.”

And all the crowds that had come together to this sight, 48  
after seeing all that had occurred, returned to the city  
beating their breasts. But all His acquaintances, and the 49  
women who had been His followers after leaving Galilee,  
continued standing at a distance and looking on.

Joseph of  
Arimathaea  
buries  
Christ's body      <sup>1</sup>There was a member of the Council of the 50  
name of Joseph, a kind-hearted and upright  
man, who came from the Jewish town of 51  
Arimathaea and was awaiting the coming of  
the Kingdom of God. He had not concurred in the design  
or action of the Council, and now he went to Pilate and 52  
asked for the body of Jesus. Then, taking it down, he 53  
wrapped it in a <sup>2</sup>linen sheet and laid it in a tomb in the  
rock, where no one else had yet been put. It was the 54  
Preparation Day, and the Sabbath was near at hand. The 55  
women—those who had come with Jesus from Galilee—  
followed close behind, and saw the tomb and how His  
body was placed. Then they returned, and prepared spices 56  
and perfumes.

The empty  
Tomb      On the Sabbath they rested in obedience to  
the Commandment. <sup>3</sup>And, on the first day 1 24  
of the week, at early dawn, they came to the  
tomb bringing the spices they had prepared. But they 2  
found the stone rolled back from the tomb, and on enter- 3  
ing they found that the body <sup>4</sup>of the Lord Jesus was not  
there.

A Vision of  
Angels      <sup>5</sup>At this they were in great perplexity, when 4  
<sup>6</sup>suddenly there stood by them two men whose  
raiment <sup>7</sup>flashed like lightning. The women 5  
were terrified; but, as they stood with their faces bowed  
to the ground, the men said to them,

“Why do you search among the dead for Him who is  
living? He is not here. He has come back to life. Re- 6

1. (vv. 50-56.) Cp. Matt. xxvii. 57-61; Mark xv. 42-47; John xix. 38-42.

2. *Linen*] Cp. Mark xiv. 51.

3. (vv. 1-3.) Cp. Matt. xxviii. 1-4; Mark xvi. 1-4; John xx. 1.

4. *Of the Lord Jesus*] v.l. omits.

5. (vv. 4-8.) Cp. Matt. xxviii. 5-7; Mark xvi. 5-7.

6. *Suddenly*] Cp. Matt. viii. 24, n.

7. *Flashed like lightning*] One word in the Greek, found also in xvii. 24, and nowhere else in the N.T.

## LUKE XXIV.

member how He spoke to you while He was still in Galilee, when He told you that the Son of Man must be betrayed 7 into the hands of sinful men, and be crucified, and on the third day rise again."

Then they remembered His words, <sup>1</sup>and returning from 8,9 the tomb they reported all this to the Eleven and to all the rest.

The Women  
bring the  
News to the  
Apostles

The women were Mary of <sup>2</sup>Magdala, Joanna, 10 and Mary the mother of James; and they and the rest of the women related all this to the Apostles. But the whole story seemed to them 11 an idle tale; they could not believe the women. <sup>3</sup>Peter, 12 however, rose and ran to the tomb. Stooping and looking in, he saw nothing but the <sup>4</sup>linen cloths: so he went away to his own home, wondering at what had happened.

The Walk to  
Emmaus

<sup>5</sup>On that same day two of the disciples were 13 walking to Emmaus, a village seven or eight miles from Jerusalem, and were conversing 14 about all these recent events; and, in the midst of their conversation and discussion, Jesus Himself came and joined 15 them, though they were prevented from recognizing Him. 16 "What is the subject," He asked them, "on which you 17 are talking so earnestly, as you <sup>6</sup>walk?"

And they stood still, looking full of sorrow. Then one 18 of them, named Cleopas, answered,

"<sup>7</sup>Are you a stranger lodging alone in Jerusalem, that you have known nothing of the things that have lately happened in the city?"

"What things?" He asked. 19

"The things about Jesus the Nazarene," they said, "who was a Prophet powerful in work and word before God and all the people; and how our High Priests and 20 Rulers delivered Him up to be sentenced to death, and crucified Him. But we were hoping that it was He who 21 was about to ransom Israel. Yes, and moreover it was

1. (vv. 9-11.) Cp. Matt. xxviii. 8; Mark xvi. 8; John xx. 2.

2. *Magdala*] A town on the western shore of the Lake of Galilee. This Mary is mentioned in the third Gospel only twice—here and in viii. 2.

3. V.L. omits this verse.

4. *Linen cloths*] Probably small strips of cloth used in addition to the sheet of muslin, xxiii. 53. Cp. John xx. 3-10.

5. (vv. 13-35.) Cp. Mark xvi. 12, 13.

6. *Walk? And they &c.*] V.L. has 'walk and are looking so full of sorrow?'

7. *Are you . . . known*] Or 'Surely you must be the only person of all living (or, lodging) in Jerusalem who has known.'

<sup>1</sup> the day before yesterday that these things happened. And, besides, some of the women of our company have amazed us. They went to the tomb at daybreak, and, finding that His body was not there, they came and declared to us that they had also seen a vision of angels who said that He was alive. Thereupon some of our party went to the tomb and found things just as the women had said ; but Jesus Himself they did not see."

"O dull-witted men," He replied, "with  
<sup>2</sup> minds so slow to believe all that the Prophets  
have spoken ! Was there not a necessity for  
the Christ thus to suffer, and then enter into  
His glory ? "

And, <sup>3</sup>beginning with Moses and all the Prophets, He  
<sup>4</sup> explained to them the passages in Scripture which refer  
to Himself.

When they had come near the village to  
which they were going, He appeared to be  
going further. But they pressed Him to  
remain with them.

"Because," said they, "it is getting towards evening,  
and the day is nearly over."

So He went in to stay with them. But as soon as  
He had sat down with them, and had taken the <sup>5</sup> bread  
and had blessed and broken it, and was handing it to them,  
their eyes were opened and they recognized Him. But He  
vanished from them.

"Were not our hearts," they said to one another, "burn-  
ing within us while He talked to us on the way and  
explained the Scriptures to us ? "

So they rose and without an hour's delay re-  
turned to Jerusalem, and found the Eleven and  
the rest met together, who said <sup>6</sup> to them,

"Yes, it is true : the Master has come back to life.  
He has been seen by Simon."

Then they related what had happened on the way, and how  
He had been recognized by them in the breaking of the <sup>5</sup> bread.

<sup>1.</sup> *The day before yesterday*] Lit., in accordance with the Hebrew reckoning,  
'it is the third day since.' Cp. ii. 46, n.

<sup>2.</sup> *Minds*] Or 'hearts.' Cp. Mark vi. 52, n.

<sup>3.</sup> *Beginning with*] Lit. 'beginning from,' as always in Greek.

<sup>4.</sup> *Explained*] Namely 'from Moses and all the Prophets,' this phrase belong-  
ing both to the preceding and to the succeeding verb.

<sup>5.</sup> *Bread*] Or 'loaf.'

<sup>6.</sup> *To them*] I.E. to the two on their entry.

# LUKE XXIV.

Jesus ap-  
pears to the  
Apostles

<sup>1</sup> While they were thus talking, He Himself 36  
stood in their midst <sup>2</sup> and said,  
“Peace be to you!”  
Startled, and in the utmost alarm, they thought they were 37  
looking at a spirit; but He said to them, 38  
“Why such alarm? And why are there such questionings  
in your minds? See my hands and my feet—it is my very 39  
self. Feel me and see, for a spirit has not flesh and bones  
as you see I have.”  
<sup>3</sup> And then He showed them His hands and His feet. 40  
He eats in  
their  
Presence
But, while they still could not believe it for joy 41  
and were full of astonishment, He asked them,  
“Have you any food here?”  
And they gave Him a piece of roasted <sup>4</sup> fish, and He took 42, 43  
it and ate it in their presence.  
<sup>5</sup> And He said to them, 44  
He again  
explains the  
Scriptures
“This is what I told you while I was still  
with you—that everything must be fulfilled that  
is written in the Law of Moses and in the Prophets and the  
Psalms concerning me.”  
Then He opened their minds to understand the Scriptures, 45  
and He said, 46  
“Thus it is written that the Christ would suffer and on  
the third day rise again from among the dead; and that 47  
proclamation would be made, in His name, of repentance  
and forgiveness of sins to all the nations, beginning in  
Jerusalem. You are witnesses as to these things. And 48, 49  
remember that I am about to send out my Father’s promised  
gift to rest upon you. But, as for you, <sup>6</sup> wait patiently in the  
city until you are clothed with power from on high.”  
He is taken  
up into  
Heaven
And He brought them out <sup>7</sup> to within view of 50  
Bethany, and then lifted up His hands and  
blessed them. And while He was blessing 51  
them, He parted from them and was carried up into  
Heaven (2 Kings ii. 11). They worshipped Him, and 52  
returned to Jerusalem with great joy. Afterwards they were 53  
continually <sup>8</sup> in attendance at the Temple, <sup>9</sup> blessing God.

1. (vv. 36-43.) Cp. Mark xvi. 14; John xx. 19-25.

2. *And said, "Peace be to you!"*] v.L. omits these words.

3. v.L. omits this verse.

4. *Fish*] v.L. adds ‘and some honeycomb.’

5. (vv. 44-53.) Cp. Mark xvi. 19, 20; Acts i. 3-12.

6. *Wait patiently*] Lit. ‘sit.’

7. *To within view of*] Lit. ‘as far as facing.’

8. *In attendance at*] i.e. at the stated hours of prayer. The literal ‘in’ might convey the erroneous notion that they spent all their time there. Cp. Acts i. 13.

9. *Blessing*] Some authorities read ‘praising;’ others, ‘praising and blessing.’



THE GOOD NEWS AS RECORDED  
BY JOHN

In spite of its rejection by Marcion and the Alogi, the fourth Gospel was accepted by most Christians at the end of the second century as having been written by the Apostle John. In the present day the preponderating tendency among scholars favours the traditional authorship. On the other hand the most recent scrutiny asserts: "Although many critics see no adequate reason for accepting the tradition which assigns the book to the Apostle John, and there are several cogent reasons to the contrary, they would hardly deny that nevertheless the volume is Johannine—in the sense that any historical element throughout its pages may be traced back directly or indirectly to that Apostle and his school."

As regards the date, no more definite period can be indicated than that suggested by Harnack—between 80, A.D., and 110, A.D. But that it was written in Ephesus is practically certain, and there is evidence that it was composed at the request of Elders and believers belonging to the Churches of Roman Asia.

The special characteristics which render the book unique in literature are unmistakable, but scarcely admit of brief expression. It is manifestly supplementary to the other Gospels and assumes that they are known and are true. The differences between the fourth Gospel and the other three may be easily exaggerated, but it must be acknowledged that they exist. They relate, (1) to the ministry of Christ, and (2) to His person. As to the former it is impossible to correlate all the references to distinct events, for whilst the Synoptics appear to contemplate little more than the life and work of a single year, from John's standpoint there can scarcely have been less than three years concerned.

As to the person of Christ, it must be owned that although the fourth Gospel makes no assertion which contradicts the character of Teacher and Reformer attributed to Him by the Synoptics, it presents to us a personage so enwrapped in mystery and dignity as altogether to transcend ordinary human nature. This transcendent Personality is indeed the avowed centre of the whole record, and His portrayal is its avowed purpose. Yet whilst the writer never clearly reveals to us who he himself is, it is equally manifest that his own convictions constitute the matrix in which the discourses and events are imbedded, and that there is nothing in this matrix to render that which it contains unreal or untrustworthy.

## THE GOOD NEWS AS RECORDED BY JOHN

The Divine Word
1 1

<sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word was God.

2, 3

 He was in the beginning with God. All things came into being <sup>2</sup>through Him, and apart from Him nothing <sup>3</sup>that exists came into being. In Him was Life, 4 and that Life was the Light of men. The Light shines in 5 the darkness, and the darkness has not <sup>4</sup>overpowered it.

6

 There was a man sent from God, whose name was John. He came as a witness, in order that he might give testimony 7 concerning the Light—so that all might believe through him. He was not the Light, but he <sup>5</sup>existed that he might 8 give testimony concerning the Light. The true Light was 9 that which illumines <sup>6</sup>every man by its coming into the world. <sup>7</sup>He was in the world, and the world came into 10 existence through Him, and the world did not recognize Him. He came to the things that were His own, and His 11 own people gave Him no welcome. But all who have 12 received Him, to them—that is, to those who trust in His name—He has given the privilege of becoming children of God; who were begotten as such not <sup>8</sup>by <sup>9</sup>human descent, 13

1. *In the beginning*] Or 'Before all time.' Similar expressions are found in 2 Thess. ii. 13; 2 Tim. i. 9; Heb. i. 10.

2. *Through Him*] That is 'through His agency,' as Matt. i. 22; or 'by,' with no intermediate agency, as in Gal. iv. 7.

3. *That exists*] Lit. 'that has come into being.' Some punctuate otherwise, connecting these words with the next verse. See the R.V. margin.

4. *Overpowered*] Cp. viii. 3, 4; xii. 35; 1 Thess. v. 4. See also Herodotus i. 87. A hostile 'coming upon' and 'seizing' is the idea conveyed by this verb in the active and passive voices, as in Mark ix. 18; or the grasping of a prize as in Rom. ix. 30; 1 Cor. ix. 24; Phil. iii. 12, 13. In Ephes. iii. 18 the verb is in the middle voice.

5. *Existed*] Or 'was.' In the Greek this verb comes at the end of the clause, and is commonly taken as the first word of verse 9.

6. *Every man by its coming*] Or 'every man by His coming;' or possibly 'every man coming.'

7. *He was . . . through Him*] Or, possibly, 'It was . . . through it.' But the subsequent pronoun is masculine: 'recognize Him. He came,' &c.

8. *By . . . through . . . through . . . from*] Lit. 'out of' or 'from' (four times).

9. *Human descent*] Lit. 'bloods.'

nor through an <sup>1</sup> impulse <sup>2</sup> of their own nature, nor through the will of <sup>3</sup> a human father, but from God.

And the Word came in the flesh, and <sup>4</sup> lived for a time in our midst, so that we saw His glory—the glory as of the Father's <sup>5</sup> only Son, sent from His presence. He was full of grace and truth.

The Testi-  
mony of  
John the  
Baptist

John gave testimony concerning Him and cried aloud, saying,

"This is He of whom I said, 'He who is coming after me has been put before me,' for He was before me."

For He it is from whose fulness we have all received, and grace upon grace. For the Law was given through Moses; grace and truth came through Jesus Christ. No human eye has ever seen God: <sup>6</sup> the only Son, who is <sup>7</sup> in the Father's bosom—He has made Him known.

He predicts  
the Appear-  
ing and  
Work of  
Jesus

This also is John's testimony, when the sent to him a deputation of Priests and Levites from Jerusalem to ask him who he was. He avowed—he did not conceal the truth, but avowed,

"I am not the Christ."

"What then?" they inquired; "are you Elijah?"

"I am not," he said.

"Are you the Prophet?"

"No," he answered.

So they pressed the question.

"Who are you?" they said—"that we may take an answer to those who sent us. What account do you give of yourself?"

"I am THE VOICE," he replied, "OF ONE CRYING ALOUD, 'MAKE STRAIGHT THE LORD'S WAY <sup>8</sup> IN THE DESERT,' fulfilling the words of the Prophet Isaiah" (Isa. xl. 3).

1. *Impulse*] Lit. 'will.'

2. *Of their own nature*] Lit. 'of flesh.'

3. *A human father*] Lit. 'a man.' Not the same word for 'man' as in verse 9; 2 Pet. i. 21; but the one that is used in 1 Cor. xvi. 13; Eph. v. 24, 25; 1 Tim. ii. 8.

4. *Lived for a time*] Lit. 'had His tent.'

5. *Only*] Lit. 'only-born.' Cp. Luke vii. 12; viii. 42; ix. 38. The word is also found in Heb. xi. 17, and in five passages in John's writings.

6. *The only Son*] Or 'the only-born Son,' as in verse 14. v.l. 'the only-born God.'

7. *In*] Lit. 'into' or 'to,' so that the sense may possibly be 'who is (gone up) into the Father's bosom.'

8. *In the Desert*] Cp. Matt. iii. 3, n.

## JOHN I.

They were Pharisees who had been sent. Again they 24,25 questioned him.

"Why then do you baptize," they said, "if you are neither the Christ nor Elijah nor the Prophet?"

"I baptize in water only," John answered, "but in 26 your midst stands One whom you do not know—He who 27 is to come after me, and whose sandal-strap I am not worthy to unfasten."

This conversation took place at Bethany beyond the 28 Jordan, where John was baptizing.

The next day John saw Jesus coming towards 29  
He points  
to the Lamb  
of God him and exclaimed,

"Look, that is the Lamb of God who is to take away the sin of the world! This is He about whom I 30 said, 'After me is to come One who has been put before me, because He was before me.' I did not yet know Him; but 31 that He may be openly shown to Israel is the reason why I have come baptizing in water."

John also gave testimony by stating: 32

"<sup>2</sup> I have seen the Spirit coming down like a dove out of Heaven; and it remained upon Him. I did not yet know 33 Him, but He who sent me to baptize in water said to me,

"The One on whom you see the Spirit coming down, and remaining, He it is who baptizes in the Holy Spirit."

"This <sup>2</sup> I have seen, and I have become a witness that He 34 is the Son of God."

Again the next day John was standing with 35  
Two of  
John's  
Disciples  
become  
Disciples  
of Jesus two of his disciples, when he saw Jesus passing 36 by, and said,

"Look! that is the Lamb of God!"

The two disciples heard his exclamation, and 37 they followed Jesus. Then Jesus turned round, and seeing 38 them following He asked them,

"What is your wish?"

"<sup>3</sup> Rabbi," they replied—"Rabbi" means 'Teacher'—  
 "where are you staying?"

"Come and you shall see," He said. 39

1. *Look*] See Matt. xii. 18, n.

2. *I have seen*] See *Aorist* vii. 6, p. 25.

3. *Rabbi*] In many editions of the N.T. the latter half of this verse is counted separately as verse 39, and thence to the end of the chapter the verses are numbered 40 to 52.

## JOHN I.

So they went and saw where He was staying, and they remained and spent that day with Him. It was then about <sup>1</sup>ten o'clock in the morning.

Andrew, Simon Peter's brother, was one of the two who <sup>40</sup> heard John's exclamation and followed Jesus. He first found <sup>41</sup> his own brother Simon, and said to him,

"We have found the Messiah!"—that is to say, <sup>2</sup>the Anointed One.

He brought him to Jesus. Jesus looked at him and said, <sup>42</sup>

"You are Simon, son of John: you shall be called <sup>3</sup>Cephas"—that is to say, Peter (or 'Rock').

The next day, having decided to leave Bethany <sup>43</sup> and go into Galilee, Jesus found Philip, and invited him to follow Him. (Now Philip came <sup>44</sup> from Bethsaïda, <sup>4</sup>the same town as Andrew and Peter.) Then Philip found Nathanael, and said to <sup>45</sup> him,

"We have found him about whom Moses in the Law wrote, as well as the Prophets—Jesus, the son of Joseph, a man of Nazareth."

"Can anything good come out of Nazareth?" replied <sup>46</sup> Nathanael.

"Come and see," said Philip.

Jesus saw Nathanael approaching, and said of him, <sup>47</sup>

"Look! here is a true Israelite, in whom there is no <sup>5</sup>deceitfulness!"

"How do you know me?" Nathanael asked. <sup>48</sup>

"Before Philip called you," said Jesus, "when you were under the fig-tree I saw you."

"Rabbi," cried Nathanael, "you are the Son of God, <sup>49</sup> you are Israel's King!"

"Because I said to you, 'I saw you under the fig-tree,'" <sup>50</sup> replied Jesus, "do you believe? You shall see greater things than that."

1. *Ten o'clock in the morning*] I.E. if the fourth Evangelist used the Roman method of reckoning the hours of the day from midnight and noon. But if, like the other three Evangelists, he used the Jewish and Babylonish method of reckoning the hours of the day, from sunrise, then the true translation is 'four o'clock in the afternoon.' Lit. 'the tenth hour.' Cp. iv. 6, n.; xix. 14, n.—ED.

2. *The Anointed One*] Or 'the Christ.'

3. *Cephas*] The word occurs in the plural twice in the O.T. (Job xxx. 6; Jer iv. 29). 'Rock' is the meaning in each case. Cp. Matt. xvi. 18, n.

4. *The same town as*] Lit. 'out of the town of &c.' a second preposition being inserted which the English idiom does not require. Cp. xi. 1.

5. *Deceitfulness*] The Jacob-nature! An apparent reference to Jacob's change of name and character (Gen. xxxii. 28).—ED.

## JOHN I.—II.

"I tell you all <sup>1</sup>in most solemn truth," He added, "<sup>2</sup> that 51  
you shall see Heaven opened wide, and God's angels going  
up, and coming down to the Son of Man."

**Christ's** <sup>3</sup>Two days later there was a wedding at Cana 1 2  
**first** in Galilee, and the mother of Jesus was there, and 2  
**Miracle** Jesus also was invited and His disciples. Now the 3  
wine ran short; whereupon the mother of Jesus said to Him,  
"They have no wine."

"<sup>4</sup>Leave the matter in my hands," He replied; "<sup>5</sup>the 4  
time for me to act has not yet come."

His mother said to the attendants, 5

"Whatever he tells you to do, <sup>6</sup>do it."

Now there were six stone jars standing there (in accord- 6  
ance with the Jewish regulations for purification), each large  
enough to hold twenty gallons or more. Jesus said to the 7  
attendants,

"Fill the jars with water."

And they filled them to the brim. Then He said, 8

"Now, take some out, and carry it to the President of the  
feast."

So they carried some to him. And no sooner had the 9  
President tasted the water now turned into wine, than—not  
knowing where it came from, though the attendants who  
had drawn the water knew—he called to the bridegroom  
and said to him, 10

"It is usual to put on the good wine first, and when people  
have drunk freely, then that which is inferior. But you have  
kept the good wine till now."

This, the first of His <sup>7</sup>miracles, Jesus performed at Cana 11  
in Galilee, and thus displayed His glorious power; and His  
disciples believed in Him.

1. *In most solemn truth*] Lit. 'Amen, amen.' This expression occurs 25 times in this Gospel, but is not found elsewhere.

2. *In most solemn truth, that*] V.L. adds 'henceforth,' 'hereafter,' or 'before long.' For an unusual explanation of this verse, see E. Hampden-Cook's *The Christ Has Come*, p. 56.

3. *Two days later*] Or 'The next day but one.' Lit. 'On the third day,' such being the Hebrew (as well as the Roman) mode of reckoning intervals of time. In this case the journey, i. 44, seems to have occupied the remainder of the day mentioned in that verse, the whole of the next day, and the early part of the third. Cp. Matt. xii. 40; xxvi. 2; and notes.

4. To render this verse literally ('Woman, what have you to do with me?') is really to mis-translate it. The language is by no means that of faultfinding or rebuke. Cp. viii. 10, n.; xix. 26, n.; xx. 13, n.

5. *The time for me &c.*] Lit. 'my hour has not yet come.'

6. *Do it*] Or 'do it at once,' though this is a little too emphatic.

7. *Miracles*] Lit. 'tokens,' or 'signs,' or 'indications' (of who and what He was). Our Lord's miracles are called by this name throughout the fourth Gospel.



## JOHN II.

**Capernaum  
and  
Jerusalem**  
  
**Jesus drives  
the Dealers  
from the  
Temple  
Courts**  
  
**His Right to  
do this is  
challenged**  
  
**He gains  
many new  
Adherents**
 Afterwards He went down to Capernaum—He, 12  
 and His mother, and His brothers, and His dis- 13  
 ciples ; and they made a short stay there. But 14  
 the Jewish Passover was approaching, and for this Jesus went 15  
 up to Jerusalem. And He found in the Temple the dealers 16  
 in cattle and sheep and in pigeons, and the 17  
 money-changers sitting there. So He plaited a 18  
 whip of <sup>1</sup> rushes, and drove all—both sheep and 19  
 bullocks—out of the Temple. The small coin of 20  
 the brokers He upset on the ground and over- 21  
 turned their tables. And to the pigeon-dealers He said, 22  
 “Take these things away. Do not turn my Father’s 23  
 house into a market.” 24  
 This recalled to His disciples the words of Scripture, 25  
 “MY ZEAL FOR THY HOUSE WILL CONSUME ME” (Ps. lxxix. 9).  
 So the Jews <sup>2</sup> asked Him,  
 “What <sup>3</sup> proof of your authority do you exhibit  
 to us, seeing that you do these things?”  
 “Demolish this Sanctuary,” said Jesus, “and in three 19  
 days I will rebuild it.”  
 “It has taken forty-six years,” replied the Jews, “to 20  
 build this Sanctuary, and will you rebuild it in three 21  
 days?”  
 But He was speaking of the Sanctuary of His body. When 22  
 however He had risen from among the dead, His disciples 23  
 recollected that He <sup>4</sup> had said this ; and they believed the 24  
 Scripture and the <sup>5</sup> teaching which Jesus had given them. 25  
 Now when He was in Jerusalem, <sup>6</sup> at the 26  
 Festival of the Passover, many <sup>7</sup> became believers 27  
<sup>8</sup> in Him through watching the miracles He 28  
 performed. But for His part, Jesus did not trust Himself 29  
 to them, because He knew them all, and did not need any 30

1. *Rushes*] Or ‘cords made of rushes.’

2. *Asked Him*] Lit. ‘spoke and said to Him.’ If the language of the Evangelist were Classical instead of Hellenistic Greek we should have to render, ‘answered and said to Him.’ See Matt. xi. 25, n.

3. *Proof of your authority*] Or ‘miracle.’ Cp. verse 11.

4. *Had said*] The tense of the Greek verb seems to imply that our Lord said it more than once.

5. *Teaching*] Lit. ‘word.’ So the Hebrew *dabar*, ‘word,’ has a great number of secondary meanings.

6. *At the Festival of the Passover*] Lit. ‘at the Passover, at the Festival.’ For the repeated preposition with nouns virtually in apposition cp. Judges viii. 27, ‘in his city, in Ophrah.’ Similarly there are two prepositions in John i. 44, where ‘out of (the same town)’ is quite superfluous.

7. *Became believers*] See *Aorist* vi. 6.

8. *In Him*] Lit. in His name.

one's testimony concerning <sup>1</sup> a man, for He of Himself knew what was in the man.

Nicodemus      Now there was one of the Pharisees whose 1 3  
    name was Nicodemus—a ruler among the Jews.  
 He came to Jesus by night and said, 2

“Rabbi, we know that you are a teacher come from God ;  
 for no one can do these miracles which you are doing, unless  
 God is with him.”

“In most solemn truth I tell you,” answered Jesus, “that 3  
 unless a man is born <sup>2</sup> anew he cannot see the Kingdom  
 of God.”

“How is it possible,” Nicodemus asked, “for a man to 4  
 be born when he is old? Can he a second time enter his  
 mother's womb and be born?”

“In most solemn truth I tell you,” replied Jesus, “that 5  
 unless a man is <sup>3</sup> born of water <sup>4</sup> and the Spirit, he cannot  
 enter the Kingdom of God. <sup>5</sup> Whatever has been <sup>6</sup> born of 6  
 the flesh is flesh, and whatever has been born of the Spirit  
 is spirit. Do not be astonished at my telling you, ‘You 7  
 must all be born anew.’ <sup>7</sup> The wind blows where it chooses, 8  
 and you hear its <sup>8</sup> sound, but you do not know where it  
 comes from or where it is going. So is it with every one  
 who has been born of the Spirit.”

“How is all this possible?” asked Nicodemus. 9

“Are you,” replied Jesus, “‘the <sup>9</sup> Teacher of Israel,’ and 10  
 yet do you not understand these things? In most solemn 11  
 truth I tell you that <sup>10</sup> we speak what we know, and give  
 testimony of that of which we <sup>11</sup> were eye-witnesses, and yet  
 you all reject our testimony. If I have told you earthly things 12  
 and none of you believe me, how will you believe me if I

1. *A man*] Lit. ‘the man’ (mentioned by implication, the individual of whom at the moment He was speaking). Cp. Matt. iv. 4 ; xii. 43 ; xv. 11, 18, 20 ; Mark ii. 27 ; Luke xi. 24 ; Rom. vii. 1. Or possibly ‘man,’ generically ; but in N.T. Greek it is usually the plural that is used in this sense. See i. 4 (cp. verse 9) ; 1 Cor. xv. 39 ; Phil. ii. 7 ; Rev. xxi. 3.

2. *Anew*] Or ‘from above,’ as in verse 31.

3. *Born of water*] Some suppose that these words refer to natural, physical descent and are exactly parallel to the ‘born of the flesh’ of verse 6.—Ed.

4. *And the Spirit*] Or—there being no article in the Greek—‘and Spirit.’ Cp. iv. 24, n. But in the Greek of 1 Cor. ii. 4, 13 ; Gal. v. 5, 25 ; Phil. ii. 1, and 2 Thess. ii. 13, the word ‘Spirit,’ though neither preceded by article or preposition, nor accompanied by any attribute, means the Holy Spirit.

5. *Whatever has been born of*] Or ‘that which, now existing, was born from.’

6. *Born*] Or ‘begotten.’

7. *The wind blows*] Or ‘The Spirit breathes.’

8. *Sound*] Or ‘voice.’

9. *Teacher*] Or ‘Rabbi.’

10. *We*] Cp. ix. 4, n.

11. *Were eye-witnesses*] See *Aorist* vii. 6.

tell you of things in Heaven? <sup>1</sup>There is no one who has gone up to Heaven, but there is One who has come down from Heaven, namely the Son of Man whose home is in Heaven. And just as Moses lifted high the serpent in the Desert, so must the Son of Man be lifted up, in order that every one who trusts in Him may have the <sup>2</sup>Life of the Ages."

<sup>3</sup>For so <sup>4</sup>greatly did God love the world that He gave His <sup>5</sup>only Son, that every one who trusts in Him may not perish but may have the Life of the Ages. For God <sup>6</sup>did not send His Son into the world to judge the world, but that the world might be saved through Him. He who trusts in Him does not come up for judgement. He who does not trust has already received sentence, because he <sup>7</sup>has not his trust resting on the name of God's only Son. And this is the <sup>8</sup>test by which men <sup>9</sup>are judged—the Light has come into the world, and men loved the darkness more than they loved the Light, because their deeds were wicked. For every wrongdoer hates the light, and does not come to the light, for fear his actions should be exposed and condemned. But he who does <sup>10</sup>what is honest and right comes to the light, in order that his actions may be plainly shown to have been done <sup>11</sup>in God.

John's  
renewed  
Testimony

After this Jesus and His disciples went into Judaea; and there He made a stay in company with them and baptized. And John too was baptizing at Aenon, near Salim, because there were many pools of water there; and people came and received baptism. (For John was not yet in prison.) As the result, a discussion having arisen on the part of John's disciples

1. *There is no one who has gone up to Heaven*] I.E. at the time our Lord said this, in 33, A.D. Cp. Acts ii. 34, n.; Heb. ix. 8, n.; 1 John iii. 12, n.—ED.

2. *Life of the Ages*] Greek 'aonian Life.' There is no 'the' in the original. Cp. Matt. xviii. 8, n.; xix. 16, n.

3. (vv. 16-21.) That this section is a commentary on the nature of the mission of the Son, and that it contains the reflections of the Evangelist, and is not a continuation of the words of the Lord, seems to be conclusively proved by Westcott.

4. *Greatly*] In the Greek the position of the 'so' makes it emphatic.

5. *Only*] Or 'only-born.' Cp. i. 14, n. The word is also used of the Lord Jesus in 1 John iv. 9.

6. *Did not send*] Or 'has not (yet) sent.' Cp. v. 22; vii. 8.

7. *Has . . . resting*] Cp. vi. 69, where the same form of the verb 'believe' occurs.

8. *Test by which men are judged*] Or 'criterion.' Lit. 'judgement.'

9. *Are judged*] Or 'are to be judged.'

10. *What is honest and right*] Lit. 'the truth.' Cp. 1 John i. 6.

11. *In God*] I.E. 'in the felt presence of God,' or 'in obedience to God.'

12. *Pools of water*] Lit. 'waters.'

## JOHN III.

with a Jew about purification, they came to John and 26 reported to him,

"Rabbi, he who was with you on the other side of the Jordan and to whom you bore testimony is now baptizing, and <sup>1</sup> great numbers of people are resorting to him."

"A man cannot obtain anything," replied John, "unless 27 it has been granted to him from Heaven. You yourselves 28 can bear witness to my having said, 'I am not the Christ,' but '<sup>2</sup> I am His appointed forerunner.' He who has the 29 bride is the bridegroom; and the bridegroom's friend who stands by his side and listens to him, rejoices heartily on account of the bridegroom's happiness. Therefore this joy of mine is now complete. He must grow greater, but I 30 must grow less. He who <sup>3</sup> comes from above is above all. 31 He whose origin is from the earth is not only himself from the earth, his teaching also is from the earth. He who comes from Heaven <sup>4</sup> is above all. What He <sup>5</sup> has seen and 32 heard, to that He bears witness; but His testimony no one receives. Any man who has received His testimony has 33 <sup>6</sup> solemnly declared that God is true. <sup>7</sup> For He whom God 34 has sent speaks God's words; for God does not give the Spirit <sup>8</sup> with limitations."

<sup>9</sup> The Father loves the Son and has entrusted everything 35 to His hands. He who <sup>10</sup> believes in the Son has the Life 36 of the Ages; he who <sup>11</sup> disobeys the Son will not <sup>12</sup> enter into Life, but God's anger remains upon him.

1. *Great numbers of people*] Lit. 'all.' Cp. Mark i. 5, n.

2. *I am His appointed forerunner*] Lit. 'I have been sent before Him.'

3. *Comes*] The present tense, including both past and future.

4. V.L. omits the second 'is above all.'

5. *Has seen and heard*] The first verb is in the perfect, the second is in the aorist, precisely as in Acts xxii. 15. There is reason however to doubt whether the distinction of tenses ought to be pressed here. Apparently in John it is largely a matter of style. To express 'have' (or 'had') 'seen,' which according to the English idiom occurs 18 times in Luke's Gospel and the Acts, and 28 times in the Gospel and Epistles of John, Luke uses the form we have here 5 times out of the 18, while John uses it each time.

6. *Solemnly declared*] Lit. 'put his seal to it.'

7. *For He*] Or perhaps 'For he,' i.e., every messenger from God. This interpretation is favoured by the fact that others besides the Messiah were 'sent' from God (cp. Luke xxiv. 49; John i. 6; iii. 28; Heb. i. 14), and by the generality of the statement in the second clause of the verse. If the whole verse were simply spoken concerning the Christ—"the one heavenly messenger as contrasted with all the others" (Westcott)—it is inconceivable that the second clause would not contain, for the sake of that contrast, the dative pronoun 'to Him;' but it does not.

8. *With limitations*] Lit. 'by measure.'

9. (vv. 35, 36.) These are probably the words not of Jesus, but of the fourth Evangelist.—Ed.

10. *Believes*] Or 'trusts.'

11. *Disobeys*] Or 'disbelieves' Cp. Acts xiv. 2, n.

12. *Enter into*] Lit. 'see.'

## JOHN IV.

Now as soon as the Master was aware that 1 4  
Christ goes into Galilee the Pharisees had heard it said, "Jesus is gaining and baptizing more disciples than John"—though Jesus Himself did not baptize them, but 2  
 His disciples did—He left Judaea and returned to Galilee. 3  
 His road lay through Samaria, and so He came to Sychar, 4 5  
 a town in Samaria near the piece of land that Jacob gave to his son Joseph. Jacob's <sup>1</sup>Well was there: and accordingly Jesus, tired out with His journey, sat down by the well to rest. It was about <sup>2</sup>six o'clock in the evening. 6

Presently there came a woman of Samaria to 7  
The Samaritan Woman draw water. Jesus asked her to give Him some water; for His disciples were gone to the town 8  
 to buy provisions.

"How is it," replied the woman, "that a Jew like you 9  
 asks me, who am a woman and a Samaritan, for water?"

(<sup>3</sup>For Jews have no dealings with Samaritans.)

"<sup>4</sup>If you had known God's free gift," replied Jesus, "and 10  
 who it is that said to you 'Give me some water,' you would have asked Him, and He would have given you living water."

"Sir," she said, "you have nothing to draw with, and 11  
 the <sup>5</sup>well is deep; so where can you get the living water from? Are you greater than our forefather Jacob, who 12  
 gave us the well, and himself drank from it, as did also his sons and his cattle?"

"Every one," replied Jesus, "who drinks any of this 13  
 water will be thirsty again; but whoever drinks any of the 14  
 water that I shall give him will never, never thirst. But the water that I shall give him will become a fountain within him of water <sup>6</sup>springing up <sup>7</sup>for <sup>8</sup>the Life of the Ages."

1. *Well*] Or 'Spring.' The same word is used in verse 14.

2. *Six o'clock in the evening*] I.E. if the fourth Evangelist used the Roman method of reckoning the hours of the day. Cp. i. 39, n.; iv. 52, n.; xix. 14, n. Otherwise the meaning is 'noon,' 'mid-day.' Lit. 'the sixth hour.'—ED.

3. *For Jews &c.*] v.L. omits this clause.

4. Cp. Luke x. 41, n. Their relative positions were the reverse of what they seemed. So, unknown to the Roman Governor, the trial and condemnation of Jesus by Pilate was, in a deeper sense, the trial and condemnation of Pilate by Jesus!—ED.

5. *Well*] Or 'pit.'

6. *Springing up*] Or 'that will spring up.' See Gesenius, Hebrew Grammar, § 131. 1.

7. *For the Life*] The preposition may signify either 'during' or 'issuing (or, culminating) in.' Possibly our Lord intended both.

8. *The Life of the Ages*] Or 'aeonian Life.' Cp. Matt. xviii. 8, n.

## JOHN IV.

"Sir," said the woman, "give me that water, that I may 15  
never be thirsty, nor continually come all the way here to  
draw from the well."

"Go and call your husband," said Jesus; "and come 16  
back."

"I have no husband," she replied. 17

"You rightly <sup>1</sup> say that you have no husband," said 17  
Jesus; "for you have had five husbands, and the man you 18  
have at present is not your husband. You have spoken the  
truth in saying that."

"Sir," replied the woman, "I see that you are a Prophet. 19  
Our forefathers worshipped on this mountain, but you Jews 20  
say that the place where people must worship is in Jeru-  
salem."

"<sup>2</sup> Believe me," said Jesus, "the time is coming when 21  
you will worship the Father neither on this mountain nor  
in Jerusalem. You worship <sup>3</sup> One of whom you know 22  
nothing. We worship One whom we know; for salvation  
comes from the Jews. But a time is coming—nay, has 23  
already come—when the true worshippers will worship the  
Father <sup>4</sup> with true spiritual worship; for indeed the Father  
desires <sup>5</sup> such worshippers. God is <sup>6</sup> Spirit; and those 24  
who worship Him must bring Him true spiritual wor-  
ship."

"I know," replied the woman, "that Messiah is coming 25  
—'the <sup>7</sup> Christ,' as He is called. When He has come, He  
will tell us everything."

"I am He," said Jesus—"I who am now talking to you." 26  
Just then His disciples came, and were sur- 27  
prised to find Him talking with a woman. Yet  
not one of them asked Him, "What is your  
wish?" or "Why are you talking with her?"

The woman however, leaving her <sup>8</sup> pitcher, went away to 28  
the town, and called the people.

1. Say] On the tense see *Aorist*, p. 21, at the top.  
2. Believe me] Lit. 'Believe me, woman.' Cp. ii. 4, n.  
3. One] Neuter in the Greek. For this use of the neuter when speaking of a  
person cp. Matt. xii. 41, 42, n.; 1 John i. 1.  
4. With true spiritual worship] Lit. 'in spirit and truth,' without the pre-  
position repeated—an instance of what the grammarians call 'hendiadys.'  
5. Such worshippers] Or 'such for His worshippers.'  
6. Spirit] Or 'a Spirit.'  
7. Christ] In verse 29 she uses this Greek name.  
8. Pitcher] Or 'two-eared jar.' The word occurs in the N.T. only here and  
ii. 6, 7. Such a vessel would perhaps hold a gallon.

"Come," she said, "and see a man who has told me 29 everything I have ever done. Can this be the Christ, do you think?"

They left the town and <sup>1</sup> set out to go to Him, 30

Meanwhile the disciples were urging Jesus. 31

The spiritual Harvest "Rabbi," they said, "eat something." 32

"I have food to eat," He replied, "of which 32 you do not know."

So the disciples began questioning one another. 33

"Can it be," they said, "that some one has brought Him something to eat?"

"My food," said Jesus, "is to be obedient to Him who 34 sent me, and fully to accomplish His work. Do you not 35 say, 'It wants four months yet to the harvest'? But look round, I tell you, and observe these plains—<sup>2</sup> they are already ripe for the sickle. The reaper gets pay and 36 gathers in a crop in preparation <sup>3</sup> for the Life of the Ages, that so the sower and the reapers may rejoice together. For it is <sup>4</sup> in this that you see the real meaning of the saying, 37- 'The sower is one person, and the reaper is another.' I 38 sent you to reap a harvest which is not the result of your own labours. Others have laboured, and you are getting benefit from their labours."

Of the Samaritan population of that town a 39  
Many Samaritans accept His Teaching good many believed in Him because of the woman's statement when she declared,

"He has told me all that I have ever done."

When however the Samaritans came to Him, they <sup>5</sup> asked 40 Him on all sides to stay with them; and He stayed there two days. Then a far larger number of people 41 believed because of His own words, and they said to the 42 woman,

"We no longer believe in Him simply because of your statements; for we have now heard for ourselves, and we know that this man really is the Saviour of the world."

1. *Set out to go*] Imperfect tense. They came to Him in a long stream.

2. *They are already &c.*] Some punctuate otherwise—"they are white for harvest. Already the reaper is getting pay and gathering &c. The words, as they stand in the text, seem to indicate the nearness of the spiritual harvest of good and bad among the Jews, which was to be gathered in towards the close of the Jewish dispensation. Cp. Matt. xiii. 39, 49, nn.—ED.

3. *For the Life &c.*] Cp. verse 14.

4. *In this*] Or 'with this necessary qualification,' that though the work differs, the reward is the same.

5. *Asked . . on all sides*] Or 'kept on asking, one after another,' imperfect tense.



Galilaeans After the two days He departed, and went 43  
 welcome into Galilee; <sup>1</sup> though Jesus Himself declared 44  
 Him that a Prophet has no honour in his own country.  
 When <sup>2</sup> however He reached Galilee, the Galilaeans wel- 45  
 comed Him eagerly, having been eye-witnesses of all that He  
 had done in Jerusalem at the Festival; for they also had been  
 to the Festival.

So He came once more to Cana in Galilee, where He had 46  
 made the water into wine.

The Officer's Now there was a certain officer of the  
 dying Son King's court whose son was ill at Capernaum.  
 cured Having heard that Jesus had come from Judaea 47  
 to Galilee, he came to Him and begged Him to go down and  
 cure his son; for he was at the point of death.

"Unless you and others see miracles and marvels," said 48  
 Jesus, "nothing will induce you to believe."

"Sir," pleaded the officer, "come down before my child dies." 49

"<sup>3</sup> You may return home," replied Jesus; "your son has 50  
 recovered."

He believed the words of Jesus, and started back home;  
 and he was already on his way down when his servants met 51  
 him and told him that his son was alive and well. So he 52  
 inquired of them at what hour he had shown improvement.

"Yesterday, <sup>4</sup> about seven o'clock," they replied, "the  
 fever left him."

Then the father recollected that that was the time at which 53  
 Jesus had said to him, "Your son has recovered," and he  
 and his whole household became believers.

This is <sup>5</sup> the second miracle that Jesus performed, after 54  
 coming from Judaea into Galilee.

Jesus cures After this there was a Festival of the Jews, 1 5  
 a Cripple at and Jesus went up to Jerusalem. Now there is 2  
 Bethesda in Jerusalem near the Sheep Gate a pool, called

1. *Though*] The Greek word commonly signifies 'for.' Apparently however we have here a Hebraistic use, the Hebrew conjunction that most commonly represents our 'for' being also used in the sense of 'though' (as in Exod. xiii. 17; Deut. xxix. 19; Josh. xvii. 18). See also *Aorist*, p. 47.

2. *However*] See *Aorist*, pp. 45-47.

3. *You may return home*] Lit. 'Go.' But the English monosyllable has an abrupt and brusque tone which does not belong to the Greek word.

4. *About seven o'clock*] I.E. if the fourth Evangelist used the Roman method of reckoning the hours of the day. Cp. i. 39, n.; iv. 6, n.; xix. 14, n. Otherwise the meaning is 'about one o'clock in the afternoon.' Lit. 'about the seventh hour.' The same construction is found in Rev. iii. 3, and indicates "the approximate point of time" (Winer).—ED.

5. *The second*] Lit. 'again the second.' Cp. xxi. 16; Matt. xxvi. 42; Acts x. 15

in Hebrew 'Bethesda.' It has five arcades. In these there 3  
used to lie a great number of sick persons, and of people 5  
who were blind or lame or paralysed.<sup>1</sup> And there was one 5  
man there who had been an invalid for thirty-eight years.  
Jesus saw him lying there, and knowing that he had been 6  
a long time in that condition, He asked him,

"Do you wish to have health and strength?"

"Sir," replied the sufferer, "I have no one to put me into 7  
the pool when the water is moved; but while I am coming  
some one else steps down before me."

"Rise," said Jesus, "take up your mat and walk." 8

Instantly the man was restored to perfect health, and he 9  
took up his mat and began to walk.

That day was a Sabbath. So the Jews said 10  
His Right to do this is challenged to the man who had been cured,  
"It is the Sabbath: you must not carry your

mat."

"He who cured me," he replied, "said to me, 'Take up 11  
your mat and walk.'"

"Who is it," they asked, "that said to you, 'Take up 12  
your mat and walk'?"

But the man who had been cured did not know who it 13  
was; for Jesus had passed out unnoticed, there being a  
crowd in the place.

Afterwards Jesus found him in the Temple and said to him, 14

"You are now restored to health. Do not sin any more,  
or a worse thing may befall you."

The man went and told the Jews that it was Jesus who 15  
had restored him to health; and on this account the Jews 16  
began to persecute Jesus—because He did these things on  
the Sabbath.

His reply to their accusation was, 17

"My Father <sup>3</sup>works unceasingly, and so do I."

On this account then the Jews were all the more eager 18  
to put Him to death—because He not only broke the  
Sabbath, but also spoke of God as being in a special sense  
His Father, thus putting Himself on a level with God.

1. *Paralysed*, v.l. inserts verse 4, 'on the look out for the moving of the water.  
(4) For at times an angel went down into the pool and agitated the water. Who-  
ever then stepped in first after the agitating of the water, was cured, whatever the  
ailment might be from which he was suffering.

2. *Who is it?* Lit. 'Who is the man.'

3. *Works unceasingly*] Even on the Sabbath. Lit. 'works until now.'

Jesus  
justifies  
Himself

“In most solemn truth I tell you,” replied 19  
Jesus, “that the Son can do nothing of Himself  
—He can only do what He sees the Father  
doing ; for whatever He does, that the Son does in like  
manner. For the Father <sup>1</sup> loves the Son and reveals to 20  
Him all that He Himself is doing. And greater deeds than  
these will He reveal to Him, in order that you may wonder.  
For just as the Father awakens the dead and gives them 21  
life, so the Son also gives life to whom He wills. The 22  
Father indeed does not judge any one, but He has entrusted  
all judgement to the Son, that all may honour the Son even 23  
as they honour the Father. The man who withholds honour  
from the Son withholds honour from the Father who sent  
Him.

Obedience  
leads to  
Life

“In most solemn truth I tell you that he who 24  
listens to my teaching and believes Him who  
sent me, has <sup>2</sup> the Life of the Ages, and does not  
come <sup>3</sup> under judgement, but has passed over out of death  
into Life.

Resurrection  
and  
Judgement

“In most solemn truth I tell you that <sup>4</sup> a time 25  
is coming—nay, has already come—when the  
dead will hear the voice of the Son of God, and  
those <sup>5</sup> who hear it will live. For just as the Father has 26  
life in Himself, so He has also given to the Son to have  
life in Himself. And He has conferred on Him authority 27  
to act as Judge, because He is the Son of Man. Wonder 28  
not at this. For a time is coming when all who are in  
the graves will hear His voice and will come forth—they 29  
who have done what is right to the resurrection of Life,  
and they whose actions have been evil to the resurrection of  
judgement.

“I can of my own self do nothing. As <sup>6</sup> I am bidden, so 30  
I judge ; and mine is a just judgement, because it is not

1. *Loves*] There is a v.l. in which the verb of fuller and richer meaning (cp. xi. 3, 5) is employed here, as we find it used in x. 17 ; xvii. 23, 24, 26. Doubtless our Lord had reasons for adopting—as there is overwhelming evidence that He did adopt—the word of more limited sense on this occasion ; though it is not surprising to find the stronger word substituted in one MS. and in two places where the verse occurs in patristic citations (Origen and Chrysostom). See also xi. 5, n.

2. *The Life of the Ages*] Lit. ‘aeonian Life.’

3. *Under*] Lit. ‘into.’

4. Some have supposed that so far as this statement was a prediction of a future event the reference was to a passing of the saints of earlier ages from Paradise (the outer court or garden of Heaven) to Heaven itself at the close of the Mosaic dispensation. See John iii. 13 ; Acts ii. 34 ; Heb. ix. 8 ; xi. 40.—Ed.

5. *Who hear*] More exactly, ‘who shall have heard.’ See *Aorist* vi. 5.

6. *I am bidden*] i.e. by the Father. Lit. ‘I hear.’

my own will that guides me, but the will of Him who sent me.

The Witness borne to Jesus      “If I give testimony concerning myself, my <sup>1</sup> testimony <sup>1</sup> cannot be accepted. There is <sup>2</sup> Another who gives testimony concerning me,

and I know that the testimony is true which He offers concerning me.

John the Baptist      “<sup>3</sup> You sent to John, and he <sup>4</sup> both was and still is a witness to the truth. But the testimony on my behalf which I accept is not from man; though I say all this in order that you may be saved. He was the lamp that burned and shone, and for a time you were willing to be gladdened by his light.

The Testimony of God Himself      “But the testimony which I have is weightier than that of John; for the <sup>5</sup> work the Father has assigned to me for me to bring it to completion—the very work which I am doing—affords testimony concerning me that the Father has sent me. And the Father who sent me, *He* has given testimony concerning me. None of you have ever either heard His voice or seen what He is like. Nor have you His word dwelling within you, for you refuse to believe Him whom *He* has sent.

The Old Testament      “<sup>7</sup> You search the Scriptures, because you suppose that in them <sup>8</sup> you will find the Life of the Ages; and it is those Scriptures that yield testimony concerning me; and yet you are unwilling to come to me that you may have Life.

Two Sorts of Glory      “I do not accept glory from man, but I know you well, and I know that in your hearts you do not really love God. I have come <sup>10</sup> as my

1. *Cannot be accepted*] Lit. ‘is not true.’

2. *Another*] Cp. verse 37, but some understand this ‘other’ to mean John.

3. *You sent*] The Greek perfect, implying that the knowledge derived from John and the responsibility were permanent with them.

4. *Both was and still is a witness*] Lit. ‘bore witness,’ but this again is a perfect in the Greek, indicating permanence of result, though John had now ceased to bear witness (verse 35). See *Aorist* vii. 3-7, 9.

5. *Work*] Lit. ‘works,’ the whole series of operations which in the aggregate we speak of as ‘the work of Christ.’ ‘The works’ would suggest to the English reader the miracles only, which can hardly be the true sense.

6. *Has assigned. Has sent. Has given testimony. Have heard. Have seen*] The verb in each of the five instances is the Greek perfect, of which also in each the English perfect seems to be the best, though always inadequate representative. Cp. verse 33, n.

7. *You search*] Or ‘Search.’

8. *You will find*] Lit. ‘you have.’

9. *Of the Ages*] Greek ‘aeonian.’ Cp. Matt. xviii. 8, n.

10. *As my Father’s representative*] Lit. ‘in my Father’s name.’

Father's representative, and you do not receive me. If some one else comes <sup>1</sup>representing only himself, him you will receive. How is it possible for you to believe, while you receive glory from one another and have no desire for the glory that comes from the only God?

The Jews  
unfaithful  
to Moses

<sup>2</sup> "Do not suppose that I will accuse you to the Father. There is one who accuses you, namely Moses, on whom your hope rests. For if you believed Moses, you would believe me; for he wrote about me. But if you disbelieve his writings, how are you to believe my words?"

<sup>3</sup> After this Jesus went away across the Lake of Galilee (that is, the Lake of Tiberias).  
5,000 People fed

A vast multitude followed Him, because they witnessed the miracles on the sick which He was constantly performing.

Then Jesus went up the hill, and sat there with His disciples. The Jewish Festival, the Passover, was at hand. And when He looked round and saw an immense crowd coming towards Him, He said to Philip,

"Where shall we buy bread for all these people to eat?"

He said this to put Philip to the test, for He Himself knew what He was going to do.

"Seven pounds' worth of bread," replied Philip, "is not enough for them all to get even a scanty meal."

One of His disciples, Andrew, Simon Peter's brother, said to Him,

"There is a boy here with five barley<sup>4</sup> loaves and a couple of fish: but what is that among so many?"

"Make the people sit down," said Jesus.

The ground was covered with thick grass; so they sat down, the adult men numbering about 5,000. Then Jesus took the loaves, and after giving thanks He distributed them to those who were resting on the ground; and also the fish in like manner—as much as they desired.

When all were fully satisfied, He said to His disciples,

"Gather up the broken portions that remain over, so that nothing be lost."

1. *Representing only himself*] Lit. 'in his own name.'

2. *Do not suppose*] The Greek implies, 'as some of you are supposing.' Cp. Luke vii. 13, n.

3. (vv. 1-14.) Cp. Matt. xiv. 13-21; Mark vi. 30-44; Luke ix. 10-17.

4. *Loaves*] Or 'cakes.'

Accordingly they gathered them up; and with the 13  
 fragments of the five barley loaves—the broken portions  
 that remained over after they had done eating—they filled  
 twelve baskets. Thereupon the people, having seen the 14  
 miracle He had performed, said,

“This is indeed the Prophet who was to come into the  
 world.”

Jesus with-  
 draws into  
 Solitude      <sup>1</sup>Perceiving, <sup>2</sup>however, that they were about 15  
 to come and carry Him off by force to make  
 Him a king, Jesus withdrew again up the hill  
 alone by Himself. When evening came on, His disciples 16  
 went down to the Lake. There they got on board a boat, 17  
 and pushed off to cross the Lake to Capernaum. By this  
 time it had become dark, and Jesus had not  
 He walks on  yet joined them. The Lake also was getting 18  
 the Lake      rough, because a strong wind was blowing.  
 When, however, they had rowed three or four miles, they 19  
 saw Jesus walking on the water and coming near the boat.  
 They were terrified; but He called to them. 20

“It is I,” He said, “do not be afraid.”

Then they were willing to take Him on board; and 21  
 in a moment the boat reached the shore at the point to  
 which they were going.

Next morning the crowd who were still standing about 22  
 on the other side of the Lake found that there had been but  
 one small boat there, and they had seen that Jesus did not  
 go on board with His disciples, but that His disciples went 23  
 away without Him. Yet a number of small boats came  
 from Tiberias to the neighbourhood of the place where they  
 had eaten the bread after the Lord had given thanks. 24  
 When however the crowd saw that neither Jesus nor His  
 disciples were there, they themselves also took boats and  
 came to Capernaum to look for Jesus.

Jesus is  
 the Bread  
 of Life      So when they had crossed the Lake and had 25  
 found Him, they asked Him,

“Rabbi, when did you come here?”

“<sup>3</sup>In most solemn truth I tell you,” replied Jesus, 26  
 “that you are searching for me not because you have  
 seen miracles, but because you ate <sup>4</sup>the loaves and had a

1. (vv. 15-21.) Cp. Matt. xiv. 22-33; Mark vi. 45-52.

2. *However*] See *Aorist*, Appendix B.

3. *In most solemn truth I tell you*] i.e. “It is absolutely certain.”—Ed.

4. *The loaves*] Lit. ‘of the loaves.’ Cp. verse 51, n.

heartily meal. Bestow your pains not on the food which 27  
perishes, but on the food that remains unto <sup>1</sup>the Life of the  
Ages—that food which will be the Son of Man's gift to you ;  
for on Him the Father, God, has set His seal."

"What are we to do," they asked, "in order 28  
<sup>God's great Demand</sup> to carry out the things that God requires?"

"This," replied Jesus, "is above all the 29  
thing that God requires—that you should be believers in  
Him whom He has sent."

"What miracle then," they asked, "do you 30  
<sup>The Bread from Heaven</sup> perform for us to see and become believers in  
you? What do you *do*? Our forefathers ate the 31  
manna in the Desert, as it is written, 'HE GAVE THEM BREAD  
OUT OF HEAVEN TO EAT' " (Exod. xvi. 15 ; Ps. lxxviii. 24).

"In most solemn truth I tell you," replied Jesus, "that 32  
Moses did not give you the bread out of Heaven, but my  
Father is giving you the bread—the true bread—out of  
Heaven. For God's bread is <sup>3</sup>that which comes down out 33  
of Heaven and gives Life to the world."

"Sir," they said, "always give us that bread." 34

"I am the bread of Life," replied Jesus ; "he who comes 35  
to me shall never hunger, and he who believes in me shall  
never, never thirst. But <sup>4</sup>it is as I have said to you : you 36  
have seen <sup>5</sup>me and yet you do not believe. <sup>6</sup>Every one whom 37  
the Father gives me will come to me, and him who comes  
to me I will never on any account drive away. For I have 38  
left Heaven and have come down to earth not to seek my  
own <sup>7</sup>pleasure, but to do the will of Him who sent me.  
And this is the will of Him who sent me, that of <sup>8</sup>all that 39  
He has given me I should lose nothing, but should raise  
<sup>9</sup>it to life on the last day. For this is my Father's will, that 40  
every one who fixes his gaze on the Son of God and believes

1. *The Life of the Ages*] Cp. Matt. xix. 16, n.

2. *What miracle . . . perform*] Or 'What then do you do as a sign?'

3. *That which*] Or 'He who.'

4. *It is as*] Cp. Matt. xxvi. 64, n.

5. *Me*] v.l. omits.

6. *Every one whom*] Lit. 'all that,' or 'everything that.' If the sense intended were "all the wealth, honour, power, or other rewards which," this in the Greek would more naturally be expressed by the plural, but the words are in the neuter singular.

7. *Pleasure*] Or 'will,' as in the verses which follow ; but not in the sense of resolve or determined purpose. This latter sense is conveyed by another word (containing the same root as our 'will,' German, 'woll-en'; Latin, 'vol-o') found in three places only in the N.T. (Rom. ix. 19 ; Acts xxvii. 43 ; 1 Pet. iv. 3).

8. *All that*] Or 'all whom.' The same expression as in verse 37.

9. *It*] As an aggregate or whole.



in Him should have the Life <sup>1</sup> of the Ages, and I will raise him to life on the last day."

The Jews find Fault      Now the Jews began to find fault about Him 41  
because of His claiming to be the bread which came down out of Heaven. They kept asking, 42

"Is not <sup>2</sup>this man Joseph's son? Is he not Jesus, whose father and mother we know? What does he mean by now saying, 'I have come down out of Heaven'?"

"Do not <sup>3</sup>thus find fault among yourselves," replied Jesus; 43  
"no one can come to me unless the Father who sent me 44  
draws him; then I will raise him to life on the last day. It 45  
stands written in the Prophets, 'AND THEY SHALL ALL OF  
THEM BE TAUGHT BY GOD' (Isa. liv. 13). Every one who 46  
<sup>4</sup>listens to the Father and learns from Him comes to me. No  
one has ever seen the Father—except Him who is from God.  
He has seen the Father.

Jesus is the Bread of Life      "In most solemn truth I tell you that he who 47  
<sup>5</sup>believes has the Life of the Ages. I am the 48  
bread of Life. Your forefathers ate the manna in 49  
the Desert, and they died. Here is the bread that comes 50  
down out of Heaven that a man may eat it and not die. I am 51  
the living bread come down out of Heaven. If a man eats  
<sup>6</sup>this bread, he shall live for ever. Moreover the bread which  
I will give is my flesh <sup>7</sup>given for the life of the world."

The growing Anger of the Jews      This led to an angry debate among the Jews. 52  
"How can <sup>2</sup>this man," they argued, "give  
us his flesh to eat?"

"In most solemn truth I tell you," said Jesus, "that 53  
unless you eat the flesh of the Son of Man and drink His 54  
blood, you have no Life <sup>8</sup>in you. He who eats my flesh and 54  
drinks my blood has the Life of the Ages, and I will raise him  
up on the last day. For my flesh is true food, and my blood 55  
is true drink. He who eats my flesh and drinks my blood 56  
remains in union with me, and I remain in union with him.

1. *Of the Ages*] Greek 'aeonian.' Cp. Matt. xviii. 8, n.

2. *This man*] Or 'this fellow.'

3. *Thus*] 'As you are finding fault' is implied by the tense.

4. *Listens . . . and learns*] Lit. 'has listened . . . and learnt.'

5. *Believes*] v.l. adds 'in me.'

6. *This bread*] Lit. (a portion) 'out of this bread.' Had the simple accusative been used in the original, it might have suggested to the Greek reader the absurd notion of the whole of it being consumed by the individual eater. But in English the accusative, required by our idiom, contains no such suggestion.

7. *Given*] Not expressed in the Greek, although v.l. adds 'which I will give.'

8. *In you*] Lit. 'in yourselves.'

As the ever-living Father has sent me, and I live <sup>1</sup>because 57  
of the Father, so also he who eats me will live because 58  
of me. This is the bread which came down out of Heaven ;  
it is unlike that which your forefathers ate—for they ate and  
yet died. He who eats this bread shall live for ever.”

Jesus said all this <sup>2</sup>in the synagogue while teaching at 59  
Capernaum.

Disciples  
whose Faith  
failed Many therefore of His disciples, when they 60  
heard it, said,  
“This is hard to accept. Who can listen <sup>3</sup>to  
such teaching?”

But, knowing in Himself that His disciples were dissatisfied 61  
about it, Jesus asked them,

“<sup>4</sup>Does this seem incredible to you? What then if 62  
you were to see the Son of Man ascending <sup>5</sup>again where He  
was before? It is the spirit which gives Life. The flesh 63  
confers no benefit whatever. The words I have spoken  
to you are spirit and are Life. But there are some of 64  
you who do not believe.”

For Jesus knew from the beginning who those were that  
did not believe, and who it was that would betray Him.  
So He added, 65

“That is why I told you that no one can come to me  
unless it be granted him by the Father.”

Thereupon many of His disciples left Him and went away, 66  
and no longer associated with Him.

Jesus therefore appealed to the Twelve. 67  
Peter ac-  
knowledges  
Jesus as the  
Messiah “Will you go also?” He asked.  
“Master,” replied Simon Peter, “to whom 68  
shall we go? <sup>6</sup>Your teachings tell us of the  
Life of the Ages. And we have come to believe and know 69  
that *you* are indeed the Holy One of God.”

“Did not I choose you—the Twelve?” said Jesus, “and 70  
even of you one is <sup>7</sup>a devil.”

He alluded to Judas, the son of Simon the Iscariot. For 71

1. *Because of the Father . . . because of me*] I.E. ‘because the Father lives . . . because I live.’ Cp. Rom. viii. 20, n. Or ‘for the Father . . . for me;’ the ‘for’ expressing ‘devotion to.’

2. *In the synagogue*] See Westcott’s interesting note.

3. *To such teaching*] Or ‘to Him.’

4. *Does this seem incredible*] Lit. ‘Is this a stumblingblock?’

5. *Again*] Cp. Eph. iv. 9, n.

6. *Your teachings tell us*] Lit. ‘You have words.’

7. *A devil*] Or ‘a false accuser.’ The word (*diabōlos*) is used as the name of Satan in xiii. 2; Matt. iv. 1; and elsewhere. It is a different word from that which in this translation is everywhere rendered ‘demon.’

he it was who, though one of the Twelve, was afterwards to betray Him.

Christ's Brothers un-sympathetic     <sup>1</sup> After this Jesus moved from place to place in Galilee. He would not go about in Judaea, because the Jews were seeking an opportunity to kill Him. But the Jewish Festival of the Tent-Pitching was approaching. So His brothers said to Him,

“Leave these parts and go into Judaea, that not only we but your disciples also may witness the miracles which you perform. For no one acts in secret, desiring all the while to be himself known publicly. Since you are doing these things, show yourself openly to the world.”

For even His brothers were not believers in Him.

“My time,” replied Jesus, “has not yet come, but for you any time is suitable. It is impossible for the world to hate you; but me it does hate, because I give testimony concerning it that its conduct is evil. As for you, go up to the Festival. <sup>2</sup> I do <sup>3</sup> not now go up to this Festival, because my time is not yet fully come.”

Such was His answer, and He remained in Galilee. When however His brothers had gone up to the Festival, then He also went up, not openly, but as it were privately.

Meanwhile the Jews at the Festival were looking for Him and were inquiring,  
Diversity of Opinion     “Where is he?”

Among the mass of the people there was much muttered debate about Him.

Some said,

“He is a good man.”

Others said,

“Not so: he is imposing on the people.”

Yet <sup>4</sup> for fear of the Jews no one spoke out boldly about Him.

But when the Festival was already half over, Jesus went up to the Temple and commenced teaching. The Jews were astonished.

Jesus claims to have come from God

1. (vv. 1-10.) Cp. Luke ix. 51-56.

2. *I do not now go up*] That is, not as they had expected Him to, coming with the Twelve and an imposing body of followers to join the long caravan of intending worshippers who were starting for the Festival.

3. *Not now*] Lit. ‘not.’ There is however a v.l. ‘not yet’ instead of ‘not.’ ‘Not’ is used for ‘not yet’ in viii. 15, and in the Hebrew of 2 Kings xx. 4; Ps. cxxxix. 16. It should also be remembered that in Greek the present tense is more emphatically present than in English. Cp. xvii. 9, n.—Ed.

4. *For fear*] Lit. ‘because of their fear.’

"How does <sup>1</sup>this man know anything of books," they said, "although he has never been at any of the schools?"

Jesus answered their question by saying,

16

"My teaching does not belong to me, but comes from Him who sent me. If any one is willing to do His will, he shall know about the teaching, whether it is from God or originates with me. The man whose teaching originates with himself aims at his own glory. He who aims at the glory of Him who sent him teaches the truth, and there is no deception in him. Did not Moses give you the Law? And yet not a man of you obeys the Law. Why do you want to kill me?"

17

18

19

"You are possessed by a demon," replied the crowd; <sup>2</sup>"no one wants to kill you."

20

"One deed I have done," replied Jesus, "and you are all full of wonder. Consider therefore. Moses <sup>3</sup>gave you the rite of circumcision (not that it began with Moses, but with your earlier forefathers), and even on a Sabbath day you circumcise a child. If a child is circumcised even on a Sabbath day, are you bitter against me because I have restored a man to perfect health on a Sabbath day? <sup>4</sup>Do not form <sup>5</sup>superficial judgements, but form the judgements that are just."

21

22

23

24

The People  
and their  
Rulers

Some however of the people of Jerusalem said,

25

"Is not this the man they are wanting to kill? But <sup>6</sup>here he is, speaking openly and boldly, and they say nothing to him! Can the Rulers really have ascertained that this man is the Christ? And yet we know this man, and we know where he is from; but as for the Christ, when He comes, no one can tell where He is from."

26

27

Jesus therefore, while teaching in the Temple, cried aloud, and said,

28

"Yes, you know me, and you know where I am from. And yet I have not come of my own accord; but there is One who has sent me, an Authority indeed, of whom you have no knowledge. I know Him, because I came from Him, and He sent me."

29

1. *This man*] Or 'this fellow.'

2. *No one wants*] Lit. 'who wants?'

3. *Gave*] Greek perfect. "As an abiding ordinance" (Westcott) which you are still in possession of. See *Aorist* vii. 9.

4. *Do not form*] 'As you are doing' is indicated by the tense.

5. *Superficial*] Hasty; formed at the first glance.

6. *Here he is*] Lit. 'Behold.' Cp. Matt. xii. 18, n.

On hearing this they wanted to arrest Him; yet not a <sup>30</sup>  
hand was laid on Him, because His time had not yet come.  
But from among the crowd a large number believed in Him. <sup>31</sup>

“When the Christ comes,” they said, “will He perform  
more miracles than this teacher has performed?”

The Pharisees heard the people thus ex- <sup>32</sup>  
pressing their various doubts about Him, and  
the High Priests and the Pharisees sent some  
officers to apprehend Him. So Jesus said, <sup>33</sup>

“Still for a short time I am with you, and then I go my  
way to Him who sent me. You will look for me and will <sup>34</sup>  
not find me, and where I am you cannot come.”

The Jews therefore said to one another, <sup>35</sup>

“Where is he about to betake himself, <sup>1</sup> so that we shall  
not find him? Will he betake himself to the Dispersion  
among the <sup>2</sup>Gentiles, and teach the <sup>2</sup>Gentiles? What do <sup>36</sup>  
those words of his mean, ‘You will look for me, but will not  
find me, and where I am you cannot come’?”

On the last day of the Festival—the great <sup>37</sup>  
day—Jesus stood up and cried aloud.  
A Promise  
of living  
Water

“Whoever is thirsty,” He said, “let him  
come to me and drink. He who believes in me, from <sup>38</sup>  
within him—as the Scripture has said—rivers of living  
water shall flow.”

He referred to the Spirit which those who <sup>3</sup>believed in Him <sup>39</sup>  
<sup>4</sup>were to receive; for the Spirit was not <sup>5</sup>bestowed as yet,  
because Jesus had not yet been <sup>6</sup>glorified.

After listening to these <sup>7</sup>discourses, <sup>8</sup>some of <sup>40</sup>  
the People  
divided in  
Opinion

the crowd began to say,  
“This is beyond doubt the Prophet.”

Others said, <sup>41</sup>

“He is the Christ.”

1. *So that*] Or, perhaps more correctly, ‘because.’

2. *Gentiles*] Lit. ‘Greeks.’

3. *Believed*] Or ‘had believed,’ including those who should afterwards believe.  
See *Aorist* vi. 5.

4. *Were to receive*] Or ‘were soon to receive.’

5. *Bestowed*] Not expressed in the Greek.

6. *Glorified*] So it may be that individual men do not receive from God the  
fulness of spiritual blessing expressed in the N.T. as ‘the gift of the Holy Spirit’  
until they cease to regard Jesus as a mere Teacher, Example, and Friend, and  
glorify Him by accepting Him as their Saviour and the absolute Lord and Ruler  
of their hearts and lives!—Ed.

7. *Discourses*] Lit. ‘words’ or ‘sayings;’ possibly alluding only to verses 37,  
38. But in that sense we should more probably have had the singular, as in the  
Greek of verse 36 and vi. 60.

8. *Some of*] The same form of expression occurs in the Greek of 2 John 4.

But others again,

"<sup>1</sup> Not so, for is the Christ to come from Galilee? Has 42  
not the Scripture declared that the Christ is to come of the  
family of David (Ps. lxxxix. 3, 4) and from Bethlehem,  
David's village" (Mic. v. 2)?

So there was a violent dissension among the people on His 43  
account. Some of them wanted at once to arrest Him, but 44  
no one laid hands upon Him.

Meanwhile the officers returned to the High 45  
The Attempt  
to arrest  
Him quite  
fails Priests and Pharisees, who asked them,  
"Why have you not brought him?"

"No mere man has ever spoken as this man 46  
speaks," said the officers.

"Are *you* deluded too?" replied the Pharisees; "has 47, 48  
any one of the Rulers or of the Pharisees believed in him?  
But this rabble who understand nothing about the Law 49  
are accursed!"

Nicodemus interposed—he who had formerly gone to 50  
Jesus, being himself one of them.

"Does our Law," he asked, "judge a man without first 51  
hearing what he has to say and ascertaining what his  
conduct is?"

"Do you also come from Galilee?" they asked in reply. 52  
"Search and see for yourself that no Prophet is of Galilaean  
origin."

[<sup>2</sup> So they went away to their several homes; 53  
Jesus and a  
notorious  
Sinner but Jesus went to the Mount of Olives. At 1, 2 8  
break of day however He returned to the Temple,  
and there the people came to Him in crowds. He seated  
Himself; and was teaching them when the Scribes and the 3  
Pharisees brought to Him a woman who had been found  
committing adultery. They made her stand in the centre of  
the court, and they put the case to Him. 4

"<sup>3</sup> Rabbi," they said, "this woman has been found in the  
very act of committing adultery. Now, in the Law, Moses 5  
has ordered us to stone <sup>4</sup> such women to death. But what  
do you say?"

1. *Not so, for*] Or the unemphatic 'Why.' See *Aorist*, Appendix A, § 8.

2. (vv. vii. 53 to viii. 11.) v.l. omits this paragraph.

3. *Rabbi*] Lit. 'Teacher.'

4. *Such women*] A cruel half-statement of the Law (Deut. xxii. 24), which  
also condemned to death the man who shared the woman's sin and was perhaps  
himself largely responsible for it. Why did not the Scribes and the Pharisees  
bring to Jesus the guilty man as well as the guilty woman?—ED.

## JOHN VIII.

They asked this in order to put Him to the test, so that 6  
they might have some charge to bring against Him. But  
Jesus <sup>1</sup> leant forward and began to write with His finger on  
the ground. When however they persisted with their 7  
question, He raised His head and said to them,

"Let the sinless man among you be the first to throw a  
stone at her."

Then He leant forward again, and again began to write 8  
on the ground. They listened to Him, and then, beginning 9  
with the eldest, took their departure, one by one, till all were  
gone. And Jesus was left behind alone--and the woman in  
the centre of the court. Then, raising His head, Jesus said 10  
to her,

"<sup>2</sup> Where are they? Has no one condemned you?"

"No one, Sir," she replied. 11

"And I do not condemn you either," said Jesus; "go,  
and from this time do not sin any more.]"

Once more Jesus addressed them. 12

The Testi-  
mony of the  
Father and  
of the Son

"I am the Light of the world," He said;  
"the man who follows me shall certainly not  
walk in the dark, but shall have the light of  
Life."

"You are giving testimony about yourself," said the 13  
Pharisees; "your testimony is not true."

"Even if I am giving testimony about myself," replied 14  
Jesus, "my testimony is true; for I know where I came  
from and where I am going, but you know neither of these  
two things. You judge according to <sup>3</sup>appearances: <sup>4</sup>I am 15  
judging no one. And even if I do judge, my judgement is 16  
<sup>5</sup>just; for I am not alone, but the Father who sent me is  
with me. In your own Law, too, it is written that THE 17  
TESTIMONY OF TWO MEN IS TRUE (Deut. xix. 15). I am one 18  
giving testimony about myself, and the Father who sent me  
gives testimony about me."

"Where is your Father?" they asked. 19

"You know my Father as little as you know me," He  
replied; "if you knew me, you would know my Father also."

These sayings He uttered in the Treasury, while teaching 20

1. *Leant forward*] As a teacher, He was sitting on the ground. See verse 2.
2. *Where are they*] Lit. 'Woman, where are they?' Cp. ii. 4, n.; xix. 26, n.;  
xx. 13, n.
3. *Appearances*] Or 'your human nature.'
4. *I am judging no one*] I.E. as yet. Cp. vii. 8, n.; xvii. 9, n.
5. *Just*] Lit. 'true.'



in the <sup>1</sup> Temple ; yet no one arrested Him, because His time had not yet come.

Christ's Departure near at hand Again He said to them, 21  
 "I am going away. Then you will try to find me, but you will die in your sins. Where I am going, it is impossible for you to come."

The Jews began to ask one another, 22

"Is he going to kill himself, do you think, that he says, 'Where I am going, it is impossible for you to come'?"

"You," He continued, "are from below, I am from 23  
 above: you are of this present world, I am not of this present world. That is why I told you that you will die in 24  
 your sins; for, unless you believe that <sup>2</sup> I am He, <sup>3</sup> that is what will happen."

"You—who are you?" they <sup>4</sup> asked. 25

"<sup>5</sup> How is it that I am speaking to you at all?" replied Jesus. "Many things I have to speak and to judge concerning you. But He who sent me is true, and the things which I have heard from Him are those which <sup>6</sup> I have come into the world to speak." 26

They did not perceive that He was speaking to them of the Father. So Jesus added, 27 28

"When you have lifted up the Son of Man, then you will know that <sup>2</sup> I am He. Of myself I do nothing; but as the Father has taught me, so I speak. And He who sent me is 29  
 with me. He has not left me alone: for I do always what is pleasing to Him."

As He thus spoke, many became believers in Him. 30

Jesus therefore <sup>7</sup> said to those of the Jews who 31

The Jews boast of Descent from Abraham had now believed in Him,

"As for you, if you <sup>8</sup> hold fast to my teaching, then you are truly my disciples; and 32  
 you shall know the Truth, and the Truth will make you free."

1. *Temple*] I.E. 'Temple Courts.'

2. *I am He*] Some would render, 'I am' (as in verse 58). The Greek in these passages, and in xiii. 19, is the same as that of the LXX. in Deut. xxxii. 39; Isa. xliii. 10; but it is not the same as that of Exod. iii. 14, last clause.

3. *That is what will happen*] Lit. 'you will die in your sins.'

4. *Asked*] Or 'began asking,' as in verse 22. The tense (imperfect) probably indicates repeated or even clamorous asking.

5. *How is it &c.*] Or (How useless) 'all that I have spoken to you from the beginning!' On 'have spoken' see *Aorist*, p. 10.

6. *I have come, &c.*] Lit. 'I speak into the world.' Cp. Luke iv. 23, n.

7. *Said*] Probably at some length, a summary only being given here. Such seems to be the force of the tense (imperfect).

8. *Hold fast to*] Lit. 'remain in.'

## JOHN VIII.

"We are descendants of Abraham," they answered, "and have never at any time been in slavery to any one. What do those words of yours mean, 'You shall become free'?"

"In most solemn truth I tell you," replied Jesus, "that every one who commits sin is the slave of sin. Now a slave does not remain permanently in his master's house, but a son does. If then the Son shall make you free, you will be free indeed. You are descendants of Abraham, I know; but you want to kill me, because my teaching gains no ground within you. The words I speak are those I have learnt in the presence of the Father. Therefore you also should do what you have heard from your father."

"Our father is Abraham," they said.

"If you were Abraham's children," replied Jesus, "it is Abraham's deeds that you would be doing. But, in fact, you are longing to kill me, a man who has spoken to you the truth which I have heard from God. Abraham did not do that. You are doing the deeds of your father."

"We," they replied, "are not illegitimate children. We have one Father, namely God."

"If God were your Father," said Jesus, "you would love me; for it is from God that I came and I am now here. I have not come of myself, but *He* sent me. How is it you do not understand me when I speak? It is because you cannot bear to listen to my words. The father whose sons you are is the Devil; and you desire to do what gives him pleasure. *He* was a murderer from the beginning, and does not stand firm in the truth—for there is no truth in him. Whenever he utters his lie, he utters it out of his own store; for he is a liar, and the father of lies. But because I speak the truth, you do not believe me. Which of you convicts me of sin? If I speak the truth, why do you not believe me? He who is a child of God listens to

1. *Learnt*] Lit. 'seen.'

2. *It is Abraham's deeds &c.*] v.l. 'do Abraham's deeds.'

3. *Does not stand*] v.l. 'did not stand.'

4. *In the truth*] Or 'by (or, with) the truth.' Cp. Eph. vi. 14.

5. *Out of his own store*] i.e. 'in accordance with his own nature.'

6. *Of lies*] Lit. 'of it.'

7. *Speak*] Or 'tell,' or 'say.' But the Greek verbs that correspond to these three English verbs are not always used with exactly the same shades of meaning as the latter. See *Aorist* 1.

8. *Which of you convicts*] The 'you' here is apparently emphatic, as the 'you' of the last clause of the verse undoubtedly is. The whole verse is a home-thrust.

God's words. You do not listen to them : and why? It is because you are not God's children."

"Are we not right," answered the Jews, "in 48  
 Jesus saying that you are a Samaritan and are  
 being a Demoniac possessed by a demon?"

"I am not possessed by a demon," replied 49  
 Jesus. "On the contrary I honour my Father, and you dishonour me. I, however, am not aiming at glory for 50  
 myself: there is One who aims at glory for me—and who judges. In most solemn truth I tell you that if any one 51  
 shall have obeyed my <sup>1</sup> teaching he shall in no case ever see death."

"Now," exclaimed the Jews, "we know that you are 52  
 possessed by a demon. Abraham died, and so did the Prophets, and yet *you* say, 'If any one shall have obeyed my teaching, he shall in no case ever <sup>2</sup> taste death.' Are 53  
 you really greater than our forefather Abraham? For he died. And the prophets died. <sup>3</sup> Who do you make yourself out to be?"

"Were I to glorify myself," answered Jesus, "I should 54  
 have no real glory. There is One who glorifies me—namely my Father, who you say is your God. You do not know 55  
 Him, but I know Him perfectly; and were I to deny my knowledge of Him, I should resemble you, and be a liar. On the contrary I do know Him, and I obey His 56  
<sup>4</sup> commands. Abraham your forefather exulted <sup>5</sup> in the hope of seeing <sup>6</sup> my day: and he saw it, and was glad."

"You are not yet fifty years old," cried the Jews, "and 57  
 have you seen Abraham?"

"In most solemn truth," answered Jesus, "I tell you that 58  
 before Abraham came into existence, I am."

Thereupon they took up stones with which to stone 59  
 Him, but He hid Himself and went away out of the Temple.<sup>7</sup>

1. *Teaching*] Lit. 'word.'

2. *Taste*] On this inaccurate quotation see the Commentators.

3. *Who*] The objective interrogative 'Whom' is now obsolescent.—ED.

4. *Commands*] Lit. 'word.'

5. *In the hope of seeing*] Lit. 'in order to see,' as though the longing and the hope hastened the event. Cp. 2 Pet. iii. 12.

6. *My day*] Perhaps the day of the Redeemer's kingly triumph over all evil rather than that of His birth or even that of His death.—ED.

7. *Temple*] V.L. adds 'and going through the midst of them He went His way, and so passed by.'

## JOHN IX.

A blind Man receives Sight      <sup>1</sup> As He passed by, He saw a man who had been blind from his birth. So His disciples asked Him, 1 9

“ Rabbi, who sinned—this man or his parents—that he was born blind ? ”

“ Neither he nor his parents sinned,” answered Jesus, 3  
 “ but he was born blind in order that <sup>2</sup> God’s mercy might be openly shown in him. <sup>3</sup> We must do the works of Him who sent me while there is daylight. Night is coming on, when no one can work. When I am in the world, I am 4 5  
<sup>4</sup> the Light of the world.”

After thus speaking, He spat on the ground, and then, kneading the dust and spittle into clay, He smeared the clay over the man’s eyes and said to him, 6 7

“ Go and wash in the pool of Siloam ”—the name means ‘ Sent.’

So he went and washed his eyes, and <sup>5</sup> returned able to see.

His neighbours, therefore, and the other 8  
 people to whom he had been a familiar object because he was a beggar, began asking, 9

“ Is not this the man who used to sit and beg ? ”

“ Yes, it is,” replied some of them. 9

“ No, it is not,” said others, “ but he is like him.”

His own statement was,

“ I am the man.”

“ How then were your eyes opened ? ” they <sup>6</sup> asked. 10

“ He whose name is Jesus,” he answered, “ made clay and smeared my eyes with it, and then told me to go to Siloam and wash. So I went and washed and <sup>7</sup> obtained sight.” 11

“ Where is he ? ” they inquired, but the man did not know. 12

1. *As He passed by*] Or ‘ On one occasion as He passed along ’ (through the streets of Jerusalem).

2. *God’s mercy*] Lit. ‘ the works of God.’

3. *We*] The Lord associates His disciples with Himself, as in iii. 11 (Westcott). v.l. has ‘ I ’ for ‘ we.’

4. *The Light of the world*] i.e. the sun in the world’s sky. Cp. xi. 9.—ED.

5. *Returned*] Or ‘ came home.’ He had probably been sitting at his own door when Jesus (verse 1) passed by.

6. *Asked*] The tense (imperfect) seems to imply that more than one pressed him with the question.

7. *Obtained*] Cp. Mark x. 52, n. So in verses 15, 18.

## JOHN IX.

They brought him to the Pharisees—the man 13  
 who had been blind. Now the day on which 14  
 Jesus made the clay and opened the man's eyes  
 was the Sabbath. So the Pharisees renewed 15  
 their questioning as to how he had obtained his sight.

"He put clay on my eyes," he replied, "and I washed,  
 and now I can see."

This led some of the Pharisees to say, 16

"<sup>1</sup> That man has not come from God, for he does not keep  
 the Sabbath."

"How is it possible for <sup>2</sup> a bad man to do such miracles?"  
 argued others.

And there was a division among them. So again they 17  
 asked the once blind man,

"What is your account of him?—for he opened your  
 eyes."

"He is a Prophet," he replied.

The Jews, <sup>3</sup> however, did not believe the state- 18  
 ment concerning him—that he had been blind  
 and had obtained his sight—until they called  
 his parents and asked them, 19

"Is this your son, who you say was born blind? How is  
 it then that he can now see?"

"We know," replied the parents, "that this is our son 20  
 and that he was born blind; but how it is that he can now 21  
 see or who has opened his eyes we do not know. Ask him  
 himself; he is of full age; he himself will give his own  
 account of it."

Such was their answer, because they were afraid of the 22  
 Jews; for the Jews had already settled among themselves  
 that if any one should acknowledge Jesus as the Christ, he  
 should be excluded from the synagogue. That was why his 23  
 parents said,

"He is of full age: ask him himself."

A second time therefore they called the man 24  
 who had been blind, and said,  
 "Give God the praise: we know that that  
 man is a sinner."

"Whether he is a sinner or not, I do not know," he 25

1. *That man*] 'This man' would naturally mean "the man here present who  
 says he was blind." Cp. Luke xiii. 2, n.

2. *A bad man*] Lit. 'a man a sinner.'

3. *However*] See *Aorist*, p. 54.

replied ; " one thing I know—that I was once blind and that now I can see."

" What did he do to you ? " they asked ; " how did he open your eyes ? "

" I have told you already," he replied, " and you did not listen to me. Why do you want to hear it again ? Do you also mean to be disciples of his ? "

Then they railed at him, and said,

" You are that man's disciple, but we are disciples of Moses. We know that God <sup>1</sup> spoke to Moses ; but as for this fellow we do not know where he comes from."

" Why, this is marvellous ! " the man replied ; " you do not know where he comes from, and yet he has opened my eyes ! We know that God does not listen to bad people, but that if any one is a God-fearing man and obeys Him, to him He listens. <sup>2</sup> From the beginning of the world such a thing was never heard of as that any one should open the eyes of a man blind from his birth. Had that man not come from God, he could have done nothing."

" You," they replied, " were wholly begotten and born in sin, and do *you* teach *us* ? "

And they put him out of the synagogue.

Jesus heard that they had done this. So Jesus finding him having found him, He asked him,

" Do you believe in the <sup>3</sup> Son of God ? "

" Who is He, Sir ? " replied the man. " Tell me, so that I may believe in Him."

" You have seen Him," said Jesus ; " and not only so : He is now speaking to you."

" I believe, Sir," he said.

And he threw himself at His feet.

" I came into this world," said Jesus, " to judge men, that those who do not see may see, and that those who do see may become blind."

These words were heard by those of the Pharisees who were present, and they asked Him,

" Are *we* also blind ? "

" If you were blind," answered Jesus, " you would have

1. *Spoke*] In the Greek the tense is the perfect. See *Aorist* vii. 9.

2. *From the beginning of the world*] Lit. 'from the age.' Perhaps the exact thought is 'from the merging of Eternity into Time.'

3. *Son of God*] v.l. 'Son of Man.'

4. *If you were . . . you would have*] Or 'If you had been . . . you would have had.'

no sin ; but as a matter of fact you boast that you see. So your sin remains !”

“In most solemn truth I tell you that the <sup>1</sup> **10**  
 ‘The Sheepfold’ man who does not enter the sheepfold by the door, but climbs over some other way, is a thief and a robber. But he who enters by the door is <sup>2</sup> the shepherd <sup>3</sup> of the sheep. To him the porter opens the door, and the sheep hear his voice ; and he calls his own sheep by their names and leads them out. When he has brought out his own sheep—all of them—he walks at the head of them ; and the sheep follow him, because they know his voice. But a stranger they will by no means follow, but will run away from him, because they do not know the voice of strangers.” <sup>5</sup>  
 Jesus spoke to them <sup>2</sup> in this figurative language, but they <sup>6</sup> did not understand what He meant.

Again therefore Jesus said to them, <sup>7</sup>  
 ‘The Door’ of the Sheepfold “In most solemn truth I tell you that I am the Door <sup>3</sup> of the sheep. All who <sup>4</sup> have come before me are thieves and robbers ; but the sheep would not listen to them. I am the Door. If any one enters by me, he will find safety, and will go in and out and find pasture. The thief comes only to steal and kill and destroy : I have come that they may have Life, and may have it in abundance. <sup>10</sup>

“I am the Good Shepherd. A <sup>5</sup> good shepherd <sup>11</sup> lays down his very <sup>6</sup> life for the sheep. The hired <sup>12</sup> servant—one who is not a shepherd and does not own the sheep—no sooner sees the wolf coming than he leaves the sheep and runs away ; and the wolf worries and scatters them. For he is only a hired servant and cares <sup>13</sup> nothing for the sheep.

“I am the Good Shepherd. And I know my sheep and my sheep know me, just as the Father knows me and I know the Father ; and I am laying down my life for the <sup>14</sup> <sup>15</sup>

1. *The shepherd*] Or ‘a shepherd.’  
 2. *In this figurative language*] The word which the Evangelist here uses is found also in xvi. 25, 29 ; 2 Pet. ii. 22. It is not the same as that from which the English ‘parable’ is derived, and which occurs in the first three Evangelists 48 times, but nowhere in John.

3. *Of the sheep*] Or ‘for the sheep.’—ED.

4. *Have come before me*] i.e. claiming to be the Door.—ED.

5. *Good*] Not kindhearted only. A shepherd is not a good shepherd unless he is in every way efficient—in strength and skill as well as in tenderness. Cp. 2 Tim. ii. 3.

6. *Life*] Or ‘soul.’ So in verses 15, 17. See Edward Seeley’s *Great Reconciliation*, pp. 298–301. Cp. xii. 25, n.



## JOHN X.

sheep. I have also other sheep—which do not belong to 16  
this fold. Those also I must bring, and they will listen  
to my voice ; and they shall become one flock under one  
Shepherd. For this reason my Father loves me, because I 17  
am laying down my life in order to receive it back again.  
<sup>1</sup>No one is taking it away from me, but I myself am 18  
laying it down. I am authorized to lay it down, and I  
am authorized to receive it back again. This is the  
command I received from my Father.”

Again there arose a division among the Jews because of 19  
these words. Many of them said, 20

“He is possessed by a demon and is mad. Why do you  
listen to him ? ”

Others argued, 21

“That is not the language of a demoniac : and can a  
demon open blind men’s eyes ? ”

The Dedication Festival <sup>2</sup>came on in Jeru- 22  
Jesus ap- salem. It was winter, and Jesus was walking 23  
peals to His Miracles in the Temple in Solomon’s Portico, when the 24  
Jews gathered round Him and <sup>3</sup>kept asking Him,

“How long do you mean to keep us in suspense ? If you  
are the Christ, tell us so plainly.”

“I have told you,” answered Jesus, “and you do not 25  
believe. The deeds that I do in my Father’s name—they  
give testimony about me. But you do not believe, because 26  
you are not my sheep. My sheep listen to my voice, and 27  
I know them, and they follow me. I give them the Life 28  
<sup>4</sup>of the Ages, and they shall never, never perish, nor shall  
any one wrest them from my hand. What my Father has 29  
given me is <sup>5</sup>more precious than all besides ; and no one  
is able to wrest anything from my Father’s hand. I and the 30  
Father <sup>6</sup>are one.”

Again the Jews brought stones with which to 31  
The Jews talk of killing Him stone Him. Jesus remonstrated with them. 32

“Many good deeds,” He said, “have I shown

1. Cp. xviii. 6, n.

2. *Came on*] v.l. adds ‘at that time.’

3. *Kept asking*] The tense (imperfect) implies that the question was pressed again and again, probably by several questioners. Cp. Mark viii. 27, n.

4. *Of the Ages*] Greek, ‘aeonian.’ Cp. Matt. xviii. 8, n.

5. *More precious*] Or ‘more (to me).’ Lit. ‘greater (in my esteem).’

6. *Are one*] It is important to observe that ‘one’ here is neuter, not masculine as in the similar expression in Gal. iii. 28. Our Lord here affirms that He and His Father, being two Persons (masculine), have and are one nature (neuter).—Ed.

## JOHN X.—XI.

you as coming from the Father ; for <sup>1</sup> which of them are you going to stone me ? ”

“ For no good deed,” the Jews replied, “ are we going to stone you, but for blasphemy, and because you, who are only a man, are making yourself out to be God.”

“ Does it not stand written in your Law,” replied Jesus, “ ‘ I SAID, YOU ARE GODS ’ (Ps. lxxxii. 6) ? If those to whom God’s word was addressed <sup>2</sup> are called gods (and the Scripture cannot be annulled), how is it that you say to one whom the Father consecrated and sent into the world, ‘ You are blaspheming,’ because I said, ‘ I am God’s Son ’ ? If the deeds I do are not my Father’s deeds, do not believe me. But if they are, then even if you do not believe me, at least believe the deeds, that you may know and see clearly that the Father is in me, and that I am in the Father.”

This made them once more try to arrest Him, but He withdrew out of their <sup>3</sup> power.

Then He went away again to the other side of the Jordan, to the place where John had been baptizing at first ; and there He stayed. Large numbers of people also came to Him. Their report was,

“ John did not work any miracle, but all that John said about this Teacher was true.”

And many <sup>4</sup> became believers in Him there.

Now a certain man, named Lazarus, of Bethany, was lying ill—<sup>5</sup> Bethany being the village of Mary and her sister Martha. (It was the Mary who poured the perfume over the Lord and wiped His feet with her hair, whose brother Lazarus was ill.) So the sisters sent to Him to say,

“ Master, he <sup>6</sup> whom you hold dear is ill.”

Jesus received the message and said,

“ This illness is not to end in death, but is to promote the glory of God, in order that the Son of God may be glorified by it.”

1. *Which of them*] Lit. ‘which work of them.’ The Greek word here for ‘which’ is not the one that would be used in Classical Greek. So in Matt. xxi. 23 ; Acts iv. 7 ; 1 Pet. ii. 20.

2. *Are called*] Lit. ‘he (or He, or it) called (or has called).’

3. *Power*] Lit. ‘hand.’

4. *Became believers*] See *Aorist* vi. 6.

5. *Bethany being the village*] Lit. ‘out of the village.’ Cp. i. 44, n.

6. *Whom you hold dear*] Or ‘whom you regard as your friend.’ Cp. xv. 14, 15 ; Jas. ii. 23. The Greek verb used here is the one which has furnished a syllable to many English words, as ‘phil-anthropy,’ ‘phil-harmonic,’ ‘Russo-phil.’

## JOHN XI.

Now Jesus <sup>1</sup>loved Martha, and her sister, and 5  
Jesus goes  
to Bethany Lazarus. When, however, He heard that 6  
 Lazarus was ill, He still remained two days in  
 that same place. Then, after that, He said to the disciples, 7  
 "Let us return to Judaea."  
 "Rabbi," exclaimed the disciples, "the Jews have just 8  
 been trying to stone you, and do you think of going back  
 there again?"  
 "Are there not twelve hours in the day?" replied Jesus. 9  
 "If any one walks in the daytime, he does not stumble—  
 because he sees <sup>2</sup>the light of this world. But if a man 10  
 walks by night, he does stumble, because the light is not  
 in him."  
 He said this, and afterwards He added, 11  
 "Our <sup>3</sup>friend Lazarus <sup>4</sup>is sleeping, but I will go <sup>5</sup>and  
 wake him."  
 "Master," said the disciples, "if he is asleep he will 12  
 recover."  
 Now Jesus had spoken of his death, but they thought He 13  
 referred to the rest taken in ordinary sleep. So then He 14  
 told them plainly,  
 "Lazarus <sup>6</sup>is dead; and for your sakes I am glad I was 15  
 not there, in order that you may believe. But let us go to  
 him."  
 "Let us go also," Thomas, the Twin, said to his fellow 16  
 disciples, "that we may die with him."  
Lazarus was  
now dead  
and buried <sup>7</sup>On His arrival Jesus found that Lazarus had 17  
 already been <sup>8</sup>three days in the tomb. Bethany 18  
 was near Jerusalem, the distance being a little

1. *Loved*] The Greek verb used here is more emphatic than that of verse 3, and marks a stronger glow of affection. We find it in the great and first commandment, and in the second which is of the same character (Matt. xxii. 37, 39), and it supplies a name (*agapē*) for the highest of Christian virtues (1 Cor. xiii.). (The Greek language has a third word, *eros*, which may be defined as 'animal love.' This word does not occur in the N.T., even in such passages as Eph. v. 25-33.) See also v. 20, n.; xxi. 7, n.

2. *The light of this world*] i.e. the sun in the sky. Cp. ix. 5.

3. *Friend*] See verse 3, n.

4. *Is sleeping*] Lit. 'has fallen asleep.' The Greek perfect tense often denotes a present state resulting from a past action. See *Aorist* vii. 3, 4.

5. *And wake*] Lit. 'in order that I may wake.'

6. *Is dead*] More exactly 'has died' (see *Aorist* vi. 1). But the distinction is not so important as it is in Rom. vi. 7.

7. *On His arrival*, In the Greek this verse begins with the particle commonly rendered 'therefore.' It occurs 19 times in this chapter, a frequency of repetition which is never found in English narrative. In the A.V. 'therefore' is found 5 times in this chapter, in the R.V. 16 times. The subject is fully discussed in *Aorist*, Appendix B.

8. *Three days*] Lit. 'four days.' Cp. Acts x. 30, n.

less than two miles ; and a considerable number of the 19  
Jews were with Martha and Mary, having come to express  
sympathy with them on the death of their brother. Martha, 20  
however, as soon as she heard the tidings, "Jesus is  
coming," went to meet Him ; but Mary remained sitting  
in the house. So Martha came and spoke to Jesus. 21

"Master, if you had been here," she said, "my brother  
would not have died. And <sup>2</sup>even now I know that whatever 22  
you ask God for, God will give you."

"Your brother <sup>3</sup>shall rise again," replied Jesus. 23

"I know," said Martha, "that he will rise 24  
<sup>The Resur-</sup> again at the resurrection, on the last day."  
<sup>rection and</sup>  
<sup>the Life'</sup>

"I am the Resurrection and the Life," said 25  
Jesus ; "he who believes in me, even if he <sup>4</sup>has died,  
he shall live ; and every one who is living and is a 26  
believer in me shall never, never die. Do you believe  
this ? "

"Yes, Master," she replied ; "I thoroughly believe that 27  
you are the Christ, the Son of God, who was to come into  
the world."

After saying this, she went and called her sister Mary 28  
privately, telling her,

"The <sup>5</sup>Rabbi is here and is asking for you."

So she, on hearing that, rose up quickly to go to Him. 29  
Now Jesus was not yet come into the village, but was still 30  
at the place where Martha had met Him. So the Jews 31  
who were with Mary in the house sympathizing with her,  
when they saw that she had risen hastily and had gone out,  
followed her, <sup>6</sup>supposing that she was going to the tomb to  
weep aloud there.

Mary then, when she came to Jesus and saw 32  
Him, fell at His feet and exclaimed,  
<sup>Lazarus</sup>  
<sup>brought</sup>  
<sup>back to Life</sup> "Master, if you had been here, my brother  
would not have died."

Seeing her weeping aloud, and the Jews in like manner 33

1. *However*] Or 'therefore.' Cp. verse 17, n.

2. *Even*] The reader who is in love with a word-for-word rendering may omit  
this 'even ;' but he will then miss the full force of the original.

3. *Shall*] Or 'will.'

4. *Has died*] More exactly, 'shall have died' (by the time the Resurrection  
comes).

5. *Rabbi*] Lit. 'Teacher.'

6. *Supposing that she was going*] Or 'supposing (and saying to one another),  
'She is going.'"

## JOHN XI.

weeping who had come with her, Jesus, <sup>1</sup>curbing the strong  
<sup>2</sup>emotion of His spirit, though deeply troubled, asked 34  
 them,

“Where have you laid him?”

“Master, come and see,” was their reply.

Jesus <sup>3</sup>wept.

“See how dear he held him,” said the Jews.

But others of them asked,

“Was this man who opened the blind man’s eyes unable  
 to prevent this man from dying?”

Jesus, however, again <sup>4</sup>restraining His strong feeling, 38  
 came to the tomb. It was a cave, and a stone had been  
 laid against the mouth of it.

“Take away the stone,” said Jesus.

Martha, the sister of the dead man, exclaimed,

“Master, by this time there is a foul smell; for <sup>5</sup>it is  
 three days since he died.”

“Did I not promise you,” replied Jesus, “that if you 40  
 believe, you shall see the glory of God?”

So they removed the stone. Then Jesus lifted up His eyes 41  
 and said,

“Father, I thank Thee that Thou hast heard me. I 42  
 know that Thou always hearest me; but for the sake of  
 the crowd standing round I have said this—that they  
 may believe that Thou didst send me.”

After speaking thus, He called out in a loud voice,

“Lazarus, come out.”

The dead man came out, his hands and feet wrapped in 44  
<sup>6</sup>cloths, and his face wrapped round with a <sup>7</sup>towel.

“Untie him,” said Jesus, “and let him go free.”

Thereupon a considerable number of the Jews 45  
 —namely those who had come to Mary and had  
 witnessed His deeds—became believers in Him;  
 though some of them went off to the Pharisees and told 46  
 them what He had done.

1. *Curbing* . . . *spirit*] Lit. ‘was moved with indignation in the spirit.’

2. *Emotion*] Or ‘indignation’ (at the triumph of evil).

3. *Wept*] But not aloud, as in verses 31, 33. This verb, signifying the silent shedding of tears, occurs nowhere else in the N.T.

4. *Restraining &c.*] Lit. ‘being moved with indignation in Himself.’

5. *It is three days*] See Westcott’s valuable note.

6. *Cloths*] The Greek word here used occurs nowhere else in the N.T., but is probably synonymous with the one found Luke xxiv. 12; John xix. 40; xx. 5, 6, 7.

7. *Towel*] Or ‘handkerchief.’

Christ's  
Death for  
others  
predicted

Therefore the High Priests and the Pharisees 47  
held a meeting of the Sanhedrin.

"What steps are we taking?" they asked  
one another; "for this man is performing a  
great number of miracles. If we leave him alone in this 48  
way, everybody will believe in him, and the Romans will  
come and blot out both our 'city and our nation.'"

But one of them, named Caiaphas, being High Priest that 49  
year, said,

"You know nothing about it. You do not reflect that 50  
it is to your interest that one man should die for the People  
rather than the whole nation perish."

It was not <sup>2</sup> as a mere man that he thus spoke. But being 51  
High Priest that year he was inspired to declare that Jesus  
was to die for the nation, and not for the nation only, but in 52  
order to unite into one body all the far-scattered children  
of God. So from that day forward they planned and schemed 53  
in order to put Him to death.

Jesus with-  
draws to  
Ephraim

Therefore Jesus no longer went about openly 54  
among the Jews, but He left that neighbourhood  
and went into the district near the Desert, to a  
town called Ephraim, and remained there with the disciples.  
The Jewish Passover was coming near, and many <sup>3</sup> from 55  
that district went up to Jerusalem before the Passover, to  
purify themselves. They therefore looked out for Jesus, and 56  
asked one another as they stood in the Temple,

"What do you think?—will he come to the Festival  
at all?"

Now the High Priests and the Pharisees had issued orders 57  
that if any one knew where He was, he should give infor-  
mation, so that they might arrest Him.

Mary's  
costly Gift

<sup>4</sup> Jesus, <sup>5</sup> however, six days before the 1 12  
Passover, came to Bethany, where Lazarus  
was whom He had raised from the dead. So 2  
they gave a dinner there in honour of Jesus, at which  
Martha waited at table, but Lazarus was one of the guests  
who were with Him. Availing herself of the opportunity, 3

1. *City*] Lit. 'place.'

2. *As a mere man*] Lit. 'from himself.'

3. *From that district*] Or 'from (all parts of) the country.' But if this had  
been the sense we should have expected the verb to be in the imperfect. Here  
it is in the aorist.

4. (vv. 1-11.) Cp. Matt. xxvi. 6-13; Mark xiv. 3-9.

5. *However*] See *Aorist*, Appendix B, 5. Cp. also verses 9-11.

## JOHN XII.

Mary took a pound weight of <sup>1</sup> pure spikenard, very costly, and poured it over His feet, and wiped His feet with her hair, so that the house was filled with the fragrance of the perfume. Then said Judas (the Iscariot, one of the Twelve 4  
—the one who afterwards betrayed Jesus),

“Why was not that perfume sold for 300 shillings and 5  
the money given to the poor?”

The reason he said this was not that he cared for the poor, 6  
but that he was a thief, and that being in charge of the <sup>2</sup> money-box, he used to steal what was put into it. But 7  
Jesus interposed.

“Do not blame her,” He said, “<sup>3</sup> allow her to have kept it for the time of my preparation for burial. For the 8  
poor you always have with you, but you have not me always.”

Now it became widely known among the Jews that Jesus 9  
was there ; but they came not only on His account, but also in order to see Lazarus whom He had brought back to life. The High Priests, however, consulted together to put 10  
Lazarus also to death, for because of him many of the Jews 11  
<sup>4</sup> left them and became believers in Jesus.

<sup>5</sup> The next day a great crowd of those who 12  
Jesus  
rides into  
Jerusalem had come to the Festival, hearing that Jesus  
was coming to Jerusalem, took branches of <sup>6</sup> the 13  
palm trees and went out to meet Him, shouting as they  
went,

“God save him! BLESSINGS ON HIM WHO COMES IN  
THE NAME OF THE LORD (Ps. cxviii. 26)—even on the King  
of Israel!”

And Jesus, having procured a young ass, sat upon it, just 14  
as the Scripture says,

“FEAR NOT, <sup>7</sup> DAUGHTER OF ZION! SEE, THY KING IS 15  
COMING RIDING ON AN ASS’S COLT” (Zech. ix. 9).

The meaning of this His disciples did not understand at 16

1. *Pure*] Or ‘liquid.’

2. *Money-box*] The word occurs in the N.T. only here and in xiii. 29. Cp. Chron. xxiv. 8-11, LXX.

3. *Allow her to have kept*] Or ‘(her purpose was but) to keep.’ The women who later on brought spices to anoint Christ’s dead body came too late (Mark xvi. 1).—Ed.

4. *Left them and became*] Not all at once, but, as the imperfect tense implies, in long and frequent succession.

5. (vv. 12-19.) Cp. Matt. xxi. 1-11; Mark xi. 1-11; Luke xix. 29-44.

6. *The palm trees*] Which were growing there.

7. *Daughter*] A Hebraism meaning ‘inhabitant,’



## JOHN XII.

the time ; but after Jesus was glorified they recollected that this was written about Him, and that they had done this to Him. The large number of people, <sup>1</sup> however, who had been present when He called Lazarus out of the tomb and brought him back to life, related what they had witnessed. This was also why the crowd came to meet Him, because they had heard of His having performed that miracle. The result was that the Pharisees said among themselves,

“<sup>2</sup> Observe how idle all your efforts are ! The world is gone after him !”

Now some of those who used <sup>3</sup> to come up to worship at the Festival were Greeks. <sup>4</sup> They came to Philip, of Bethsaïda in Galilee, with the request,

“Sir, we wish to see Jesus.”

Philip came and told Andrew : Andrew and Philip told Jesus. His answer was,

“The time has come for the Son of Man to be glorified. In most solemn truth I tell you that unless the grain of wheat falls into the ground and dies, it remains what it was—a single grain ; but that if it dies, it yields a rich harvest. He who holds <sup>5</sup> his life dear, is destroying it ; and he who <sup>6</sup> makes his life of no account in this world <sup>7</sup> shall keep it to the Life <sup>8</sup> of the Ages. If a man wishes to be my servant, let him follow me ; and where I am, there too shall my servant be. If a man wishes to be my servant, the Father will honour him. Now is my soul full of trouble ; and what shall I say ? Father, <sup>9</sup> save me from this hour. But <sup>10</sup> for this purpose I have come to this hour. Father, glorify Thy name.”

Thereupon there came a voice from the sky,

A Voice from Heaven “I have glorified it and will also glorify it again.”

1. *However*] See *Aorist*, Appendix B, 5.
2. *Observe &c.*] Or ‘Do you see that . . . ?’
3. *To come up*] To the part of the country spoken of in all the earlier part of the chapter. Or perhaps ‘to go up.’
4. *They came*] Apparently the whole body with one consent.
5. *His life*] Or ‘his soul ;’ cp. x. 11 ; but “not the soul in the present acceptation of that term” (Alford).
6. *Makes of no account*] Lit. ‘hates.’
7. *Shall keep it*] Lit. ‘will be keeping guard over it.’
8. *Of the Ages*] Greek ‘aeonian.’
9. *Save me from this hour*] Cp. Matt. xxvi. 39 ; Mark xiv. 36 ; Luke xxii. 42. Or we may understand the clause to mean, “Shall I pray, ‘Father . . . hour’ ?”
10. *For this purpose*] I.E. of triumphing over Sin, the Devil, and Death. just when they seemed to be triumphing over Him.

## JOHN XII.

The crowd that <sup>1</sup>stood by and heard it, said that there 29  
had been thunder. Others said,

“An angel spoke to him.”

“It is not for my sake,” said Jesus, “that that voice came, 30  
but for your sakes. Now <sup>2</sup>is a judgement of this world: 31  
now will the Prince of this world be driven out. And I—<sup>3</sup>if 32  
I am lifted up <sup>4</sup>from the earth—will draw all men to me.”

He said this to indicate the kind of death He would die. 33  
The crowd answered Him, 34

“We have heard out of the Law that the Christ remains for  
ever. In what sense do you say that the Son of Man must  
be lifted up? Who is that Son of Man?”

“Yet a little while,” He replied, “the light is among 35  
you. <sup>5</sup>Be faithful to the light that you have, for fear  
darkness should <sup>6</sup>overtake you; for a man who walks  
in the dark does not know where he is going. <sup>7</sup>In the 36  
degree that you have light, believe in the Light, so that  
you may become sons of Light.”

Jesus said this, and went away and <sup>8</sup>hid  
Himself from them. But though He had 37  

Much  
Unbelief, yet  
many secret  
Disciples

performed <sup>9</sup>such great miracles in their  
presence, they did not believe in Him—in order 38  
that the words of Isaiah the Prophet might be fulfilled,

“LORD, WHO HAS BELIEVED OUR PREACHING?

AND THE ARM OF THE LORD—TO WHOM HAS IT BEEN  
UNVEILED?” (Isa. liii. 1.)

For this reason they were unable to believe—because 39  
Isaiah said again,

“HE HAS BLINDED THEIR EYES AND MADE THEIR MINDS 40  
CALLOUS,

LEST THEY SHOULD SEE WITH THEIR EYES AND PERCEIVE  
WITH THEIR MINDS,

AND SHOULD TURN,

AND I SHOULD HEAL THEM” (Isa. vi. 9, 10).

1. *Stood by*] Lit. ‘stood.’ Cp. Matt. xxvi. 73, n.

2. *Is a judgement of*] Or ‘there comes judgement upon.’—ED.

3. *If*] Or ‘when.’ Cp. xiv. 3, n.; 1 John iii. 2, n.

4. *From*] More lit. ‘out of.’

5. *Be faithful to*] Lit. ‘walk according to.’

6. *Overtake*] Cp. i. 5, where the same verb occurs.

7. *In the degree that you have light*] Lit. ‘As you have the light.’ For ‘as’  
v.l. has ‘while.’

8. *Hid Himself*] In Classical Greek the verb would mean ‘was hidden,’ by  
some one else.

9. *Such great*] Or ‘so many,’ but in this Gospel we find but little stress laid on  
the number of our Lord’s miracles, only seven being recorded.

Isaiah uttered these words because he saw His glory; 41  
and he spoke of Him. Nevertheless even from among the 42  
Rulers many believed in Him.

But because of the Pharisees they did not avow their  
belief, for fear they should be shut out from the synagogue.  
For they loved the glory that comes from men rather than 43  
the glory that comes from God.

But Jesus <sup>1</sup>cried aloud, 44  
Jesus and His heavenly Father "He who believes in me, believes not so much  
in me, as in Him who sent me; and he who 45  
sees me sees Him who sent me. I have come like light 46  
into the world, in order that no one who believes in me may  
remain in the dark. And if any one hears my teachings 47  
and <sup>2</sup>regards them not, I do <sup>3</sup>not judge him; for I did not  
come to judge the world, but to save the world. He who 48  
sets me at naught and does not receive my teachings is  
not left without a judge: the Message which <sup>4</sup>I have spoken  
will judge him on the last day. Because I have not spoken 49  
on my own authority; but the Father who sent me,  
Himself <sup>5</sup>gave me a command what to say and in what  
words to speak. And I know that <sup>6</sup>His command is the 50  
Life of the Ages. What therefore I speak, I speak just as  
the Father has bidden me."

<sup>7</sup>Now just before the Feast of the Passover 1 13  
A Lesson in Humility this incident took place. Jesus knew that the  
time had come for Him to leave this world  
and go to the Father; and having loved His own who were  
in the world, He loved them <sup>8</sup>to the end. While supper 2  
was proceeding, the Devil having by this time suggested  
to Judas Iscariot, the son of Simon, the thought of betray-  
ing Him, Jesus, although He knew that the Father had 3  
put everything into His hands, and that He had come

1. *Cried aloud*] The tense (aorist) of this verb does not admit of the interpretation preferred by Tholuck, Olshausen and others, "Jesus was accustomed emphatically to declare," thus making the last seven verses of this chapter an epitome of all His discourses.

2. *Regards them not*] Lit. 'keeps no guard over them.' Cp. verse 25, n. This verb occurs only three times in this Gospel, the third instance being xvii. 12.

3. *Not judge*] I.E. 'not now judge.' Cp. xvii. 9, n.—ED.

4. *I have spoken*] The rendering 'I spoke' would be understood by the ordinary English reader as referring to words spoken only on one definite occasion, an interpretation altogether inadmissible.

5. *Gave me*] And it still continues in my care (the Greek perfect).

6. *His command is*] I.E. 'from obedience to Him comes.'—ED.

7. (vv. 1-20.) Cp. Luke xxii. 24-30.

8. *To the end*] So in Matt. x. 22 and elsewhere. Or perhaps 'wholly,' 'intensely,' 'perfectly,' as in 2 Macc. viii. 29.

forth from God and was now going to God, rose from table, 4  
 threw off His upper garments, and took a towel and  
 tied it round Him. Then He poured water into a basin, 5  
 and proceeded to wash the feet of the disciples and to wipe  
 them with the towel which He had put round Him.  
 'When He came to Simon Peter, Peter objected. 6

"Master," he said, "are *you* going to wash my feet?"

"What I am doing," answered Jesus, "for the present 7  
 you do not know, but afterwards you shall know."

"Never, while the world lasts," said Peter, "shall you 8  
 wash my feet."

"If I do not wash you," replied Jesus, "you have no  
 share with me."

"Master," said Peter, "wash not only my feet, but also 9  
 my hands and my head."

"Any one who has lately bathed," said Jesus, "does not 10  
 need to wash <sup>2</sup>more than his feet, but is clean all over.  
 And you my disciples are clean, and yet this is not true of  
 all of you."

For He knew who was betraying Him, and that was 11  
 why He said,

"You are not all of you clean."

So after He had washed their feet, put on His garments 12  
 again, and returned to the table, He said to them,

"Do you understand what I have done to you? You 13  
 call me 'The <sup>3</sup>Rabbi' and 'The <sup>4</sup>Master,' and rightly so,  
 for such I am. If I then, your Master and Rabbi, have 14  
 washed your feet, it is also your duty to wash one another's  
 feet. For I have set you an example in order that you 15  
 may do what I have done to you. In most solemn truth 16  
 I tell you that a servant is not superior to his master, nor  
 is a messenger superior to him who sent him. If you 17  
 know all this, blessed are you if you act accordingly. I 18  
 am not speaking of all of you. I know whom I have  
 chosen, but things are as they are in order that the Scripture  
 may be fulfilled, which says, 'HE WHO EATS <sup>5</sup>MY BREAD HAS  
 LIFTED UP HIS HEEL AGAINST ME' (Ps. xli. 9). From this 19  
 time forward I tell you things before they happen, in order

1. *When He came*] There is no indication of the order in which our Lord went to the disciples.

2. *More than his feet*] v.L. omits these words.

3. *Rabbi*] Lit. 'Teacher.'

4. *Master*] Or 'Lord.'

5. *My bread*] v.L. 'bread with me.'

that when they do happen you may believe that <sup>1</sup> I am He. In most solemn truth I tell you that he who receives whoever I send receives me, and that he who receives me receives Him who sent me."

<sup>2</sup> After speaking thus Jesus was troubled in spirit and said with deep earnestness, "In most solemn truth I tell you that one of you will betray me."

The Traitor indicated

The disciples began looking at one another, at a loss to know to which of them He was referring. There was at table one of His disciples—the one Jesus <sup>3</sup> loved—<sup>4</sup> reclining with his head on Jesus's bosom. Making a sign therefore to him, Simon Peter said,

"Tell us to whom he is referring."

So he, having his head on Jesus's bosom, leaned back and asked,

"Master, who is it?"

"It is the one," answered Jesus, "for whom I shall <sup>5</sup> dip this piece of bread and to whom I shall give it."

Accordingly He dipped the piece of bread, and took it and gave it to Judas, the son of the Iscariot Simon. Then, after Judas had received the piece of bread, Satan entered into him.

"Lose no time <sup>6</sup> about it," said Jesus to him.

But why He said this no one else at the table understood. Some, <sup>7</sup> however, supposed that because Judas had the money-box Jesus meant, "Buy what we require for the Festival," or that he should give something to the poor. So Judas took the piece of bread and immediately went out. And it was night.

So when he was gone out, Jesus said, "Now <sup>8</sup> is the Son of Man glorified, and God is glorified in Him. Moreover God will glorify

The new Law—the Law of Love

1. *I am He*] See viii. 24, n.

2. (vv. 21-35.) Cp. Matt. xxvi. 21-25; Mark xiv. 18-21; Luke xxii. 21-23.

3. *Loved*] The same word as in xxi. 7. Cp. xi. 5, n.

4. *Reclining &c.*] In our Lord's time Roman customs were to a great extent adopted among the Jews. At meals the Romans reclined on broad sloping couches which were placed on three sides of a square. On each couch three, four, or even five guests lay at full length obliquely, each on his left side, resting his elbow on a cushion.

5. *Dip*] I.E. in the gravy.

6. *About it*] Lit. (in) 'what you are doing.'

7. *However*] See *Aorist*, Appendix A, 12.

8. *Is glorified*] Or, a shade more literally, 'has been glorified.' 'Was glorified' seriously misrepresents, in respect of time, the true meaning of the verb. See *Aorist* xi. 3.

Him in Himself, and will glorify Him without delay. <sup>1</sup> Dear 33  
 children, I am still with you a little longer. You will seek  
 me, but, as I said to the Jews, 'Where I am going you  
 cannot come,' so for the present I say to you. A new 34  
 commandment I give you, <sup>2</sup> to love one another; that as I  
 have loved you, you also may love one another. It is by 35  
 this that every one will know that you are my disciples—  
 if you love one another."

<sup>3</sup> "Master," inquired Simon Peter, "where 36  
 are you going?"

<sup>4</sup> "Where I am going," replied Jesus, "you  
 cannot be my follower now, but you shall be later."

"Master," asked Peter again, "why cannot I follow you 37  
 now? I will lay down my <sup>4</sup> life on your behalf."

"You say you will lay down your life on my behalf!" 38  
 said Jesus; "in most solemn truth I tell you that <sup>5</sup> the cock  
 will not crow before you have three times disowned me."

<sup>6</sup> "Let not your hearts be troubled. <sup>6</sup> Trust in 1  
 God: trust in me also. In my Father's house 2  
 there are many resting-places. Were it other-  
 wise, I would have told you; for I am going <sup>7</sup> to make ready  
 a place for you. And <sup>8</sup> if I go and make ready a place for 3  
 you, I will return and <sup>9</sup> take you to be with me, that where  
 I am you also may be. And where I am going, you all 4  
 know the way."

"Master," said Thomas, "we do not know where you 5  
 are going. <sup>10</sup> In what sense do we know the way?"

1. *Dear children*] Lit. 'Little children.' Cp. xxi. 17, n.

2. *To love*] Or 'in order that you may love.' Some regard the institution of the Lord's Supper as the 'commandment' referred to by our Lord. In the order of events that institution, though not mentioned by John, precedes verse 21. See Luke xxii. 19-23.

3. (vv. 36-38.) Cp. Matt. xxvi. 31-35; Mark xiv. 27-31; Luke xxii. 31-38.

4. *Life*] Or 'soul.'

5. *The cock will not crow*] The meaning is 'dawn will not have come.' "It was night" (verse 30).—Ed.

6. *Trust* (twice)] Or 'you trust.' The second half of the verse may be punctuated, 'Trust: in God and in me, trust.'

7. *To make ready*] Later on in the Apostolic age the Heavenly home is declared to be now ready (Heb. xi. 16). Cp. Rev. xiv. 13, n.—Ed.

8. *If I go &c.*] Or less exactly, 'when I have gone and made ready.' The 'if' does not indicate any uncertainty. Cp. xii. 32; 1 John iii. 2; and the 'si' in Vergil, *Aeneid* vi. 828.

9. *Take you to be with me*] Lit. 'receive you to myself.' Some think the original significance of these words was an intimation that the ministry of the Apostles as a whole would be cut short by their Master's personal return from Heaven. Cp. xxi. 22; Matt. x. 23; xvi. 28; xxiv. 34. Others find the fulfilment of the promise in the coming of the Saviour to every individual Christian in the hour of death.—Ed.

10. *In what sense*] Cp. xii. 34.

"I am the Way," replied Jesus, "and the Truth and the Life. No one comes to the Father except through me. If you—all of you—knew me, you would fully know my Father also. From this time forward you know Him and have seen Him."

His Union  
with the  
Father

"Master," said Philip, "cause us to see the Father: that is all we need."

"Have I been so long among you," Jesus answered, "and yet you, Philip, do not know me? He who has seen me has seen the Father. How can you ask me, 'Cause us to see the Father'? Do you not believe that I am in the Father and that the Father is in me? The things that I tell you all I do not speak on my own authority: but the Father dwelling within me carries on His own work. Believe me, all of you, that I am in the Father and that the Father is in me; or at any rate, believe me because of what I do. In most solemn truth I tell you that he who trusts in me—the things which I do he shall do also; and greater things than these he shall do, because I am going to the Father. And whatever any of you ask in my name, I will do, in order that the Father may be glorified in the Son. If you make any request of me in my name, I will do it."

The Holy  
Spirit  
promised to  
the obedient

"If you love me, you will obey my commands. And I will ask the Father, and He will give you another Advocate to be for ever with you—the Spirit of truth. That Spirit the world cannot receive, because it does not see Him or know Him. You know Him, because He remains by your side and is in you. I will not leave you bereaved: I am coming to you. Yet a little while and the world will see me no more, but you will see me: because I live, you also

1. *Believe*] 'What I have already told you, and not you alone.' See x. 38.

2. *Dwelling*] v.l. 'who dwells.'

3. *Work*] Lit. 'works,' but plainly not in the sense in which we commonly speak of 'the works of God.'

4. *Believe me because*] v.l. omits 'me.'

5. *In my name*] Or 'on the ground that you are mine.' See Westcott.

6. *Of me*] v.l. omits.

7. *Advocate*] According to etymology, 'one called to one's side to help.' Cp. Acts iv. 36, n. "The sense of advocate, counsel, one who pleads, convinces, convicts, in a great controversy, who strengthens on the one hand and defends on the other, meeting formidable attacks, is alone adequate" (Westcott). If the leading thought here were that of 'comfort,' the form of the word would convey the modified sense, not of 'comforter,' but of 'comforted.'

8. *Bereaved*] Or 'orphans.'

9. *Will see*] Lit. 'sees.'



shall live. At that time you will know that I am in my 20  
 Father, and that you are in me, and that I am in you. He 21  
 who has my commandments and obeys them—he it is who  
 loves me. And he who loves me will be loved by my Father,  
 and I will love him and will clearly reveal myself to him.”

Obedience  
 and Love  
 find God

Judas (not the Iscariot) asked, 22  
 “Master, <sup>1</sup>how is it that you will reveal  
 yourself clearly to us and not to the world?”

“If any one loves me,” replied Jesus, “he will obey my 23  
<sup>2</sup>teaching; and my Father will love him, and we will come 24  
 to him and make our home <sup>3</sup>with him. He who has no  
 love for me does not obey my teaching; and yet the  
 teaching to which you are listening is not mine, but is the  
 teaching of the Father who sent me.

The Holy  
 Spirit the  
 great  
 Teacher

“All this I have spoken to you while still 25  
 with you. But the Advocate, the Holy Spirit 26  
 whom the Father will send <sup>4</sup>at my request,  
 will teach you everything, and will bring to  
 your memories <sup>5</sup>all that I have said to you. Peace I leave 27  
 with you: my own peace I give to you. It is not as the  
 world gives its greetings that I give you peace. Let not  
 your hearts be troubled or dismayed.

Christ's  
 Departure to  
 the Father

“You heard me say to you, ‘I am going 28  
 away, and yet I am coming to you.’ If you  
 loved me, you would have rejoiced because I  
 am going to the Father; for the Father is <sup>6</sup>greater than I  
 am. I have now told you before it comes to pass, that 29  
 when it has come to pass you may believe. In future I 30  
 shall not talk much with you, for the <sup>7</sup>Prince <sup>8</sup>of this world  
 is coming. And yet in me he has nothing; but it is in 31  
 order that the world may know that I love the Father, and  
 that it is in obedience to the command which the Father  
 gave me that I thus act. Rise, let us be going.”

1. *How is it?* Lit. ‘What has happened.’

2. *Teaching*] Lit. ‘word.’

3. *With him*] Or ‘by his side,’ as in verse 17. See also verse 25. (Stapfer's rendering *chez lui* is certainly permissible, and perhaps gives the exact sense.) Cp. Acts xxi. 8, 16, where the same preposition is similarly used.

4. *At my request*] Lit. ‘in my name.’ See verse 13, n.

5. *All that I have said to you*] The ‘have’ is indispensable here, the aorist tense being, as its name implies, indefinite, while ‘I said’ is definite. See this argued at length in *Aorist* v. Both Second and Stapfer rightly use the past indefinite—“tout ce que je vous ai dit.”

6. *Greater than I am*] Cp. Phil. ii. 7.

7. *Prince*] Or ‘Ruler.’

8. *Of this world*] Lit. ‘of the world.’

**The True Vine and its Branches**      "I am the Vine—the True Vine, and my Father is the vine-dresser. Every branch in me—if it bears no fruit, He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. Already you are cleansed—through the teaching which I have given you. Continue in me, and let me continue in you. Just as the branch cannot bear fruit of itself—that is, if it does not continue in the vine—so neither can you if you do not continue in me. I am the Vine, you are the branches. He who continues in me and in whom I continue bears abundant fruit, for apart from me you can do nothing. If any one does not continue in me, he is like the unfruitful branch which is at once thrown away and then withers up. Such branches they gather up and throw into the fire and they are burned.

**A close Union with Christ through Obedience**      "If you continue in me and my sayings continue in you, ask what you will and it shall be done for you. By this is God glorified—by your bearing abundant fruit and thus being true disciples of mine. As the Father has loved me, I have also loved you: continue in my love. If you obey my commands, you will continue in my love, as I have obeyed my Father's commands and continue in His love.

**The Joy which will result**      "These things I have spoken to you in order that I may have joy in you, and that your joy may become perfect. This is my commandment to you, to love one another as I have loved you. No one has greater love than this—a man laying down his life for his friends. You are my friends, if you do what I command you. No longer do I call you servants, because a servant does not know what his master is doing; but I have called you friends, because all that I have heard from the Father I have made known to you. It is not you who chose me,

1. *Teaching* . . . *given*] Lit. 'word . . . spoken.'

2. *Which is . . . thrown away*] Lit. 'he has been thrown away.' If the connexion be severed, the result is immediately apparent—he has been flung aside for the burning. Similarly the aorist can be accounted for in verse 8.

3. *Sayings*] Of warning, rebuke, encouragement, instruction, promise.

4. *Is glorified*] Lit. 'has been glorified.' No sooner will you have shown yourselves fruitful branches—my true disciples—than at once glory has accrued to God.

5. *Has loved*] The simple 'loved' would refer to some definite past time, or would represent the Greek imperfect rather than the aorist.

6. *I have also &c.*] Or 'and I love you, continue &c.'

7. *I have spoken*] And let them be treasured in your hearts—the Greek perfect.

8. *Servants . . . servant*] Lit. 'bondservants . . . bondservant.'

but it is I who chose you and appointed you that you might go and be fruitful and that your fruit might remain ; so that whatever petition you present to the Father in my name He may give you.

**The World will hate and persecute** “ Thus I command you to love one another. 17  
 If the world hates you, remember that it has 18  
 first had me as the fixed object of its hatred. If you belonged to the world, the world would love its own 19  
 property. But because you do not belong to the world, and I have chosen you out of the world—for that reason the world hates you. Bear in mind what I said to you, ‘ A servant is 20  
 not superior to his master.’ If they have persecuted me, they will also persecute you : if they have obeyed my 21  
 teaching, they will obey yours also. But they will inflict all 21  
 this suffering upon you on account of your bearing my name  
 —because they do not know Him who sent me.

**The Guilt of sinning against Light** “ If I had not come and spoken to them, they 22  
 would have had no sin ; but as the case stands they are without excuse for their sin. He who 23  
 hates me hates my Father also. If I had not 24  
 done among them, <sup>1</sup> as I have, such miracles as no one else ever did, they would have had no sin ; but they <sup>2</sup> have in fact seen and also hated both me and my Father. But this has 25  
 been so, in order that the saying may be fulfilled which stands written in their Law, ‘ THEY HAVE HATED ME WITH-  
 OUT ANY REASON ’ (Ps. xxxv. 19 ; lxix. 4).

**Inward Light and external Testimony** “ When the Advocate is come whom I will 26  
 send to you from the Father’s presence—the Spirit of Truth who comes forth from the Father’s presence—He will be a witness concerning me. And 27  
 you also are witnesses, because you have been with me from the first.

**Excommuni- cation and Martyrdom foretold** “ These things I have spoken to you in order 1 1  
 to clear stumbling-blocks out of your path. You will be excluded from the synagogues ; 2  
 nay more, the time is coming when any one who has murdered one of you will suppose he is offering service to God. And they will do these things because they 3  
 have failed to recognize <sup>3</sup> the Father and to discover who I

1. *As I have*] Implied in the definite article, which is used here in the Greek. Cp. verse 9, n.

2. *Have . . . seen*] See *Aorist* vii. 6.

3. *The Father*] I.E. ‘in me.’ Cp. verse 25 ; 2 Cor. v. 19.

am. But I have spoken these things to you in order that 4  
 when the time for their accomplishment comes you may  
 remember them, and may recollect that I told you. I did  
 not, however, tell you all this at first, because I was still  
 with you. But now I am returning to Him who sent me ; 5  
 and not one of you <sup>1</sup> asks me where I am going. But grief 6  
 has filled your hearts because I have said all this to you.

“ Yet it is the truth that <sup>2</sup> I am telling you— 7  
 it is to your advantage that I go away. For  
 unless I go away, the Advocate will not come to  
 you ; but if I go, I will send Him to you. And 8  
<sup>3</sup> He, when He comes, will <sup>3</sup> convict the world in  
 respect of sin, of righteousness, and of judgement ;—of sin, 9  
 because they do not believe in me ; of righteousness, because 10  
 I am going to the Father, and <sup>4</sup> you will no longer see me ;  
 of judgement, because the Prince of this world is under 11  
 sentence.

“ I have much more to say to you, but you 12  
 are unable at present to bear the burden of it.  
 But when He has come—the Spirit of Truth— 13  
 He will guide you into all the truth. For He  
 will not speak as Himself originating what He says, but  
<sup>5</sup> all that He hears He will speak, and He will make known  
<sup>6</sup> the future to you. He will glorify me, because He will 14  
 take of what is mine and will make it known to you.  
 Everything that the Father has is mine ; that is why I said 15  
 that the Spirit of Truth takes of what is mine and will make  
 it known to you.

“ A little while and you see me no more, and 16  
 again a little while and you shall see me.”  
 Some of His disciples therefore said to one 17  
 another,

“ What does this mean which He is telling us, ‘ A little  
 while and you do not see me, and again a little while and you  
 shall see me,’ and ‘ <sup>7</sup> Because I am going to the Father ’ ? ”

1. *Asks me*] The ‘ me ’ is not emphatic as though Jesus were upbraiding them  
 with selfish thoughtlessness about Himself. The sense seems rather to be, ‘ as by  
 this time you fully understand.’ Cp. xiv. 28.

2. *I am telling*] The ‘ I ’ is expressed in the Greek, but is not emphatic. There  
 is no antithesis implied between our Lord and some other person.

3. *Convict*] Or ‘ bring demonstration to.’

4. *You will . . . see*] Lit. ‘ you see.’

5. *All that He hears &c.*] Cp. viii. 26, 28.

6. *The future*] Lit. ‘ the things that are coming.’

7. *Because*] Or ‘ that,’ a word which may be omitted here in translating.

So they asked one another repeatedly,

18

"What can that 'little while' mean which He speaks of? We do not understand His words."

Jesus perceived that they wanted to ask Him, and He 19 said,

"Is this what you are questioning one another about—my saying, 'A little while and you do not see me, and again a little while and you shall see me'? In most solemn truth 20 I tell you that you will weep aloud and lament, but the world will be glad. You will mourn, but your grief will be turned into gladness. A woman, when she is in labour, has 21 sorrow, because her time has come. But when she has given birth to the babe, she no longer remembers the pain, because of her joy at a child being born into the world. So 22 you also now have sorrow ; but <sup>1</sup> I shall see you again, and your hearts will be glad, and your gladness no one will take away from you. You will put no questions to me <sup>2</sup> then. 23

**Prayer in Christ's Name** "In most solemn truth I tell you that whatever you ask the Father for in my name He will give you. As yet you have not asked for anything <sup>3</sup> in my name : ask, and you shall receive, that your hearts may be filled with gladness. 24

**Later on He would speak more plainly** "All this I have spoken to you in veiled 25 language. The time is coming when I shall no longer speak to you in veiled language, but <sup>4</sup> will tell you about the Father in plain words. <sup>5</sup> At that time 26 you will make your requests in my name ; and I do not promise to ask the Father on your behalf, for the Father 27 Himself holds you dear, because you <sup>6</sup> have held me dear and have believed that I came from the Father's presence. I 28 came <sup>7</sup> from the Father and have come into the world. Again I am leaving the world and am going to the Father."

1. *I shall see you again*] "At my Resurrection—by my Spirit—at my Second Advent" (Alford).

2. *Then*] Lit. 'in that day'—a Hebrew rather than an English idiom.

3. An indication that Christians are not to limit themselves to the use of 'the Lord's Prayer' (Matt. vi. 9; Luke xi. 2). Fulness of blessing, and especially the Father's promised gift of the Holy Spirit, come to us only as the result of our having 'linked with each petition the great Redeemer's Name.'—Ed.

4. *Will tell you*] Lit. 'will bring word to you.'

5. *At that time*] Cp. verse 23, n.

6. *Have held* . . . *have believed*] Greek perfects, implying 'and you are still of the same mind.' See *Aorist* vii. 3, 4.

7. *From the Father*] Lit. 'out of the Father.' The preposition is different from that used in the last clause of verse 27, and also from the one in the last clause of verse 30.

“Ah, now you are using plain language,” said His 29  
disciples, “and are uttering no figure of speech! Now we 30  
know that you have all knowledge, and do not need to be  
pressed with questions. Through this we believe that you  
came from God.”

“Do you at last believe?” replied Jesus. “Remember 31, 32  
that the time is coming, nay, has already come, for you all to  
be dispersed each to his own home and to leave me alone.  
And yet I am not alone, for the Father is with me.

“I have spoken all this to you in order that 33  
in me you may have peace. In the world you  
have affliction. But keep up your courage: I  
have won the victory over the world.”

When Jesus had thus spoken, He raised his 1 17  
eyes towards Heaven and said,

“Father, the hour has come. Glorify Thy  
Son that the Son may glorify Thee; even as Thou hast 2  
given Him authority over all mankind, so that on all whom  
Thou hast given Him He may bestow the Life of the Ages.  
And in this consists the Life of the Ages—in <sup>1</sup> knowing Thee 3  
the only true God and Jesus Christ whom Thou hast sent.  
I have glorified Thee on earth, having done perfectly the 4  
work which <sup>2</sup> by Thine appointment has been mine to do.  
And now, Father, do Thou glorify me in Thine own 5  
presence, with the glory that I had in Thy presence before  
the world existed.

“I have revealed Thy <sup>3</sup> perfections to the men 6  
whom Thou gavest me out of the world.  
Thine they were, and Thou gavest them to me,  
and <sup>4</sup> they have obeyed Thy message. Now they know that 7  
whatever Thou hast given me is <sup>5</sup> from Thee. For the 8  
truths which Thou didst <sup>6</sup> teach me I have taught them.  
And they have received them, and have known for certain  
that I came out from Thy presence, and have believed that  
Thou didst send me.

1. *Knowing*] Or, as the tense implies, ‘an ever-enlarging knowledge of.’

2. *By Thine appointment has been mine*] Lit. ‘Thou hast given me.’ The perfect tense is used in the Greek, implying ‘and it remains in my hands.’

3. *Perfections*] Or ‘name’ (of Father). But cp. Exod. xxxiv. 5-7; Isa. ix. 6; Jer. xxiii. 6.

4. *They have obeyed*] Greek perfect. Perhaps proleptically spoken; cp. verse 10.

5. *From Thee*] Or (sent) ‘from Thy presence.’

6. *Teach . . . taught*] Lit. ‘give . . . given.’

"<sup>1</sup> I am making request <sup>2</sup> for them : for the world <sup>3</sup> I do <sup>9</sup> not make any request, but for those whom Thou hast given me. Because they are Thine, and everything that is mine is Thine, and everything that is Thine is mine ; and I <sup>4</sup> am <sup>10</sup> crowned with glory in them. I am now no longer in the <sup>11</sup> world, but they are in the world and I am coming to Thee.

"Holy Father, keep them <sup>5</sup> true to Thy name—the name which Thou hast given me <sup>6</sup> to bear—that they may be one, even as we are. While I was with them, I kept them true <sup>12</sup> to Thy name—the name Thou hast given me <sup>6</sup> to bear—and I kept watch over them, and not one of them is lost but only he who is <sup>7</sup> doomed to destruction—that the Scripture may be fulfilled.

"But now I am coming to Thee, and I speak these words <sup>13</sup> while I am in the world, in order that they may have my gladness within them filling their hearts. I have given <sup>14</sup> them Thy <sup>8</sup> Message, and the world has hated them, because they do not belong to the world, just as I do not belong to the world. I do not ask that Thou wilt remove <sup>15</sup> them out of the world, but that Thou wilt protect them from <sup>9</sup> the Evil one. They do not belong to the world, just <sup>16</sup> as I do not belong to the world. Make them holy <sup>17</sup> <sup>10</sup> in the truth : Thy <sup>8</sup> Message is truth. Just as Thou <sup>18</sup> didst send me into the world, I also <sup>11</sup> have sent them ;

1. *I am making request*] John nowhere, either in the Gospel or in his Epistles, uses the ordinary word for 'pray' or 'prayer.' But this may be a mere matter of style.

2. *For*] The same preposition in the Greek is used in Luke xxii. 32 ; Acts viii. 15 ; Col. i. 3 ; 2 Thess. iii. 1 ; and elsewhere. Some, however, prefer to render 'concerning.'

3. *I do not make*] I.E. 'I do not now make.' In Greek the present tense is more emphatically present than in English. Cp. vii. 8, n.—ED.

4. *Am crowned with glory*] Such is the force of the tense (the Greek perfect), used proleptically. I.E. our Lord spoke as though the act of crowning was already complete. Cp. verses 6, 22.

5. *True to*] Lit. 'in' (Thy name), as men representing Thee. Cp. v. 43. What the Father gave to the Son, the Son in turn has given to His disciples—the teaching (verse 8), the glory (verse 22), and here the unspeakable dignity and honour of being the representatives of God among men, and of bearing His name. Cp. 'a man of God' (2 Kings i. 9 ; 1 Tim. vi. 11), 'a man in Christ' (2 Cor. xii. 2).

6. *To bear*] Or 'to make known.'

7. *Doomed to*] Lit. 'a son of.' Cp. the Hebrew idioms 'a son of stripes,' Deut. xxv. 2, 'a son of death,' 1 Sam. xx. 31 ; and for the genitive cp. 'the people of my wrath,' Isa. x. 6. There is an idiomatic expression in this verse similar to those in Luke iv. 26, 27.—ED.

8. *Message*] Lit. 'Word.' God's whole revelation—instruction, correction, warning, encouragement, promises—as often in the O.T.

9. *The Evil one*] I.E. 'its ruler.' Cp. xiv. 30. Or 'from the evil' (which is in the world).

10. *In the truth*] Let them live and move and have their being in the truth, and so grow holy under its influence. Or 'by the truth.'

11. *Have sent*] Proleptic. Cp. verse 10 and xx. 21.



and on their behalf I <sup>1</sup> consecrate myself, in order that they 19  
may become perfectly consecrated in truth.

“Nor is it for them alone that I make 20  
**Christ prays** request. It is also for <sup>2</sup>those who trust in me  
**for His** through their teaching; that they may all be 21  
**future** one, even as Thou art in me, O Father, and I  
**Followers** am in Thee; that they also may be in us; that the world  
<sup>3</sup>may believe that Thou didst send me. And the glory 22  
which Thou hast given me <sup>4</sup>I have given them, that they  
may be one, just as we are one: I in them and Thou in me; 23  
that they may stand perfected <sup>5</sup>in one; that the world may  
come to understand that Thou didst send me and hast loved  
them with the same love as that with which Thou hast  
loved me.

“Father, <sup>6</sup>those whom Thou hast given me—I desire that 24  
where I am they also may be with me, that they <sup>7</sup>may see  
the glory—my glory—my gift from Thee, which Thou hast  
given me because Thou didst love me before the creation of  
the world. <sup>8</sup>And, righteous Father, though the world has 25  
failed to recognize Thee, I have known Thee, and these have  
perceived that Thou didst send me. And I have made known 26  
Thy <sup>9</sup>name to them and will make it known, that the love  
with which Thou hast loved me may be in them, and that I  
may be in them.”

<sup>10</sup>After offering this prayer Jesus went out with 1 18  
**Judas** His disciples to a place on the further side of  
**brings** the Ravine of the Cedars, where there was a  
**armed Men** garden which He entered—Himself and His disciples.  
<sup>11</sup>Now Judas also, who at that very time was betraying Him, 2  
knew the place, for Jesus had often resorted there with His  
disciples. So Judas, <sup>12</sup>followed by the battalion and by a 3

1. *Consecrate myself*] Or ‘make myself a holy’ (sacrifice).

2. *Those who trust*] i.e. all believers, future as well as present.

3. *May believe*] The tense indicates as the exact sense, ‘in order that it may be the prevailing and standing belief of the world that &c.’

4. *I have given them*] Proleptic. Cp. verse 10; Rom. viii. 17, 29.

5. *In one*] Lit. (perfectly united) ‘into one.’

6. *Those whom*] Lit. ‘that which’ or (the gift) ‘which,’ i.e. the Church in the widest sense of the word, as in Matt. xvi. 18.

7. *May see*] Certainly not as mere listless or uninterested spectators. The word (one out of six which all signify ‘see’) is a favourite word with John and Luke, though it is not once used by Paul. Some prefer ‘behold.’

8. *And, righteous Father*] Lit. ‘Righteous Father, and.’ In Greek a vocative is often placed before a conjunction.

9. *Name*] Cp. verse 6, n.

10. Cp. Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39.

11. (vv. 2–11.) Cp. Matt. xxvi. 47–56; Mark xiv. 43–52; Luke xxii. 47–53.

12. *Followed by*] Lit. ‘having’ ‘received’ or ‘got.’

detachment of the Temple police sent by the High Priests and Pharisees, came there with torches and <sup>1</sup>lamps and weapons. Jesus therefore, knowing all that was about to 4 befall Him, went out to meet them.

"<sup>2</sup>Who are you looking for?" He asked them.

"For Jesus the Nazarene," was the answer. 5

"I am he," He replied.

(Now Judas who was betraying Him was also standing with them.) As soon then as He said to them, "I am he," 6 they went backwards and <sup>3</sup>fell to the ground. Again there- 7 fore He asked them,

"<sup>2</sup>Who are you looking for?"

"For Jesus the Nazarene," they said.

"I have told you," replied Jesus, "that I am he. If 8 therefore you are looking for me, let these my disciples go their way."

He made this request in order that the words He had 9 spoken might be fulfilled,

"As for those whom Thou hast given me, I have not lost one."

Simon Peter, however, having a sword, drew 10 **Peter's rash Act** it, and, aiming at the High Priest's <sup>4</sup>servant, cut off his right ear. The servant's name was Malchus. Jesus therefore said to Peter, 11

"Put back your sword. Shall I refuse to drink the cup of sorrow which the Father has given me to drink?"

<sup>5</sup>So the battalion and their <sup>6</sup>tribune and the 12 **Jesus arrested and taken to Annas** Jewish police closed in, and took Jesus and bound Him. They then brought Him to <sup>7</sup>Annas first; 13 for Annas was the father-in-law of Caiaphas who was High Priest that year. (It was this Caiaphas who had 14 advised the Jews, saying,

"It is to your interest that one man should die for the People.")

1. *Lamps*] Such as might easily be carried out of doors.

2. *Who*] The objective interrogative 'Whom?' is now obsolescent.—ED.

3. *Fell to the ground*] A proof that had He chosen to exert His supernatural power He was infinitely stronger than they, and that in reality He was voluntarily surrendering Himself to death. See x. 18, and cp. the angel's act in putting Jacob's thigh out of joint (Gen. xxxii. 25).—ED.

4. *Servant*] Or 'slave.'

5. (vv. 12-18, and 25-27.) Cp. Matt. xxvi. 57, 58, 69-75; Mark xiv. 53, 54, 66-72; Luke xxii. 54-62.

6. *Tribune*] This title is found in Mark vi. 21 (where see note), 18 times in the Acts, and twice in the Revelation.

7. *Annas*] More correctly 'Hannas.'

Peter  
disowns  
his Master

Meanwhile Simon Peter was following Jesus, 15  
and so also was another disciple. The latter  
was known to the High Priest, and went in  
with Jesus into the court of the High Priest's palace. But 16  
Peter remained standing outside the door, till the disciple  
who was acquainted with the High Priest came out and  
induced the portress to let Peter in. This led the girl, the 17  
portress, to ask Peter,

"Are you also one of this man's disciples?"

"No, I am not," he replied.

Now because it was cold the <sup>1</sup>servants and the police had 18  
lighted a <sup>2</sup>charcoal fire, and were standing and warming  
themselves; and Peter too remained with them, standing  
and warming himself.

Annas  
questions  
Jesus

<sup>3</sup> So the High Priest questioned Jesus about 19  
His disciples and His teaching.

"As for me," replied Jesus, "<sup>4</sup> I have spoken 20  
<sup>5</sup> openly to the world. I <sup>6</sup> have continually taught in some  
synagogue or in the Temple where all the Jews are wont to  
assemble, and I have said nothing in secret. Why do you 21  
question me? Question <sup>7</sup>those who heard what it was I  
said to them: these witnesses here know what I said."

Upon His saying this, one of the officers standing by 22  
struck Him <sup>8</sup>with his open hand, asking Him as he  
did so,

"Is that the way you answer the High Priest?"

"If I have spoken wrongly," replied Jesus, "bear witness 23  
to it as wrong; but if rightly, why that blow?"

<sup>9</sup> So Annas <sup>10</sup>sent Him bound to Caiaphas the High 24  
Priest.

1. *Servants*] Or 'slaves.'

2. *Charcoal fire*] In the N.T. the word is only found here and in xxi. 9.

3. (vv. 19-24.) Cp. Matt. xxvi. 59-68; Mark xiv. 55-65; Luke xxii. 63-71.

4. *I have spoken*] This is the perfect tense in the Greek, and implies (see *Aorist* vii. 3, 4) that 'the world' was in possession of full knowledge as to His teaching. Cp. verse 21.

5. *Openly*] Or, perhaps, 'without reserve.'

6. *Have taught . . . have said nothing*] These are not perfects, but aorists; it was unnecessary to keep the same shade of meaning as just before. Yet the English idiom demands the perfect, for here our simple past tense would represent the Greek imperfect. With 'always,' or any equivalent phrase, the Greek perfect is extremely rare; not once is it to be found in the N.T. Cp. *Aorist* viii.

7. *Those who heard*] Such is the English idiom (omitting 'have'), although it is the perfect tense in the Greek. See *Aorist* vii. 9.

8. *With his open hand*] Or, perhaps, 'with a rod.'

9. *So Annas sent*] It is quite possible to render, "Annas, however, had sent. See *Aorist*, pp. 19, 53.

10. *Sent*] "Across the court-yard" (Farrar).

Peter again disowns his Master But Simon Peter remained standing and <sup>25</sup> warming himself, and this led to their asking him,

"Are you also one of his disciples?"

He denied it, and said,

"No, I am not."

One of the High Priest's servants, a relative of the man <sup>26</sup> whose ear Peter had cut off, said,

"Did I not see you in the garden with him?"

Once more Peter denied it, and immediately a cock <sup>27</sup> crowed.

<sup>28</sup> So they brought Jesus from Caiaphas's house to the <sup>3</sup> Praetorium. It was the early morning, and they would not enter the Praetorium themselves for fear of defilement, and in order that they might be able to eat the Passover. <sup>4</sup> Accordingly Pilate <sup>29</sup> came out to them and inquired,

"What accusation have you to bring against this man?"

"If the man were not a criminal," they replied, "we <sup>30</sup> would not have handed him over to you."

"Take him yourselves," said Pilate, "and judge him by <sup>31</sup> your Law."

"We have no power," replied the Jews, "to put any man to death."

They said this that the words might be fulfilled in which <sup>32</sup> Jesus predicted the kind of death He was to die.

<sup>6</sup> Re-entering the Praetorium, therefore, Pilate <sup>33</sup> called Jesus and asked Him,

"Are *you* the King of the Jews?"

"Do you say this of yourself, or have others told it you <sup>34</sup> about me?" replied Jesus.

"Am I a Jew?" exclaimed Pilate; "it is your own <sup>35</sup> nation and the High Priests who have handed you over to me. What have you done?"

"My kingdom," replied Jesus, "does not belong to this <sup>36</sup>

1. *Warming himself*] The fire was apparently in the court-yard of Annas's palace (verse 15); but possibly this court was common to both palaces, as our Lord was able (Luke xxii. 61) while in the palace of Caiaphas to turn round and look at Peter. See Geikie, *Life of Christ* ii. 514.

2. Cp. Matt. xxvii. 1-2; Mark xv. 1; Luke xxiii. 1.

3. *Praetorium*] Or 'Governor's Palace.'

4. (vv. 29-32.) Cp. Luke xxiii. 2.

5. *Came out* (or outside) *to them*] The formal trial not beginning till xix. 13. v.l. omits 'out' or 'outside.'

6. (vv. 33-38.) Cp. Matt. xxvii. 11-14; Mark xv. 2-5; Luke xxiii. 3-5.

world. If my kingdom did belong to this world, my subjects<sup>1</sup> would have resolutely fought to save me from being delivered up to the Jews. But, as a matter of fact, my kingdom has not this origin."

"So then *you* are a king!" rejoined Pilate.

"Yes," said Jesus, "you say truly that I am a king. For this purpose<sup>2</sup> I was born, and for this purpose I have come into the world—to give testimony for the truth. Every one who is<sup>3</sup> a friend of the truth listens to my voice."

"What is truth?" said Pilate.

Pilate willing to release Him But no sooner had he spoken the words than he went out again to the Jews and told them,

"I find no crime in him.<sup>4</sup> But you have a custom that I should release one prisoner to you at the Passover. So shall I release to you the King of the Jews?"

With a roar of voices they again cried out, saying,

"Not this man, but Barabbas!"

Now Barabbas was a robber.

Then Pilate took Jesus and scourged Him.

Jesus scourged and mocked

And the soldiers, twisting twigs of thorn into a wreath, put it on His head, and threw round

Him a crimson cloak. Then they began to march up to Him, saying in a mocking voice,

"Hail, King of the Jews!"

And they struck Him with the palms of their hands.

Once more Pilate<sup>5</sup> came out and said to the

Pilate pronounces Him innocent

Jews, "See, I am bringing him out to you to let you clearly understand that I find no crime in him."

So Jesus came out, wearing the wreath of thorns and the crimson cloak. And Pilate said to them,

"See, there is the man."

As soon then as the High Priests and the officers saw Him, they shouted,

"To the cross! To the cross!"

1. *Would have resolutely fought*] A hard and determined struggle—here in battle, usually in wrestling—is signified by the verb employed, which occurs also in Luke xiii. 24 and is used six times by Paul (1 Cor. ix. 25, &c.), while the tense (imperfect) marks the prolonged nature of the struggle whether now or at some undefined past time.

2. *I was born*] Greek perfect. See verse 21, n.

3. *A friend of the truth*] Or 'a child of the truth.' Cp. viii. 47; 1 John iii. 19.

4. (vv. 39-40.) Cp. Matt. xxvii. 15-23; Mark xv. 6-14; Luke xxiii. 18-23.

5. *Came out*] Apparently from the vaulted hall (supposed to have been lately discovered) where he had witnessed the hideous torture of the scourging.

## JOHN XIX.

"Take him yourselves and crucify him," said Pilate ;  
"for I, at any rate, find no crime in him."

"We," replied the Jews, "have a Law, and in accordance 7  
with that Law he ought to die, for having claimed to be the  
Son of God."

More alarmed than ever, Pilate no sooner 8  
He again  
questions Him heard these words than he re-entered the 9  
Praetorium and began to question Jesus.

"What is your origin?" he asked.

But Jesus gave him no answer.

"Do you refuse to speak even to me?" asked Pilate ; 10  
"do you not know that I have it in my power either to  
release you or to crucify you?"

"You would have had no power whatever over me," 11  
replied Jesus, "had it not been granted you from above. On  
that account he who has delivered me up to you is more  
guilty than you are."

Upon receiving this answer, Pilate was for 12  
He passes  
sentence of Death releasing Him. But the Jews 'kept shouting,  
"If you release this man, you are no friend of  
Caesar's. Every one who sets himself up as king declares  
himself a rebel against Caesar."

On hearing this, Pilate brought Jesus out, and <sup>2</sup>sat down 13  
on the judge's seat in a place called the Pavement—or in  
Hebrew, Gabbatha. It was the day of Preparation for the 14  
Passover, about <sup>3</sup>six o'clock in the morning. Then he said  
to the Jews,

"There is your king!"

This caused a storm of outcries, 15

"Away with him! Away with him! Crucify him!"

"Am I to crucify your king?" Pilate asked.

"We have no king, except Caesar," answered the High  
Priests.

<sup>4</sup>Then Pilate gave Him up to them to be crucified. 16

Accordingly they took Jesus<sup>5</sup>; and He went out carrying 17

1. *Kept shouting*] Imperfect tense. v.L. has the aorist, indicating the utterance of a loud and simultaneous shout.

2. *Sat down*] Or 'made Him sit;' in mockery. And said (verse 14) "There is your king!" The verb is either transitive or intransitive. But in the fragment of the Petrine Gospel, discovered 1886-87, we read, "They clothed Him in purple, and made Him sit on the judge's seat."—ED.

3. *Six o'clock in the morning*] i.e. if the fourth Evangelist used the Roman method of reckoning the hours of the day. Cp. i. 39, n.; iv. 6, n.; and Westcott's note here. Otherwise the meaning is 'noon,' 'mid-day.'—ED.

4. (vv. 16-17.) Cp. Matt. xxvii. 31-34; Mark xv. 20-23; Luke xxiii. 26-33.

5. *They took Jesus*] v.L. adds, 'and led Him away.'

Jesus is  
taken to  
Golgotha  
and  
crucified

His own cross, to the place called Skull-place—  
or, in Hebrew, Golgotha—<sup>1</sup> where they nailed 18  
Him to a cross, and two others at the same  
time, one on each side and Jesus in the middle.  
And Pilate wrote a notice and had it fastened 19

to the top of the cross. It ran thus:

## JESUS THE NAZARENE, THE KING OF THE JEWS.

Many of the Jews read this notice, for the place where 20  
Jesus was crucified was near the city, and the notice was  
in three languages—Hebrew, Latin, and Greek. This led 21  
the Jewish High Priests to remonstrate with Pilate.

“You should not write ‘The King of the Jews,’” they  
said, “but that he claimed to be King of the Jews.”

“What I have written I have written,” was Pilate’s 22  
answer.

The Soldiers 23  
take His  
Clothes So the soldiers, as soon as they had crucified  
Jesus, took His garments, including His <sup>2</sup> tunic,  
and divided them into four parts—one part for  
each soldier. The tunic was without seam, woven from  
the top in one piece. So they said to one another, 24  
“Do not let us tear it. Let us draw lots for it.”

This happened that the Scripture might be fulfilled which  
says,

“THEY SHARED MY GARMENTS AMONG THEM, AND DREW  
LOTS FOR MY CLOTHING” (Ps. xxii. 18).

That was just what the soldiers did.

3 Now standing close to the cross of Jesus 25  
Mary and John were His mother and His mother’s sister, <sup>4</sup> Mary  
the wife of Clopas, and Mary of Magdala. So 26  
Jesus, seeing His mother, and seeing the disciple whom  
He loved standing near, said to His mother,

“<sup>5</sup> Behold, your son!”

Then He said to the disciple,

“Behold, your mother!” 27

1. (vv. 18-24.) Cp. Matt. xxvii. 35-38; Mark xv. 24-27; Luke xxiii. 33, 34, 38.

2. *Tunic*] The close-fitting under garment.

3. (vv. 25-27.) Cp. Matt. xxvii. 39-44; Mark xv. 29-32; Luke xxiii. 35-37, and 39-43.

4. *Mary the wife of Clopas*] This seems the most probable sense; lit. ‘Clopas’s Mary.’ There is nothing in the Greek to settle the question whether she was the sister of Mary, the mother of Jesus (just mentioned).

5. *Behold, your son*] Lit. ‘Woman, behold your son!’ Cp. ii. 4, n.; viii. 10, n.; xx. 13, n.



## JOHN XIX.

And from that time the disciple received her into his own home.

<sup>1</sup>After this, Jesus, knowing that everything 28  
Jesus dies was now brought to an end, said—that the  
 Scripture might be fulfilled (Ps. lxxix. 21),

“I am thirsty.”

There was a jar of <sup>2</sup>wine standing there. With this 29  
 wine they filled a sponge, put it on the end of a stalk of  
 hyssop, and lifted it to His mouth. As soon as Jesus had 30  
 taken the wine, He said,

“It is finished.”

And then, bowing His head, He yielded up His spirit.

<sup>3</sup>Meanwhile the Jews, because it was the day 31  
His Body pierced of Preparation for the Passover, and in order  
 that the bodies might not remain on the crosses  
 during <sup>4</sup>the Sabbath (for that Sabbath was one of special  
 solemnity), requested Pilate to have the legs of the dying  
 men broken, and the bodies removed. Accordingly the 32  
 soldiers came and broke the legs of the first man, and also  
 of the other who had been crucified with Jesus. Then they 33  
 came to Jesus Himself: but when they saw that He was  
 already dead, they refrained from breaking His legs. One 34  
 of the soldiers, however, made a thrust at His side with a  
 lance, and immediately <sup>5</sup>blood and water flowed out. This 35  
 statement is the testimony of an eye-witness, and it is true.  
 He knows that he is telling the truth—in order that you  
 also may believe. For all this took place that the Scripture 36  
 might be fulfilled which declares,

“NOT ONE OF HIS BONES SHALL BE BROKEN” (Exod. xii.  
 46; Ps. xxxiv. 20).

And again another Scripture says, 37

“THEY SHALL LOOK ON HIM WHOM THEY HAVE PIERCED”  
 (Zech. xii. 10).

Joseph and Nicodemus bury if <sup>6</sup>After this, Joseph of Arimathaea, who was 38  
 a disciple of Jesus, but for fear of the Jews a

1. (vv. 28-30.) Cp. Matt. xxvii. 45-50; Mark xv. 33-37; Luke xxiii. 44-46.  
 2. *Wine* (twice) Lit. ‘vinegar’ or ‘sour wine.’ So in verse 30. Cp. Matt.  
 xxvii. 48, n.

3. *Meanwhile* Lit. ‘Therefore’—the resumptive ‘therefore.’ See *Aorist*,  
 Appendix B; and the notes of Alford and De Wette on Acts xvii. 17.

4. *The Sabbath* Commencing at sunset.

5. *Blood and water* Emblematical of the removal of our guilt by His  
 atoning sacrifice, and the purifying of our souls by His grace” (Scott). See  
 Acts ii. 31, n.

6. (vv. 38-42.) Cp. Matt. xxvii. 57-61; Mark xv. 42-47; Luke xxiii. 50-56.

secret disciple, asked Pilate's permission to carry away the body of Jesus; and Pilate gave him leave. So he came and removed the body. Nicodemus too—he who at first had visited Jesus by night—came bringing a <sup>1</sup>mixture of myrrh and aloes, in weight about <sup>2</sup>seventy or eighty pounds. Taking down the body they wrapped it in linen cloths along with the spices, in accordance with the Jewish mode of preparing for burial. There was a garden at the place where Jesus had been crucified, and in the garden a new tomb, in which no one had yet been buried. Therefore, because it was the day of Preparation for the Jewish Passover, and the tomb was close at hand, they put Jesus there.

<sup>3</sup>On the first day of the week, very early, while it was still dark, Mary of Magdala came to the tomb and saw that the stone had been removed from it. <sup>5</sup>So she ran, as fast as she could, to find Simon Peter and the other disciple—the one who was dear to Jesus—and to tell them,

“They have taken the Master out of the tomb, and we do not know where they have put Him.”

<sup>6</sup>Peter and the other disciple started at once to go to the tomb, both of them running, but the other disciple ran faster than Peter and reached it before he did. <sup>7</sup>Stooping and looking in, he saw the linen cloths lying there on the ground, but he did not go in. Simon Peter, however, also came, following him, and entered the tomb. There on the ground he saw the cloths; and the <sup>8</sup>towel, which had been placed <sup>9</sup>over the face of Jesus, not lying with the cloths, but folded up and put by itself. Then the other disciple, who had been the first to come to the tomb, also went in and saw and was convinced. For until now they had not understood the inspired teaching, that He must rise again

1. *Mixture*] v.l. ‘roll.’

2. *70 or 80 pounds*] Lit. ‘100 (Roman) pounds.’

3. Cp. Matt. xxviii. 1-4; Mark xvi. 1-4; Luke xxiv. 1-3.

4. *Removed from*] Or possibly, ‘lifted out of.’ But the original notion, conveyed by the verb here used, of vertical motion upwards seems to be lost in a large number of cases.

5. Cp. Matt. xxviii. 8; Mark xvi. 8; Luke xxiv. 9-11.

6. (vv. 3-10.) Cp. Luke xxiv. 12.

7. *Stooping and looking in*] One word in the Greek. Cp. verse 11 and 1 Pet. i. 12, n. The tombs were cut into the solid rock.

8. *Towel*] Or ‘handkerchief.’

9. *Over the face of Jesus*] Lit. ‘on His head.’

## JOHN XX.

from among the dead (Ps. xvi. 10). Then they went away 10  
and returned home.

11

12

13

**Mary sees two Angels** <sup>1</sup> Meanwhile Mary remained standing near the tomb, weeping aloud. She did not enter the tomb, but as she wept she stooped and looked in, and <sup>2</sup> saw two angels clothed in white raiment, sitting one at the head and one at the feet where the body of Jesus had been. They spoke to her.

“<sup>3</sup> Why are you weeping?” they asked.

“Because,” she replied, “they have taken away my Lord, and I do not know where they have put him.”

14

**Mary talks with Jesus** While she was speaking, she turned round and saw Jesus standing there, but did not recognize Him.

15

“<sup>3</sup> Why are you weeping?” He asked; “<sup>4</sup> who are you looking for?”

She, supposing that He was the gardener, replied,

“Sir, if you have carried him away, tell me where you have put him and I will remove him.”

“Mary!” said Jesus.

She turned to Him.

16

“<sup>5</sup> Rabboni!” she cried in Hebrew: the word means ‘Teacher!’

17

“<sup>6</sup> Do not cling to me,” said Jesus, “for I have not yet ascended to the Father. <sup>7</sup> But take this message to my brethren: ‘I am ascending to my Father and your Father, to my God and your God.’”

18

Mary of Magdala came and brought word to the disciples.

“I have seen the Master,” she said.

And she told them that He had said these things to her.

19

**Jesus appears to His Brethren** <sup>8</sup> On that same first day of the week, when it was evening and, for fear of the Jews, the doors

1. (vv. 11-18.) Cp. Matt. xxviii. 9, 10; Mark xvi. 9-11.

2. *Saw*] Or ‘observed.’ That the fourth Evangelist has used in some 23 passages a somewhat uncommon word (*theoreo*) for ‘to see’ may be a mere matter of style.

3. *Why*] Lit. ‘Woman, why;’ but in modern English we seldom use the simple vocative in the language of sympathy and condolence. Cp. ii. 4, n.; viii. 10, n.; xix. 26, n.

4. *Who*] The objective interrogative ‘Whom?’ is now obsolescent.—Ed.

5. *Rabboni*] The word occurs also in Mark x. 51.

6. *Do not cling*] The time for Him to leave His disciples again not having yet come there was no need to attempt to detain Him.—Ed. The tense of the verb implies that she was clinging to Him.

7. *But*] Lit. ‘for’ parenthetically. The meaning may be, “for there is this duty for you to discharge first.” v.l., as in the A.V., omits the words ‘in Hebrew.’

8. (vv. 19-25.) Cp. Mark xvi. 14; Luke xxiv. 36-43.

## JOHN XX.

of the house where the disciples were, were locked, Jesus came and stood in their midst, and said to them,

“Peace be to you !”

Having said this He showed them His hands and also His side ; and the disciples were filled with joy at seeing the Master. A second time, therefore, <sup>1</sup> He said to them,

“Peace be to you ! As the Father sent me, I also now send you.”

Having said this He breathed upon them and said,

“Receive <sup>2</sup> the Holy Spirit. If you remit the sins of any persons, they <sup>3</sup> remain remitted to them. If you bind fast the sins of any, they remain bound.”

Thomas, who was absent, sceptical Thomas, one of the twelve—surnamed ‘the Twin’—was not among them when Jesus came.

So the rest of the disciples told him,

“We have seen the Master !”

His reply was,

“Unless I see in his hands the wound made by the nails and put my <sup>4</sup> finger into the wound, and put my hand into his side, I will never believe it.”

A week later the disciples were again in the house, and Thomas was with them, when Jesus came—though the doors were locked—and stood in their midst, and said,

“Peace be to you.”

Then He said to Thomas,

“Bring your finger here and <sup>5</sup> feel my hands ; bring your hand and put it into my side ; and do not be ready to disbelieve but to believe.”

“My Lord and my God !” replied Thomas.

“Because you have seen me,” replied Jesus, “you have believed. Blessed are those who have not seen and yet have believed.”

1. *He said*] v.L. ‘Jesus said.’

2. *The Holy Spirit*] Or (a bestowment of the) ‘Holy Spirit,’ there being no article here in the Greek.

3. *Remain*] Twice the Greek perfect is used here. See *Aorist* vii. 3, 4. Some have questioned whether the first Christians ever exercised the prerogative, thus conferred on them, of forgiving (or leaving unforgiven) the sins of their fellow men. The true answer seems to be that the gift of the Holy Spirit, in the N.T. sense of the words, carries with it—as nothing else does—complete forgiveness. And in the Acts (viii. 17 ; xix. 6, &c.) we find the Holy Spirit conveyed through the laying on of the hands of the Apostles, and by the exercise of their wills. This power was given to all the disciples (verses 19, 20).—Ed.

4. *Finger into the wound*] v.L. ‘finger into the place.’

5. *Feel*] Or ‘examine.’ Lit. ‘see.’

<sup>1</sup> There were also a great number of other signs which Jesus performed in the presence of the disciples, which are not recorded in this book. But these have been recorded in order that you may believe that He is the Christ, the Son of God, and that, through believing, you may have Life through His name.

<sup>2</sup> After this, Jesus again showed Himself to the disciples. It was at the Lake of Tiberias. The circumstances were as follows.

Simon Peter was with Thomas, called the Twin, Nathanael of Cana in Galilee, the sons of Zabdi, and two others of the Master's disciples.

Simon Peter said to them,

"I am going fishing."

"We will go too," said they.

So they set out and went on board their boat; but they caught nothing that night. When, however, day was now dawning, Jesus stood on the beach, though the disciples did not know that it was Jesus. He called to them.

"Children," He said, "have you any food there?"

"No," they answered.

"Throw the net in on the right hand side," He said, "and you will find fish."

So they threw the net in, and now they could scarcely drag it along for the quantity of fish. This made the disciple whom Jesus loved say to Peter,

"It is the Master."

Simon Peter therefore, when he heard the words, "It is the Master," drew on his fisherman's shirt—for he had not been wearing it—put on his girdle, and sprang into the water. But the rest of the disciples came in the small boat (for they were not far from land—only about a hundred yards off), dragging the net full of fish.

1. On the absence of a connecting adverb at the beginning of this verse (where 'however' might, with little or no advantage, be inserted—but certainly not 'therefore') see *Aorist*, Appendix B, 4.

2. *After this*] Whether a week later, or a month, or even more, there is nothing to indicate.

3. *Lovea*] The stronger and more emphatic word is used here, as it is in xix. 26, though not in xx. 2.

4. *Fisherman's shirt*] Or 'outer tunic.'

5. *He had not been wearing it*] Lit. 'he was naked.' It is said that to this day fishermen are to be seen at the Sea of Galilee at work at their nets, wearing no clothes.

6. *Small boat*] The nearest English word would perhaps be 'dinghy.' It was probably large enough to hold six men.

**A Meal of Bread and Fish** As soon as they landed, they saw a charcoal 9  
fire burning there, with fish broiling on it, and 10  
bread close by. Jesus told them to fetch some 11  
of the fish which they had just caught. So Simon Peter 11  
went on board <sup>1</sup>the boat and drew the net ashore full of  
large fish, 153 in number; and yet, although there were so  
many, the net had not broken.

"Come this way and have breakfast," said Jesus. 12

But not one of the disciples ventured to question Him as  
to who He was, for they felt sure that it was the Master.  
Then Jesus came and took the bread and gave them some, 13  
and the fish in the same way. This was now the third 14  
occasion on which Jesus showed Himself to the disciples  
after He had risen from among the dead.

**Jesus tests Peter's Love for Him** When they had finished breakfast, Jesus asked 15  
Simon Peter,  
"Simon, son of John, do you <sup>2</sup>love me <sup>3</sup>more  
than these others do?"

"Yes, Master," was his answer; "you know that you  
<sup>2</sup>are dear to me."

"Then feed my lambs," replied Jesus.

Again a second time He asked him, 16

"Simon, son of John, do you love me?"

"Yes, Master," he said, "you know that you are dear  
to me."

"Then be a shepherd to my sheep," He said.

A third time Jesus put the question: 17

"Simon, son of John, am I dear to you?"

It grieved Peter that Jesus asked him the third time,

"Am I dear to you?"

"Master," he replied, "you know everything, you can  
see that you are dear to me."

"Then feed my <sup>5</sup>much-loved sheep," said Jesus. "In most 18  
solemn truth I tell you that whereas, when you were young,  
you used to put on your girdle and walk whichever way you

1. *The boat*] Not the fishing smack, but the small boat (verse 8) to which the ropes of the net were made fast.

2. *Love. Are dear*] Cp. xi. 3, 5, n. The former emphatic word the humbled Peter does not now dare to apply to his own affection for the Master.

3. *More &c.*] Cp. xiii. 6, 8, 37. To this part of the question Peter gives no answer.

4. (vv. 15-17.) *Then feed . . . then be . . . then feed*] Lit. 'Feed . . . be . . . feed;' omitting 'then.' v.L. has 'Jonas' for 'John' in each of these three verses.

5. *Much-loved sheep*] Such seems to be the force of the diminutive. Cp. xiii. 33, n.; 1 John ii. 1, n. v.L. simply 'sheep.'

## JOHN XXI.

chose, when you have grown old you will stretch out your arms and <sup>1</sup>some one else will put <sup>2</sup>a girdle round you and <sup>3</sup>carry you where you have no wish to go."

This He said to indicate the kind of death by which that 19  
disciple would bring glory to God ; and after speaking thus  
He said to him,

"Follow me."

Peter turned round and noticed the disciple 20  
whom Jesus loved following—the one who at  
the supper had leaned back on his breast and  
had asked,

"Master, who is it that is betraying you?"

On seeing him, Peter asked Jesus,

"And, Master, what about him?" 21

"If I desire him to remain <sup>4</sup>till I come," replied Jesus, 22  
"what concern is that of yours? You, yourself, must  
follow me."

Hence the report spread among the brethren that that 23  
disciple would never die. Yet Jesus did not say, "He is not  
to die," but, "If I desire him to remain till I come, <sup>5</sup>what  
concern is that of yours?"

That is the disciple who gives his testimony as 24  
to these matters, and has written this history ;  
and we know that his testimony is true. <sup>6</sup>But 25  
there are also many other things which Jesus did—so vast  
a number indeed that if they were all described in detail, I  
suppose that the world itself could not contain the books  
that would have to be written.

1. *Some one else*] The Centurion under whose orders the details of Peter's crucifixion would be carried out.

2. *A girdle*] The rope which would be put round his waist to bind him to the cross.

3. *Carry*] When both cross and victim were lifted, for the cross to be planted in the hole dug to receive its foot. Or possibly 'bring' or 'lead,' as in Matt. ix. 2.

4. *Till I come*] Lit. 'While I am coming.' A baldly literal interpretation of these two verses is to be found in the idea that our Lord's return was to take place in John's lifetime, but that John was to survive the event and become the Apostle of the new era—the Christian era of love to God and man. Others have found in the words a suggestion that the 'Rapture' or 'Translation' of the saints at the Coming of the Lord (Matt. xxiv. 31 ; 1 Thess. iv. 17) will not exempt their earthly bodies from physical death, but will mean the ascension of their spirits—their real and innermost selves—to Heaven in new and glorified bodies, resembling the resurrection body in which the Lord Jesus ascended (Mark xvi. 19 ; Luke xxiv. 51 ; Acts i. 9 ; 1 Cor. xv. 51, 52). In that case even if John had lived until the Parousia—and the possibility of his doing so is hinted at here by our Lord—this would not have meant that he escaped death, but that, through his union with the Saviour, death became to him the gate of eternal Life and Glory.—Ed.

5. *What concern is that of yours?*] v.l. omits these words.

6. v.l. omits verse 25. Another v.l. adds 'Amen' at the end.



# THE ACTS OF THE APOSTLES

The authorship of this book has been much discussed, but it may now be affirmed with certainty that the writer of our third Gospel is also the author of "the Acts," and that he speaks from the standpoint of an eye-witness in the four "we" sections (xvi. 10-17; xx. 5-15; xxi. 1-18; xxvii.-xxviii. 16), and is known in Paul's Letters as "Luke the beloved physician" (Col. iv. 14; 2 Tim. iv. 11; Philem. 24).

The date necessarily depends upon that of the third Gospel. If the latter was written before the destruction of Jerusalem, then Luke's second work may well have been issued between 66 and 70, A.D. But the tendency, in the present day, is to date the Gospel somewhere between 75 and 85, A.D., after the destruction of the city. In that case "the Acts" may be assigned to any period between 80 and 90, A.D. The latter conclusion, though by no means certain, is perhaps the more probable.

The familiar title of the book is somewhat unfortunate, for it is manifestly not the intention of the writer to describe the doings of the Apostles generally, but rather just so much of the labours of Peter and Paul—and especially the latter—as will serve to illustrate the growth of the early Church, and at the same time exhibit the emancipation of Christianity from its primitive Judaic origin and environment.

It is plain that the writer was contemporary with the events he describes, and although his perfect ingenuousness ceaselessly connects his narrative with history, in no case has he been proved to be in error. The intricacy of the connexions between this record and the Pauline Letters will be best estimated from a study of Paley's *Horae Paulinae*. We know nothing definite as to the place where the Acts was written, nor the sources whence the information for the earlier portion of the narrative was obtained. But it may be truthfully affirmed that from the modern critical ordeal the work emerges as a definite whole, and rather confirmed than weakened in regard to its general authenticity.

## THE ACTS OF THE APOSTLES

### *Introduction*

My former narrative, Theophilus, dealt with 1 1  
The risen  
Jesus seen  
for six  
Weeks all that Jesus did and taught <sup>1</sup> as a beginning,  
down to the day on which, after giving 2  
instructions through the Holy Spirit to the  
Apostles whom He had chosen, He was <sup>2</sup> taken up to  
Heaven. He had also, after He suffered, <sup>3</sup> shown Himself 3  
alive to them with many sure <sup>4</sup> proofs, <sup>5</sup> appearing to them  
at intervals during forty days, and speaking of the Kingdom  
of God. And <sup>6</sup> while in their company He charged them 4  
not to leave Jerusalem, but to wait for the Father's  
promised gift.

"This you have heard of," He said, "from me. For 5  
John indeed baptized with water, but before many days  
have passed you shall be baptized with the Holy Spirit."

<sup>7</sup> Once when they were with Him, they asked Him, 6

"Master, is this the time at which you are about to  
restore the kingdom for Israel?"

"It is not for you," He replied, "to know <sup>8</sup> times or 7  
epochs which <sup>9</sup> the Father has reserved within His own  
authority; <sup>10</sup> and yet you <sup>11</sup> will receive power when the 8

1. *As a beginning*] So laying the first foundation of the Christian Church. Or 'from the beginning.'

2. *Taken up to Heaven*] Lit. simply 'taken up.' Or 'taken up again;' the ascent reversing the previous descent. See Eph. iv. 9, n.

3. *Shown*] More lit. 'presented.' In xxiii. 33; Eph. v. 27; Col. i. 22; the same verb is used.

4. *Proofs*] Of the reality of His resurrection.

5. *Appearing to them at intervals*] Or 'being seen repeatedly.'

6. *While in their company*] Or 'while eating with them.'

7. *Once . . . asked Him*] More lit. 'They, then, having assembled to meet Him, began to ask Him.'

8. *Times or epochs*] The former word 'implies something longer' (Bengel) than the latter.

9. *The Father*] Cp. Mark xiii. 32.

10. "These words contain the whole plan of the Acts" (De Wette).

11. *Will receive*] Or 'shall receive,' according as we take the word to be a prediction or a promise. The Holy Spirit was sent by the Father (John xiv. 16, 26), and also by the Son (John xvi. 7).

## THE ACTS I.

Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judaea and Samaria and to the remotest parts of the <sup>1</sup>earth."

Christ taken up into Heaven      When He had said this, and while they were looking at Him, He was carried up, and a cloud closing beneath Him hid Him from their sight.

But, while they stood intently gazing into the sky as He went, suddenly there were two men in white garments standing by them, who said,

"Galilaeans, why stand looking into <sup>2</sup>the sky? This same Jesus who has been taken up from you into <sup>2</sup>Heaven will come <sup>3</sup>in just the same way as you have seen Him going into Heaven."

### *The Church in Jerusalem*

The Apostles meet in Jerusalem for Prayer      Then they returned to Jerusalem from the mountain called the Oliveyard, which is near Jerusalem, <sup>4</sup>about a mile off. They entered the city, and they went up <sup>5</sup>to the upper room which was now their fixed place for meeting. Their names were Peter and <sup>6</sup>John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the brother of James. All of these with one mind continued earnest in prayer, together with some women, and Mary the mother of Jesus, and His brothers.

Peter's Speech      It was on one of these days that Peter stood up in the midst of the brethren—the entire number of persons present being about 120—and said,

"<sup>7</sup> Brethren, it was necessary that the Scripture should

1. *Earth*] Or 'land.' There does not appear to be any positive historical evidence that any Apostle, except Paul, ever preached outside Palestine. Indeed, Matt. x. 23 seems to preclude the possibility of their having done so.—Ed.

2. *The sky. Heaven*] The same word in the Greek.

3. *In just the same way*] Suddenly, personally, visibly, and (some have supposed) with a measure of privacy and secrecy. Cp. John xiv. 19, 21; Heb. ix. 28; xii. 14.—Ed.

4. *About a mile*] Lit. 'a Sabbath's journey.'

5. *To the upper room . . . meeting*] Or 'to the upper room of the house which was now their residence.' The relative clause may be rendered 'where they had been residing.' See *Aorist*, p. 12.

6. *John, James*] V.L. 'James, John.'

7. *Brethren*] Preceded in the Greek by 'Men' (approaching in sense our 'Gentlemen' or 'Sirs'). 'Men and brethren' suggests the erroneous notion that two classes of persons were addressed.

## THE ACTS I.

be fulfilled—the prediction, I mean, which the Holy Spirit uttered by the lips of David, about Judas, who acted as guide to those who arrested Jesus. For Judas was reckoned as one of our number, and <sup>1</sup>a share in this ministry was allotted to him.” 17

<sup>2</sup>(Now having bought a piece of ground with the money paid him for his wickedness he fell there with his face downwards, and, his body bursting open, he became disembowelled. This fact became widely known to the people of Jerusalem, so that the place received the name, in their language, of Achel-damach, which means ‘The Field of Blood.’) 18 19

“For it is written in the Book of Psalms, 20

“‘LET HIS <sup>3</sup>ENCAMPMENT BE DESOLATE :

LET THERE BE NO ONE TO DWELL THERE’ (Ps. lxi. 25) ; and

“‘HIS <sup>4</sup>WORK LET ANOTHER TAKE UP’ (Ps. cix. 8).

“It is necessary, therefore, that of the men who have been with us all the time that the Lord Jesus went in and out among us—beginning from His baptism by John down to the day on which He was taken up <sup>5</sup>again from us into Heaven—one should be appointed to become a witness with us as to His resurrection.” 21 22

So <sup>6</sup>two names were proposed, Joseph called Bar - Sabbas — and surnamed <sup>7</sup>Justus — and Matthias. And the brethren prayed, saying, “Thou, Lord, <sup>8</sup>who knowest the hearts of all, show clearly which of these two Thou hast chosen to occupy the place in this ministry and Apostleship <sup>9</sup>from which Judas <sup>10</sup>through transgression fell, in order to go to his own place.” 23 24 25

Matthias  
selected in  
Place of  
Judas

1. *A share . . . to him*] Lit. ‘he obtained his lot.’  
2. Some are of opinion that these verses are not (as here printed) a parenthetical statement by Luke, but a part of Peter’s address, as if the 120 believers needed to be informed of a fact which was “widely known to the people of Jerusalem.”

3. *Encampment*] So the same Greek word, as representing the same Hebrew word, is translated in the R.V. in Gen. xxv. 16; Num. xxxi. 10. (‘Castles’ and ‘goodly castles’ in the A.V.)

4. *Work*] Lit. ‘overseership.’ The same word, sometimes rendered ‘visitation’ or ‘bishopric,’ is found in Luke xix. 44; 1 Tim. iii. 1; 1 Pet. ii. 12.

5. *Again*] Cp. Eph. iv. 8, n.

6. *Two names were proposed*] Lit. ‘they caused two to stand.’

7. *Justus*] Or ‘the Just.’

8. *Who knowest the hearts*] Lit. ‘Heart-knower.’ The word is also found in xv. 8.

9. *From which*] I.E. ‘from which ministry and Apostleship.’

10. *Through transgression fell*] Lit. ‘transgressed.’

## THE ACTS I.—II

Then they drew lots between them. The lot fell on Matthias, and a place among the eleven Apostles was voted to him.

<sup>1</sup> At length, on the day of the Harvest Festival, they had all met in one place; when suddenly there came from the sky a sound as of a strong rushing blast of wind. This filled the whole house where they were sitting; and they saw tongues of what looked like fire <sup>2</sup> distributing themselves over the assembly, and on the head of each person a tongue alighted. They were all filled with the Holy Spirit, and began to speak <sup>3</sup> in foreign languages according as the Spirit gave them words to utter.

Now there were Jews <sup>4</sup> residing in Jerusalem, devout men from every part of the world. So when <sup>5</sup> this noise was heard, they came crowding together, and were amazed because everyone heard his own language spoken. They were beside themselves with wonder, and exclaimed,

“Are not all these speakers Galilaeans? How then does each of us hear his own native language spoken by them? Some of us are <sup>6</sup> Parthians, Medes, Elamites. Some are <sup>7</sup> inhabitants of Mesopotamia, of Judaea or Cappadocia, of Pontus or <sup>8</sup> the Asian Province, of Phrygia or Pamphylia, of Egypt or of the parts of Africa towards Cyrene. Others are visitors from Rome—being either Jews or converts from heathenism—and others are Cretans or Arabians. Yet we all alike hear these Galilaeans speaking in our

1. *At length, on the day of the Harvest Festival*] Lit. ‘when the day was completing itself as the fiftieth day.’

2. *Distributing themselves*] The present participle. Or ‘parting asunder.’ ‘Cloven’ would be a perfect participle in the Greek.

3. *In foreign languages*] Lit. ‘with tongues of a different kind.’

4. *Residing*] Or, perhaps, ‘staying.’ Cp. verse 9, n.

5. *This noise was heard*] See verse 2, though the word for ‘sound’ is different. The word here employed commonly signifies the human voice, but it is also used of wind (John iii. 8), musical instruments, millstones, wings, chariots, and water

6. *Parthians &c.*] I.E. Parthian Jews, &c.

7. *Inhabitants*] The same word as in verses 5, 9. It usually signifies settled residence. It seems, therefore, that we must understand these to have been Jews who had spent most of their lives in Mesopotamia—and so probably of all the rest from Parthians down to Arabians—but who had come back to die in the Holy City, this being an object of ambition with many Jews throughout the world. But there can be no doubt that along with these residents many Jews who were visitors to Jerusalem from foreign countries to the Pentecost would also come, attracted by the strange sound.

8. *The Asian Province*] Lit. ‘Asia,’ which in the N.T. always signifies the Roman Province of Asia, embracing about one-third of Asia Minor on the west, with Ephesus for its capital.

## THE ACTS II.

own language about the wonderful things which God has done."

They were all astounded and bewildered, and asked one another,

"What can this mean?"

But others, scornfully jeering, said, 13

"They are brim-full of <sup>1</sup>sweet wine."

Peter however, together with the Eleven, 14  
Peter's  
Speech stood up and addressed them in a loud voice.

"Men of Judaea, and all you inhabitants of Jerusalem," he said, "be in no uncertainty about this matter but pay attention to what I say. For this is not 15  
 intoxication, as you suppose, it being only the 16  
These  
Marvels the  
Fulfillment  
of Prophecy <sup>2</sup>third hour of the day. But that which was predicted through the Prophet Joel has happened :

'AND IT SHALL COME TO PASS IN <sup>3</sup>THE LAST DAYS, GOD 17  
 SAYS,

THAT I WILL POUR OUT <sup>4</sup>MY SPIRIT UPON ALL <sup>5</sup>MANKIND;

AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY,

AND YOUR YOUNG MEN SHALL SEE VISIONS,

AND YOUR OLD MEN SHALL HAVE DREAMS;

AND EVEN UPON MY BONDSERVANTS, BOTH MEN AND 18  
 WOMEN,

AT THAT TIME, I WILL POUR OUT <sup>4</sup>MY SPIRIT, AND  
 THEY SHALL PROPHECY.

I WILL DISPLAY MARVELS IN THE SKY ABOVE, 19

AND SIGNS ON THE EARTH BELOW,

BLOOD AND FIRE, AND PILLARS OF SMOKE.

THE SUN SHALL BE TURNED INTO DARKNESS 20

1. *Sweet wine*] One very intoxicating species of this is said to be produced by steeping raisins in old wine.

2. *Third hour*] About 9 a.m. "The first hour of prayer, before which no Jew might eat or drink" (Alford).

3. *The last days*] Perhaps of the Jewish dispensation. Right down to the destruction of Jerusalem the Apostles recognized that they were living at the end of an ancient era. The phrase 'the End' occurs Matt. x. 22; xxiv. 6, 13, 14; Mark xiii. 7, 13; Luke xxi. 9; 1 Cor. i. 8; Heb. iii. 6, 14; vi. 11; 1 Peter ii. 7; Rev. ii. 26, and (in a different sense) 1 Cor. xv. 24. Cp. 1 Cor. x. 11. 'The last time,' 'the last times,' 'the latter times,' 'the last days,' are spoken of in 1 Tim. iv. 1; 2 Tim. iii. 1; Heb. i. 2; James v. 3; 1 Peter i. 5, 20; 2 Peter iii. 3; Jude 18. 'The last day' is referred to in John vi. 39, 40, 44, 54; xi. 24; and 'the last hour' in 1 John ii. 18.—Ed.

4. *My Spirit*] Here, and in verse 18, lit. 'of' or 'from My Spirit'—a share or portion, as it were, of the infinite wealth of power, wisdom and grace, potentially included in that wondrous gift. In the original Hebrew of Joel ii. 28, 29, this 'of' or 'from' is not expressed.

5. *Mankind*] Lit. 'flesh.' Or we may render 'upon all classes of men.' Cp. Mark i. 5, n.



## THE ACTS II.

AND THE MOON INTO BLOOD,  
TO USHER IN THE DAY OF THE LORD—  
‘THAT GREAT AND ILLUSTRIOUS DAY ;

AND EVERY ONE WHO CALLS ON THE NAME OF THE LORD SHALL BE SAVED’ (Joel ii. 28-32).

“Listen, Israelites, to what I say. Jesus, the Nazarene, a man accredited to you <sup>2</sup> from God by miracles and marvels and signs which God did among you through Him, as you yourselves

know, Him—delivered up through God’s settled purpose and foreknowledge—you by the hands of <sup>3</sup> Gentiles have nailed to a cross and have put to death. But God has raised Him to life, having <sup>4 5</sup> terminated the throes of death, for in fact it was not possible for Him to be held fast by death. For David says in reference to Him,

“‘I CONSTANTLY FIXED MY EYES UPON THE LORD,  
BECAUSE HE IS AT MY RIGHT HAND IN ORDER THAT  
I MAY CONTINUE UNSHAKEN.

FOR THIS REASON MY HEART <sup>6</sup> IS GLAD AND MY TONGUE  
<sup>6</sup> EXULTS.

MY BODY ALSO <sup>7</sup> SHALL REST IN HOPE.

FOR THOU WILT NOT LEAVE ME IN <sup>8</sup> THE UNSEEN WORLD  
FORSAKEN,

NOR GIVE UP THY HOLY ONE TO UNDERGO <sup>9</sup> DECAY.

THOU HAST MADE KNOWN TO ME THE WAYS OF LIFE :

THOU WILT FILL ME WITH GLADNESS <sup>10</sup> IN THY PRESENCE’  
(Ps. xvi. 8-11).

“As to the patriarch David, I need hardly remind you,

1. *That great and illustrious day*] Such to the first Christians was the epoch of the fall of Judaism and the establishment of the Kingdom of Heaven over the earth in 70 A.D. Such also to all consecrated believers is the day of their own death. And such to the whole world will be the day of final judgement.—ED.

2. *From God*] I.E. ‘a man (sent) from God, accredited as such.’

3. *Gentiles*] Lit. ‘men without the Law,’ or perhaps simply ‘wicked,’ ‘impious.’

4. *Terminated*] Lit. ‘untied.’

5. *Terminated the throes*] As of childbirth. So in Job xxxix. 2, LXX., “Hast thou numbered the full months for their bringing forth, and terminated their throes?” Christ was, as it were, born from the grave into a new life.

6. *Is glad. Exults*] On the tense see *Aorist* vi. 6.

7. *Shall rest*] According to etymology this verb signifies ‘to dwell as in a tent.’ But in Matt. xiii. 32; Mark iv. 32; Luke xiii. 19; it is used of the roosting of birds in trees.

8. *The Unseen World*] Greek, ‘Hades,’ the abode of departed spirits; Hebrew, ‘Sheol.’ “Hades is, as it were, the sepulchre of souls” (Bengel).

9. *Decay*] The word denotes the decomposition of the body after death See 1 Cor. xv. 42.

10. *In Thy presence*] Lit. ‘with’ (i.e. ‘together with,’ not ‘by’) ‘Thy presence.’

## THE ACTS II.

brethren, that he died and was buried, and that we still have his tomb among us. Being a Prophet, however, and 30 knowing that God had solemnly sworn to him <sup>1</sup>to seat a descendant of his upon his throne (Ps. cxxxii. 11), with 31 prophetic foresight he spoke of the resurrection of <sup>2</sup>the Christ, to the effect that He was not left forsaken in the Unseen World, nor did His body undergo decay (Ps. xvi. 10). This Jesus, God has raised to life—<sup>3</sup>a fact to which all of us 32 testify.

“Being therefore lifted high <sup>4</sup>by the mighty 33  
The  
promised  
Holy Spirit hand of God, He has received from the Father  
the promised Holy Spirit and has poured out this  
which you <sup>5</sup>see and hear. For David <sup>6</sup>did not ascend into 34  
Heaven, but he says himself,

“‘THE LORD SAID TO MY LORD,  
SIT AT MY RIGHT HAND

UNTIL I MAKE THY FOES A FOOTSTOOL UNDER THY 35  
FEET’ (Ps. cx. 1).

“Therefore let <sup>7</sup>the whole House of Israel know beyond 36  
all doubt that God has made Him both LORD and CHRIST  
—this Jesus whom you crucified.”

<sup>8</sup>Stung to the heart by these words, they said 37  
3,000 new  
Adherents  
gained to Peter and the rest of the Apostles,  
“Brethren, what are we to do?”

1. *To seat*] Or ‘that . . . should take his seat.’

2. The stress in this sentence lies on the words ‘the Christ.’ It is a mistake to suppose that even incipient corruption is indicated by the ‘blood and water’ that flowed from the pierced heart of the dead Jesus. The separation of the blood into clot and *serum* would not take place till the body had grown cold, several hours after death. It follows that what was seen by the Apostle (who gives his ‘evidence,’ John xix. 34, 35, expressly as an eye-witness) consisted of a certain quantity of the living blood and living *serum* (*Liquor pericardii*). The quantity need not have been great, but just sufficient for him to be able to say with certainty that he had seen it.

3. *A fact to which all of us testify*] Or the relative may be masculine, and refer to Jesus: ‘whose witnesses we all are.’ Cp. i. 8; xiii. 31. Bengel prefers ‘whose,’ as referring to God, and compares x. 41; 1 Cor. xv. 15.

4. *By the mighty hand of God*] Or ‘to God’s right hand.’

5. *See and hear*] They saw the tongues of fire, and heard the words which were spoken.

6. *Did not ascend*] When he died. Cp. John iii. 13, n. That he did ascend when our Lord ascended was the belief of the mediæval Church. But Dr. J. S. Russell (author of *The Parousia*) has argued for the belief that 70 A.D., the time of the destruction of Jerusalem and the full establishment of Christ’s heavenly Kingdom, was the date when the O.T. saints passed from Paradise (the outer court or garden of Heaven) to Heaven itself, the way into the Most Holy place not having been made manifest so long as the Jewish Temple was still in existence (Heb. ix. 8).—ED.

7. *The whole House*] Not ‘every house.’ See *Theological Monthly*, April 1889, p. 274.

8. *Stung*] Lit. ‘pierced’ or ‘stabbed deep,’ as with the thrust of a spear. A less emphatic verb occurs in John xix. 34.

"Repent," replied Peter, "and be baptized, every one of 38  
you, in the name of Jesus Christ, <sup>1</sup>with a view to the  
remission of your sins, and you shall receive <sup>2</sup>the gift of the  
Holy Spirit. For to you belongs the promise, and to your 39  
children, and to all who are <sup>3</sup>far off, whoever the Lord our  
God <sup>4</sup>may call."

And with many more appeals he solemnly warned and 40  
entreated them, saying,

"<sup>5</sup>Escape from this crooked generation."

Those, therefore, who joyfully welcomed his Message 41  
were baptized; and on that one day about three thousand  
persons were added to them; and they were constant in 42  
listening to the teaching of the Apostles and in their attendance  
at the <sup>6</sup>Communion, that is, the Breaking of the Bread,  
and <sup>7</sup>at prayer.

Fear came upon every one, and many marvels 43  
and signs <sup>8</sup>were done by the Apostles. And 44  
all the believers kept together, and had every-  
thing in common. They sold their <sup>9</sup>lands and other 45  
property, and distributed the proceeds among all, according  
to every one's necessities. And, day by day, attending con- 46  
stantly in the <sup>10</sup>Temple with one accord, and breaking bread  
<sup>11</sup>in private houses, they took their meals with great happi- 47  
ness and single-heartedness, praising God and being  
regarded with favour by all the people. Also, day by day,

1. *With a view to*] Or 'for.'

2. *The gift*] "The word for gift (*dorea*) is generic, and differs from the specific 'gift' (*charisma*) of 1 Cor. xii. 4. 9. 28" (Plumptre).

3. *Far off*] Either locally (i. 8) or as to spiritual condition (Eph. ii. 13, 17), or both.

4. *May call*] Lit. 'shall have called to Himself.'

5. *Escape*] Or 'Secure your salvation.' Lit. 'Be saved.' 'Save yourselves' (but without emphasis on the pronoun) is also a possible translation, as shown by Jas. iv. 7, 10; 1 Pet. v. 6.

6. *Communion*] Some interpret the word (which is literally 'partnership') to mean 'distribution.' This however would have been only the act of a few rich persons. It is better (with Beza and Grotius) to take the word in apposition (there being no 'and' in the best texts) with the verbal noun next mentioned. In 1 Cor. x. 16 the word is rendered 'joint-participation.'

7. *At prayer*] Lit. 'at the prayers.'

8. *Were done by*] More lit. 'took place through.' All the indicative verbs in verses 42 to 47 are in the imperfect tense, pointing to continuous, repeated, and habitual action.

9. *Lands*] Such is the meaning of the same word in v. 1, 3, 8.

10. *Temple*] Cp. Matt. xxi. 12, n.

11. *In private houses*] No doubt the upper rooms (i. 13, n.) in the large houses of the wealthier Christians were used for this purpose, and so we get here our first glimpse of the "Church in the house" (Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15; Philem. 2). 'At home' (R.V.) is unlikely. It would suggest that the Breaking of the Bread (as well as the love-feast which preceded it) took place in the house of every individual believer. 'From house to house' is a possible rendering.

the Lord added <sup>1</sup>to their number those whom He was saving.

A lame  
Beggar  
cured

One day Peter and John were going up to the 1 3  
Temple for <sup>3</sup>the hour of prayer—the ninth hour  
—and, just then, some men were carrying there 2  
one who had been lame from his birth, whom they were wont  
<sup>4</sup>to place every day close to the Beautiful <sup>5</sup>Gate (as it was  
called) of the Temple, for him to beg from the people as they  
went in. Seeing Peter and John about to go into the 3  
Temple, he asked them for alms. Peter fixing his eyes on 4  
him, as John did also, said,

“Look at us.”

So he looked and waited, expecting to receive something 5  
from them.

“I have no silver or gold,” Peter said, “but what I have, 6  
I give you. In the name of Jesus Christ, the Nazarene—  
<sup>6</sup>walk!”

Then taking his hand Peter lifted him up, and immedi- 7  
ately his <sup>7</sup>feet and ankles were <sup>8</sup>strengthened. Leaping up, 8  
he stood upright and began to walk, and went into the  
Temple with them, walking, leaping, and praising God.  
All the people saw him walking and praising God; and 9, 10  
<sup>9</sup>recognizing him as the man who used to sit at the  
Beautiful Gate of the Temple asking for alms, they were  
filled with awe and amazement at what had happened  
to him.

While he still clung to Peter and John, the 11  
people, awe-struck, ran up crowding round  
them in what was known as Solomon's Portico.  
Peter, seeing this, <sup>10</sup>spoke to the people. 12

“Israelites,” he said, “why do you wonder at <sup>11</sup>this man?

1. *To their number*] Lit. ‘to the same thing (or place).’ The expression occurs in i. 15 and signifies ‘together’ or ‘assembled.’

2. *Whom He was saving*] Lit. ‘who were being saved’ or ‘who were saving themselves’ (the ‘themselves’ being unemphatic). “They were escaping (as it were) from the Flood, and taking refuge in the Ark, the Church” (Wordsworth).

3. *The hour of prayer*] I.E. of evening prayer—about 3.0 p.m. Cp. ii. 15, n.

4. *To place*] That he lay down is not implied by the Greek, and is in itself improbable.

5. *Gate*] Or ‘Door.’

6. *Walk*] The tense (present) implies the continual power to do this. V.L., as in the A.V., ‘rise up and walk.’

7. *Feet*] Lit. ‘soles.’

8. *Strengthened*] Lit. ‘made firm.’

9. *Recognizing*] One after another looked at him, and then saw and knew the familiar face.

10. *Spoke to*] Lit. ‘answered.’ Cp. Matt. xi. 25, n.

11. *This man*] Or ‘this’ (which has happened).

Or why gaze at us, as though by any power or piety of our own we had enabled him to walk? The God of Abraham, Isaac, and Jacob, the God of our forefathers, has conferred this honour on His <sup>1</sup> Servant Jesus, whom you delivered up and disowned in the presence of Pilate, when he had decided to let Him go. Yes, you disowned the holy and righteous One, and asked as a favour the release of <sup>2</sup> a murderer. The Prince of Life you put to death; but God has raised Him from the dead, and we are witnesses as to that. It is His name—<sup>3</sup> faith in that name being the condition—which has strengthened this man whom you behold and know; and the faith which He has given has made this man sound and strong again, <sup>4</sup> as you can all see.

**An Appeal for Faith and Obedience** “And now, brethren, I know that it was in ignorance that you did it, as was the case with your rulers also. But in this way God has fulfilled the declarations He made through all the Prophets, that His Christ would suffer. Repent, therefore, and <sup>5</sup> reform your lives, so that the record of your sins may be cancelled, and that there may come <sup>6</sup> seasons of revival from the Lord, and that He may send the Christ <sup>7</sup> appointed beforehand for you—even Jesus. <sup>8</sup> Heaven must receive Him until those times of which God has spoken <sup>9</sup> from the earliest ages through the lips of His holy Prophets—the times of the <sup>10</sup> reconstitution of all things. Moses <sup>11</sup> declared,

“THE LORD YOUR GOD WILL RAISE UP A PROPHET FOR YOU FROM AMONG YOUR BRETHREN AS HE HAS RAISED ME. IN ALL

1. *Servant*] Or, perhaps, ‘Child.’ So in verse 26; Matt. xii. 18; Isa. xi. 1, LXX.

2. *A murderer*] Lit. ‘a man a murderer.’ So ‘a man a prophet,’ Luke xxiv. 19; ‘a man a magician,’ Acts xiii. 6. Cp. Matt. xviii. 23; xxii. 2, nn.

3. *Faith*] That of the Apostles, according to some interpreters, but see xiv. 9. *Faith . . . being the condition*] Lit. ‘on condition of the faith.’ Cp. ii. 38; Heb. x. 28.

4. *As you can all see*] Lit. ‘before you all.’

5. *Reform your lives*] Lit. ‘turn back;’ not merely turn aside from your evil way, but go straight back in the precisely opposite direction. See *Theological Monthly*, ii. 121, August 1889.

6. *Seasons*] Not ‘the seasons,’ as Alford. *Seasons of revival*] I.E. times of spiritual blessing. Such have come to the penitent right down through the Christian era.—ED.

7. *Appointed beforehand for*] v.L. ‘preached beforehand to.’

8. *Heaven must receive Him*] Or ‘He must take possession of Heaven.’ So most of the Lutheran divines.

9. *From the earliest ages*] Lit. ‘from the age.’

10. *Reconstitution*] Or ‘restoration,’ namely “to a state of primeval order, purity and happiness” (Hackett). Others explain the word as referring to the new and infinitely better order of things inaugurated when the Christian era succeeded the Jewish dispensation upon the fall of Jerusalem in 70 A.D. The word is found only here. Cp. i. 6; Matt. xvii. 11.—ED.

11. *Declared*] v.L. adds ‘to our forefathers.’

THAT HE SAYS TO YOU, YOU MUST LISTEN TO HIM. AND EVERY 23  
ONE, WITHOUT EXCEPTION, WHO REFUSES TO LISTEN TO THAT  
PROPHET SHALL BE UTTERLY DESTROYED FROM AMONG THE  
PEOPLE' (Deut. xviii. 15-19; Lev. xxiii. 29). <sup>1</sup> Yes, and all 24  
the Prophets, from Samuel onwards—all who have spoken—  
have also <sup>2</sup> announced the coming of this present time.

"You are the <sup>3</sup> heirs of the Prophets, and of the <sup>4</sup> Covenant 25  
which God made with your forefathers when He said to  
Abraham, 'AND THROUGH YOUR POSTERITY ALL THE FAMILIES  
OF THE WORLD SHALL BE BLESSED' (Gen. xii. 3; xxii. 18).  
It is to you first that God, after raising His Servant from the 26  
grave, has sent Him to bless you, by causing every one of  
you to turn from your wickedness."

Arrest of Peter and John While they were saying this to the people, the 1 4  
Priests, the <sup>5</sup> Commander of the Temple Guard,  
and the Sadducees came upon them, highly in- 2  
censed at their teaching the people and proclaiming in the  
case of Jesus the Resurrection from among the dead. They 3  
arrested the two Apostles and lodged them in custody till  
the next day; for it was already evening. But many of 4  
those who had listened to their preaching believed; and the  
number of the adult men had now grown to be about 5,000.

Their Trial and Defence The next day a meeting was held in Jerusalem 5  
of their Rulers, Elders, and Scribes, with <sup>6</sup> Annas 6  
the High Priest, Caiaphas, John, Alexander, and  
the other members of the high-priestly family. So they 7  
made the Apostles stand <sup>7</sup> in the centre, and demanded of  
them,

"<sup>8</sup> By <sup>9</sup> what power or <sup>10</sup> in <sup>9</sup> what name have you done  
this?"

Then Peter was filled with the Holy Spirit, and he replied, 8

"Rulers and Elders of the people, if we to-day are under 9  
examination concerning <sup>11</sup> the benefit conferred on a man

1. *Yes*] See vii. 43, n.

2. *Announced the coming of*] Lit. simply 'announced.'

3. *Heirs*] Lit. 'sons.'

4. *Covenant . . . made with*] Or 'charter . . . granted to.'

5. *Commander of the Temple Guard*] "The Captain of the Levitical guard  
of the Temple who was on duty" (Olshausen).

6. *Annas*] Or, probably more correctly, 'Hannas.'

7. *In the centre*] "The Sanhedrin sat in a semicircle" (Wordsworth).

8. *By*] Lit. 'in.' Apparently a Hebraism.

9. *What . . . what*] Cp. John x. 32, n.

10. *In*] Or 'by.' In the Greek the preposition is the same in both clauses.

11. *The benefit*] The 'this' of the question in verse 7. Possibly 'a benefit'  
would be a better translation; but see Middleton, on *The Article*, I. iii. 6.

helplessly lame, as to <sup>1</sup>how <sup>2</sup>this man <sup>3</sup>has been cured; be it known to you all, and to all the people of Israel, that <sup>4</sup>through the name of Jesus <sup>5</sup>the Anointed, the Nazarene, whom *you* crucified, but whom *God* has raised from among the dead—<sup>6</sup>through that name this man stands here before you in perfect health. This Jesus is THE STONE TREATED WITH CONTEMPT BY YOU THE BUILDERS, BUT IT HAS BEEN MADE THE CORNERSTONE (Ps. cxviii. 22). And in no other is <sup>7</sup>the great salvation to be found; for, in fact, there is no second name under Heaven that has been given among men through which we are to be saved.”

As they looked on <sup>8</sup>Peter and John so fear-  
 The two lessly outspoken—and also discovered that they  
 Apostles were illiterate persons, untrained in the schools  
 released —they were surprised; and <sup>9</sup>now they recognized them as having been with Jesus. And seeing the man standing with them—the man who had been cured—they had no reply to make. So they ordered them to withdraw from the Sanhedrin while they conferred among themselves.

“What are we to do with these men?” they asked one another; “for the fact that a remarkable <sup>10</sup>miracle has been performed <sup>11</sup>by them is well known to every one in Jerusalem, and we cannot deny it. But to prevent <sup>12</sup>the matter spreading any further among the people, let us stop them by threats from speaking in future <sup>13</sup>in this name to any one whatever.”

So they recalled the Apostles, and ordered them altogether

1. *How*] Lit. ‘in whom,’ or ‘in what,’ the pronoun being either masculine or neuter.  
 2. *This man*] Peter, while he speaks, points to the man.  
 3. *Has been cured*] And continues cured—the perfect tense in the Greek. See *Aorist* vii. 3, 4.

4. *Through the name*] Lit. ‘in the name.’ Cp. verse 7 and notes.

5. *The Anointed*] Or ‘Christ.’ But we must not forget that ‘Jesus Christ’ was by no means yet in common use as an ordinary compound name, if indeed it ought ever to be so regarded in the N.T.

6. *Through that name*] Or ‘in Him.’ Cp. verse 9, n.

7. *The great salvation*] The cure of all spiritual maladies. It is, in the Greek, the same noun or the cognate verb that is used at the end of verse 9, at the end of this verse, and in this phrase; as well as in Matt. i. 21.

8. *Peter &c.*] Lit. ‘Peter’s freedom of speech and John’s.’ Cp. Phil. i. 2, n.

9. *Now they recognized*] One after another (imperfect tense) they recalled the appearance, and perhaps the features, of the two whom they had seen with the Nazarene.

10. *Miracle*] Lit. ‘sign.’

11. *By them*] Or possibly ‘through them,’ if we can believe that the Sadducees would recognize the Apostles as “the accredited agents of a higher power” (Hackett).

12. *The matter*] Lit. ‘it.’ They are unwilling to mention the unquestionable miracle and the teaching inevitably associated with it.

13. *In this name*] A name which they hated so much that they would not utter it, unless obliged, as immediately below. Cp. Luke x. 37, n.



## THE ACTS IV.

to give up <sup>1</sup> speaking or teaching in the name of Jesus. But Peter and John replied, 19

“<sup>2</sup> Judge whether it is right in God’s sight to listen to you instead of listening to God. As for us, what we have seen 20 and heard we cannot help speaking about.”

The Court added further threats and then let them go, 21 being quite unable to find any way of punishing them on account of the people, because all gave God the glory for the thing that had happened. For the man was over forty years 22 of age on whom this miracle of restoration to health had been performed.

After their release the two Apostles went to 23  
The Church their friends, and told them all that the High  
prays for Priests and Elders had said. And they, upon 24  
Courage hearing the story, <sup>3</sup> all lifted up their voices to God and said,

“O Sovereign Lord, it is Thou who didst make Heaven and earth and sea, and all that is in them, and didst say 25  
<sup>4</sup> through the Holy Spirit by the lips of our forefather David, Thy <sup>5</sup> servant,

“ ‘ WHY HAVE THE NATIONS <sup>6</sup> STAMPED AND RAGED,  
 AND THE PEOPLES FORMED FUTILE PLANS ?  
 THE <sup>7</sup> KINGS OF THE <sup>8</sup> EARTH CAME NEAR, 26  
 AND THE RULERS ASSEMBLED TOGETHER  
 AGAINST THE LORD AND AGAINST HIS ANOINTED ’ ”

(Ps. ii. 1, 2).

“ They did indeed assemble <sup>9</sup> in this city in hostility to 27  
 Thy holy Servant Jesus whom Thou hadst anointed—Herod and Pontius Pilate with the Gentiles and also the <sup>10</sup> tribes of  
 Israel—to do all that Thy <sup>11</sup> power and Thy will had pre- 28  
 determined should be done. And now, Lord, <sup>12</sup> listen to their 29

1. “ *Speaking*, in private conversation : *teaching*, in public discourse ” (Bengel).  
 2. *Judge*] ‘ Judge ye ’ at the end of the clause, although that is the order of the words in the original, lends an emphasis to the pronoun which is not warranted by the Greek.

3. *All*] Lit. ‘ with one mind.’

4. *Through the Holy Spirit by the lips of our forefather David*] v.l. ‘ through the lips of David.’ The Greek here on which most modern critics are agreed is untranslatable. Tischendorf, Meyer and Scrivener reject it.

5. *Servant*] Lit. ‘ child ; ’ the same word as in verses 27, 30. Cp. iii. 13, n.

6. *Stamped and raged*] Lit. ‘ pawed the ground ’ (or perhaps ‘ snorted ’) like restive horses.

7. *Kings of the earth*] Here denotes the rulers of Palestine. Cp. Rev. xvii. 18, n.—ED.

8. *Earth*] Or ‘ land.’

9. *In this city*] v.l. omits.

10. *Tribes*] Lit. ‘ peoples,’ alluding to verse 25.

11. *Power*] Lit. ‘ arm.’ See *Aorist* i. 2.

12. *Listen to*] Lit. ‘ look upon.’ The same Greek word occurs Luke i. 25.

threats, and enable Thy servants to proclaim Thy Message with fearless courage, <sup>1</sup> whilst Thou stretchest out Thine arm to cure men, and to give signs and marvels through the name of Thy holy Servant Jesus.” 30

When they had prayed, the place in which they were assembled shook, and they were, one and all, filled with the Holy Spirit, and proceeded to tell God's Message with boldness. 31

Among all those who had embraced the faith there was but one heart and soul, so that none of them claimed any of his possessions as his own, but everything they had was common property ; while the Apostles with great force of conviction delivered their testimony as to the resurrection of the Lord Jesus ; and great grace was upon them all. And, in fact, there was not a needy man among them, for <sup>2</sup> all who were possessors of lands or houses <sup>3</sup> sold them, and <sup>3</sup> brought the money which they realised, and <sup>4</sup> gave it to the Apostles, and distribution was made to every one according to his wants. In this way Joseph, whom the Apostles gave the name of Bar-Nabas—signifying ‘Son of <sup>5</sup> Encouragement’—a Levite, <sup>6</sup> a native of Cyprus, sold <sup>7</sup> a farm which he had, and brought the money and <sup>4</sup> gave it to the Apostles. 32 33 34 35 36 37

There was a man of the name of <sup>8</sup> Ananias who, with his wife Sapphira, sold some property but, with her full knowledge and consent, <sup>9</sup> dis- 1 2

1. *Whilst Thou stretchest out*] Or ‘by Thy stretching out.’

2. *All*] In the Hebrew sense ; by no means implying absolute universality. In the present case we know that Mark's mother did not sell her house, xii. 12.

3. *Sold. Brought*] These and all the verbs in verses 32-35 are in the imperfect tense. The sales did not all take place simultaneously and once for all.

4. *Gave it to the Apostles*] Lit. ‘laid it at the feet of the Apostles.’

5. *Encouragement*] The primary meaning of this noun, as well as the verb from which it is derived (which occur, in all, about 134 times in the N.T.), is that of ‘calling to one's side,’ as an officer heading his troops, or a leader in any hazardous enterprise, may call his followers to keep close to him. By both word and example he rouses the sluggish and cheers the disheartened. Hence the words may signify (1) both exhortation and comfort ; the latter of these ideas, apart from the former, being often expressed by a different word in Greek (John xi. 19, 31). To convey this double sense in English the most appropriate words appear to be ‘encourage’ and ‘encouragement.’ But (2) a mother, too, may call her weeping child to her side, and the element of cheer may predominate (2 Cor. i. 3-7). (3) The thought of danger, suffering or sorrow, being dropped, these words often widen their significance into the more general one of ‘entreating,’ ‘beseeching,’ ‘earnestly requesting’ (Matt. viii. 5, 31, 34).

6. *A native of Cyprus*] See xviii. 2, n.

7. *A farm*] Or ‘an estate.’ A ‘field’ erroneously suggests a few acres of ground surrounded by a hedge.

8. *Ananias*] Perhaps, more correctly, ‘Hananiah.’

9. *Dishonestly kept back*] “The person defrauded is God” (Wordsworth). The word also occurs in Titus ii. 10.

## THE ACTS V.

honestly kept back part of the price which he received for it, though he brought the rest and gave it to the Apostles.

“Ananias,” said Peter, “why <sup>1</sup> has Satan taken possession 3 of your heart, that you should try to deceive the Holy Spirit and dishonestly keep back part of the price paid you for this land? While it remained unsold, was not the land your 4 own? And when sold, was it not at your own disposal? How is it that you have <sup>2</sup>cherished this design in your heart? <sup>3</sup>It is not to men you have told this lie, but to God.”

Upon hearing these words Ananias fell down dead, and all 5 who heard the words were awe-struck. The younger men, 6 however, rose, and wrapping the body up, carried it out and buried it.

About three hours had passed, when his wife came in, 7 knowing nothing of what had happened. Peter at once 8 <sup>4</sup>questioned her.

“Tell me,” he said, “whether you sold the land for so much.”

“Yes,” she replied, “for so much.”

“How was it,” replied Peter, “that you two agreed <sup>5</sup> to 9 try an experiment upon the Spirit of the Lord? <sup>6</sup>The men who have buried your husband are already at the door, and they will carry you out.”

Instantly she fell down dead at his feet, and the young 10 men <sup>7</sup>came in and found her dead. So they carried her out and buried her by her husband’s side. This incident struck 11 terror into the whole Church, and into the hearts of all who heard of it.

Many signs and marvels continued to be done 12  
Many other  
Miracles among the people by the Apostles; and by common consent they all met in Solomon’s Portico.

1. *Has Satan taken*] I.E. ‘have you allowed Satan to take.’

2. *Cherished*] Lit. ‘placed.’

3. *It is not to men &c.*] I.E. ‘Your attempt to deceive us men is nothing in comparison with your idle attempt to deceive God.’ But the order of the words (the negative being connected with ‘lied,’ not with ‘men’), though this is not a decisive argument, suggests as possibly the preferable rendering, ‘In men’s estimation this was not a lie, but God judges otherwise.’ It may be that Ananias acted the lie without speaking it.

4. *Questioned*] Lit. ‘answered.’ Cp. Matt. xi. 25, n.

5. *To try an experiment upon*] “To test the omniscience of the Spirit, then visibly dwelling in the Apostles and the Church, was in the highest sense to tempt the Spirit of God” (Alford). See Matt. iv. 7, n.

6. *The men*] Lit. ‘the feet of those.’

7. *Came in and*] Or, perhaps, ‘when they came in.’ So Alford.

But <sup>1</sup> none of the others dared to attach themselves to them. 13  
 Yet the people held them in high honour—and more and 14  
 more believers in the Lord joined them, including great 15  
 numbers both of men and women—so that they <sup>2</sup> would even 16  
 bring out <sup>3</sup> their sick friends into the streets and lay them on 17  
 light couches or mats, in order that when Peter came by, at 18  
 least his shadow might fall on one or other of them. The 19  
 inhabitants, too, of the towns in the neighbourhood of 20  
 Jerusalem <sup>4</sup> came in crowds, bringing sick persons and some 21  
 who were harassed by foul spirits, and they were cured, one 22  
 and all. 23

This roused the High Priest. He and all his 17  
 party—the sect of the Sadducees—were filled 18  
 with angry jealousy and laid hands upon the 19  
 Apostles, and put them into the public jail. 20  
 But during the night an angel of the Lord opened the 21  
 prison doors and brought them out, and said, 22

“Go and stand in the Temple, and go on proclaiming to 20  
 the people all <sup>5</sup> this Message of Life.” 21

Having received that command they went into the Temple, 21  
 just before daybreak, and began to teach. 22

So when the High Priest and his party came, 23  
 and had called together the Sanhedrin as well as 24  
 all the <sup>6</sup> Elders of the <sup>7</sup> descendants of Israel, they 25  
 sent to the jail to fetch the Apostles. But the 26  
 officers went and could not find them in the prison. So they 27  
 came back and brought word, saying, 28

“The jail we found quite safely locked, and the warders 29  
 were on guard at the doors, but <sup>8</sup> upon going in we found no 30  
 one there.” 31

When the Commander of the Temple Guards and the 32

1. *None of the others &c.*] The meaning seems to be either (1) that none of the Jewish rulers had the courage to avow themselves Christians—cp. John ix. 22; xii. 42; (2) that no unbeliever ventured to intrude on these gatherings; or (3) that so great was the respect and awe inspired by the Apostles that ordinary Christians held aloof from them. But the last-named explanation is an unlikely one.

2. *Would . . . bring out . . . would lay*] The tense implies repeated or habitual action.

3. *Their sick friends*] Lit. ‘the sick.’

4. *Came. Were cured*] The tense is the imperfect, and implies that this went on for some time.

5. *This Message of Life*] Lit. ‘the words of this life.’ In Hebrew the adjective often agrees with the second of two nouns.

6. *Elders*] Lit. ‘Eldership’ or ‘Senate.’ The word here employed occurs nowhere else in the N.T., though it is found more than twenty times in the LXX.

7. *Descendants*] Lit. ‘sons,’ here and elsewhere, when followed by ‘of Israel.’

8. *Upon going in*] Lit. ‘having opened’ (the doors).

High Priests heard this statement, they were utterly at a loss with regard to it, wondering what would happen next. And 25 some one came and brought them word, saying,

"The men you put in prison are actually in the Temple, standing there, teaching the people."

Upon this the Commander went with the 26 officers, and brought the Apostles; but without using violence; for they were afraid of being stoned by the people. So they brought them 27 and made them stand <sup>2</sup> in front of the Sanhedrin. And then the High Priest questioned them.

"We strictly forbid you to teach in that name—did we 28 not?" he said. "And see, you have filled Jerusalem with your teaching, and are trying to make us responsible for that man's death!"

Peter and the other Apostles replied, 29

"We must obey God rather than man. The God of our 30 forefathers has <sup>3</sup> raised Jesus to life, whom you crucified and put to death. God has exalted Him <sup>4</sup> to His right hand as 31 Chief Leader and as Saviour, to give Israel repentance and forgiveness of sins. And we—and the Holy Spirit whom 32 God has given to those who obey Him—are witnesses as to these things."

<sup>5</sup> Infuriated at getting this answer, they <sup>6</sup> were 33 disposed to kill the Apostles. But a Pharisee of 34 the name of Gamaliel, a teacher of the Law, held in honour by all the people, rose from his seat and requested that <sup>7</sup> they should be sent outside the court for a few minutes.

"Israelites," he said, "be careful what you are about 35 to do in dealing with these men. Years ago Theudas 36 appeared, professing to be a person of importance, and a body of men, some four hundred in number, joined him. He was killed, and all his followers were dispersed and annihilated. After him, at the time of the Census, came 37

1. *The men . . . are actually*] Lit. 'See, the men . . . are.' Cp. Matt. viii. 24, n.  
2. *In front of*] Lit. 'in.' See iv. 7, n.  
3. *Raised . . . to life*] Lit. 'raised up.' The verb occurs in x. 40; xiii. 37; 1 Cor. vi. 14, and nearly 80 other passages, in most of which it is in the passive. Others explain the word here as meaning 'sent into the world.' Cp. xiii. 22; Matt. xi. 11.

4. *To His right hand*] Or 'with His mighty hand.' Cp. ii. 33, n.

5. *Infuriated*] Lit. 'sawn asunder.' The word occurs here and in vii. 54.

6. *Were disposed*] v.L. 'consulted together.'

7. *They*] Lit. 'the fellows,' 'the men.' v.L. 'the Apostles.'

Judas, the Galilaean, and was the leader in a revolt. He too perished, and all his followers were scattered. And now I tell you to hold aloof from these men and leave them alone—for if this scheme or work is of human origin, it will come to nothing. But if it is really from God, you will be powerless to put them down—lest perhaps you find yourselves to be actually fighting against God.”

His advice carried conviction. So they called the Apostles in, and—after <sup>1</sup>flogging them—ordered them not to speak in the name of Jesus, and then let them go. They, therefore, <sup>2</sup>left the Sanhedrin and went their way, <sup>3</sup>rejoicing that they had been deemed worthy to suffer disgrace on behalf of <sup>4</sup>the NAME. But they did not desist from teaching every day, in the Temple or in private houses, and telling the Good News about Jesus, the Christ.

About this time, as the number of the disciples was increasing, complaints were made by <sup>5</sup>the Greek-speaking Jews against the <sup>6</sup>Hebrews because their widows were habitually overlooked in the daily <sup>7</sup>ministration. So the Twelve called together the general body of the disciples and said,

“It does not seem <sup>8</sup>fitting that <sup>9</sup>we Apostles should neglect the delivery of God’s Message and <sup>10</sup>minister at tables. Therefore, brethren, pick out from among yourselves seven men of good repute, full of the Spirit and of wisdom, and we will appoint them to undertake this duty. But, as for us, we will devote ourselves to prayer and to the <sup>11</sup>delivery of the Message.”

The suggestion met with general approval, and they

1. *Flogging*] This would be the Jewish ‘forty stripes save one,’ not the Roman scourging (with the *horrible flagellum*) which our Lord suffered. See Deut. xxv. 2, 3; 2 Cor. xi. 24.

2. *Left the Sanhedrin*] Lit. ‘went from the face of the Sanhedrin.’

3. *Rejoicing*] Cp. the Lord’s beatitudes (Matt. v. 10–12).

4. *The NAME*] Of Jesus. Cp. Lev. xxiv. 11, 16; 3 John 7, in the Greek.

5. *The Greek-speaking Jews*] Lit. ‘the Hellenists.’

6. *Hebrews*] When used as here in opposition to Hellenists, this word denotes the Jews of Palestine, who spoke Aramaic.

7. The two words ‘ministration’ and ‘minister’ are derivatives of the one which we have anglicized into ‘deacon,’ and hence the officials named below are commonly called ‘the seven deacons.’ The term ‘deacon’ itself had not yet acquired its distinctive sense.

8. *Fitting*] Lit. ‘pleasing.’

9. *We Apostles*] Lit. simply ‘we.’

10. *Minister at tables*] I.E. attend to business matters. Or the original may perhaps mean ‘wait at table,’ with reference to daily public meals.

11. *Delivery*] Lit. ‘ministration.’

selected Stephen, a man full of faith and of the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch. These men they brought to the Apostles, and, after prayer, they laid their hands upon them. 6

**Rapid Growth of the Church** Meanwhile God's Message continued to spread, 7 and the number of the disciples in Jerusalem very greatly increased, and <sup>1</sup>very many priests obeyed the faith. And Stephen, full of grace and power, 8 performed great marvels and signs among the people.

**Stephen is arrested** But some members of the so-called 'Synagogue of the Freed-men,' together with some Cyrenaeans, Alexandrians, Cilicians and <sup>2</sup>men from Roman Asia, were roused to encounter Stephen in debate. They were quite unable, however, to resist the wisdom and the Spirit with which he spoke. Then they 10 privately put forward men who declared, 11

"We have heard him speak blasphemous things against Moses and against God."

In this way they excited the people, the Elders, and the Scribes. At length they came upon him, seized him with violence, and took him <sup>3</sup>before the Sanhedrin. Here they brought forward false witnesses who declared, 12 13

"This fellow is incessantly speaking against the Holy Place and the Law. For we have heard him say that Jesus, the Nazarene, will pull <sup>4</sup>this place down to the ground and will change the customs which Moses handed down to us." 14

**The High Priest questions him** At once the eyes of all who were sitting in the Sanhedrin were fastened on him, and they saw his face looking just like the face of an angel. Then the High Priest asked him, 15 1 7

"Are these statements true?"

The reply of Stephen was, 2

"Sirs—brethren and fathers—listen to me. <sup>5</sup>God Most

1. *Very many priests*] "4,289 priests returned from Babylon (Ezra ii. 36-39), and the number would probably have much increased since then" (Alford).

2. *Men from Roman Asia*] See ii. 9, n.

3. *Before*] Lit. 'in.'

4. *This place*] The Temple with its courts. "The Sanhedrin, usually assembled under the presidency of the High Priest, sat in the chamber called *Gazith*, on the south side of the Temple."

5. *God Most Glorious*] Lit. 'the God of Glory,' a common Hebraism. "In the Hebrew language there is a want of adjectives in proportion to the substantives" (Gesenius). Alford, who manifests a strange reluctance to recognize the frequent occurrence of Hebraisms in the Greek of the New Testament, explains thus—"the God of (i.e. who possesses and manifests Himself by) Glory, i.e. the Shechinah."



Stephen's  
Defence. A  
Review of  
the Nation's  
History

Glorious appeared to our forefather Abraham when he was living in Mesopotamia, before he settled in Haran, and said to him, 3  
“ ‘Leave your country and your relatives, and go into whatever land I point out to you’

Gen. xii. 1).

“Thereupon he left Chaldaea and settled in Haran till after 4  
the death of his father, when God caused him to remove into 5  
this country where <sup>1</sup>you now live. But he gave him no 6  
inheritance in it, no, not a single <sup>2</sup>square yard of ground 7  
(Deut. ii. 5). And yet He promised to bestow the land as a 8  
permanent possession on him and his posterity after him— 9  
and promised this at a time when Abraham was childless 10  
(Gen. xvii. 8). And God declared that Abraham’s posterity 11  
should for four hundred years make their home in a 12  
country not their own, and be reduced to slavery and be 13  
oppressed. 14

“ ‘And the nation, whichever it is, that enslaves them, I 15  
will judge,’ said God; ‘and afterwards they shall come out’ 16  
(Gen. xv. 13, 14), ‘and they shall worship Me in this place’ 17  
(Exod. iii. 12). 18

“Then He gave him the Covenant of circumcision (Gen. 19  
xvii. 10), and under this Covenant he became the father of 20  
Isaac—whom he circumcised on the eighth day (Gen. xxi. 4). 21  
Isaac became the father of Jacob, and Jacob became the 22  
father of the twelve Patriarchs. 23

“The Patriarchs were jealous of Joseph and sold him into 24  
slavery in Egypt (Gen. xxxvii. 11, 28). But God was with 25  
him (Gen. xxxix. 2, 21) and delivered him from all his 26  
afflictions, and gave him favour and wisdom when he stood 27  
before Pharaoh, king of Egypt, who appointed him governor 28  
over Egypt and all the royal household (Gen. xli. 37, 40, 43, 29  
55; Ps. cv. 21). But there came a famine throughout the 30  
whole of Egypt and Canaan—and great distress—so that our 31  
forefathers could find no food (Gen. xli. 54). When, how- 32  
ever, Jacob heard that there was wheat to be had, he sent 33  
our forefathers into Egypt (Gen. xlii. 1); that was the first 34  
time. On their second visit Joseph made himself known to 35  
his brothers (Gen. xlv. 4), and Pharaoh was informed of 36  
Joseph’s parentage. Then Joseph sent and invited his father 37

1. You] Not ‘we,’ Stephen being probably a Hellenist.

2. Square yard] Lit. ‘as much as a man can step across.’

Jacob and all his family, numbering <sup>1</sup>seventy-five persons (Gen. xlv. 9 ; xlv. 27), to come to him, and Jacob went 15 down into Egypt (Gen. xlv. 5). There he died, and so did our forefathers (Gen. xlix. 33 ; Exod. i. 6), and they were 16 taken to <sup>2</sup>Shechem and were laid in the tomb which <sup>3</sup>Abraham had bought from the sons of Hamor at Shechem for a sum of money paid in silver (Gen. i. 13 ; Josh. xxiv. 32).

"But as the time drew near for the fulfilment of the 17 promise which God had made to Abraham, the people became many times more numerous in Egypt, until there 18 arose a foreign king over Egypt who knew nothing of Joseph (Exod. i. 7, 8). He adopted a crafty policy towards 19 our race, and oppressed our forefathers, making them cast out their infants so that they might not <sup>4</sup>be permitted to live (Exod. i. 10, 22). At this time Moses was born—a 20 <sup>5</sup>wonderfully beautiful child (Exod. ii. 2) ; and for three months he was cared for in his father's house. At length he 21 was cast out, but Pharaoh's daughter adopted him, and brought him up as her own son (Exod. ii. 5, 10). So Moses 22 was educated in all the learning of the Egyptians, and possessed great influence through his eloquence and his achievements.

"And when he was just forty years old, it occurred to him 23 to visit his brethren the descendants of Israel. Seeing one 24 of them wrongfully treated he took his part, and secured justice for the ill-treated man by striking down the Egyptian. He supposed his brethren to be aware that by him God was 25 sending them deliverance ; this, however, they did not understand. The next day, also, he came and found two of them 26 fighting, and he endeavoured to make peace between them.

" 'Sirs,' he said, 'you are brothers. Why are you wronging one another?'

"But the man who was doing the wrong <sup>6</sup>resented 27 his interference, and asked,

1. *Seventy-five*] Instead of the five less of the original Hebrew. So in the LXX., Gen. xlv. 27. "Stephen, as a Hellenistic Jew, naturally accepted the number which he found in the Greek version" (Plumptre).

2. *Shechem*] "In the time of Jerome the tombs of the twelve Patriarchs were shown at Shechem" (Plumptre).

3. *Abraham had bought*] Probably a Samaritan tradition. For 'at Shechem' v.l. has 'the father (or, the son) of Shechem.'

4. *Be permitted to live*] The same verb is used in Exod. i. 17, LXX.

5. *Wonderfully beautiful*] Lit. 'beautiful to God,' a Hebraism. So in Jonah iii. 3, Nineveh is described as (literally) "a city great to God."

6. *Resented his interference*] Or 'pushed him away.'

## THE ACTS VII.

“ ‘Who appointed you magistrate and judge over us? Do you mean to kill me as you killed the Egyptian yesterday?’ 28

“ Alarmed at this question, Moses fled from the country 29 and went to live in the land of Midian (Exod. ii. 11-15). There he became the father of two sons.

“ But at the end of forty years there appeared to him in the 30 Desert of Mount Sinai an angel in the middle of a flame of fire in a bush. When Moses saw this he wondered at the 31 sight ; but on his going up to look further, the voice of the Lord was heard, saying, 32

“ ‘I am the God of your forefathers, the God of Abraham, of Isaac, and of Jacob.’

“ Quaking with fear Moses did not dare gaze.

“ ‘Take off your shoes,’ said the Lord, ‘for the spot on 33 which you are standing is holy ground. I have seen, yes, 34 I have seen the oppression of My people who are in Egypt and have heard their groans, and I have come down to deliver them. And now <sup>1</sup> I will send you to Egypt’ (Exod. iii. 10).

“ The Moses whom they rejected, asking him, ‘Who 35 appointed you magistrate and judge?’—that same Moses <sup>2</sup> we find God sending as a magistrate and a <sup>3</sup> deliverer by the help of the angel who appeared to him in the bush. This was he who brought them out, <sup>4</sup> after performing 36 marvels and signs in Egypt and at the Red Sea, and in the Desert for forty years. This is the Moses who said to the 37 descendants of Israel,

“ ‘GOD WILL RAISE UP A PROPHET FOR YOU, FROM AMONG YOUR BRETHREN, JUST AS HE RAISED ME UP’<sup>5</sup> (Deut. xviii. 15, 18).

“ This is he who was among the <sup>6</sup> Congregation in the 38 Desert, together with the angel who spoke to him on Mount Sinai and with our forefathers, who received <sup>7</sup> ever-living <sup>8</sup> utterances to hand on <sup>9</sup> to us.

1. *I will send*] Lit. (according to all the best MSS.) ‘let Me send.

2. *We find God sending*] Lit. ‘God has sent.’ It is the perfect tense: ‘him, we see in the sacred narrative, *God has sent.*’ See *Aorist* vii. 8.

3. *Deliverer*] Lit. ‘redeemer,’ ‘ransomer.’

4. *After performing*] Or simply ‘performing.’

5. V.L. adds ‘To him you must listen.’

6. *Congregation*] The word here used by Luke (‘ecclesia’) means in the LXX. the congregation or ‘assembly’ of all Israel, as in Deut. xviii. 16. There are as many as 70 passages in all. Elsewhere in the N.T. it is translated ‘Church.’

7. *Ever-living*] Lit. ‘living.’ Cp. 1 Peter i. 23, 24. The sense ‘life-giving’ is not in the word, though suggested by it. See Rom. viii. 3; Gal. iii. 21.

8. *Utterances*] I.E. God’s utterances. The same word is found in Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11.

9. *To us*] V.L. ‘to you.

## THE ACTS VII.

“Our forefathers, however, would not submit to him, but 39  
spurned his authority and in their hearts turned back to  
Egypt. They said to Aaron, 40

“‘Make <sup>1</sup> gods for us, to march in front of us ; for as for  
this Moses who brought us out of the land of Egypt, we do  
not know what has become of him’ (Exod. xxxii. 1-8).

“Moreover they made a calf at that time, and offered a 41  
sacrifice to the idol and kept rejoicing in the gods which  
their own hands had made. So God turned from them and 42  
gave them up to the worship of the Host of Heaven, as it is  
written in the Book of the Prophets,

“‘WERE THEY VICTIMS AND SACRIFICES WHICH YOU  
<sup>2</sup> OFFERED ME,

FORTY YEARS IN THE DESERT, O HOUSE OF ISRAEL ?

<sup>3</sup> YES, YOU <sup>4</sup> LIFTED UP <sup>5</sup> MOLOCH’S TENT 43

AND THE STAR OF THE GOD REPHAN—

THE IMAGES WHICH YOU MADE IN ORDER TO WORSHIP  
THEM ;

AND I WILL REMOVE YOU BEYOND BABYLON’

(Amos v. 25-27).

“Our forefathers had <sup>6</sup> the Tent of the Testimony in the 44  
Desert, built as He who spoke to Moses had instructed him  
to make it in imitation of the model which he had seen.  
That Tent was bequeathed to the next generation of our 45  
forefathers. Under Joshua they brought it with them when  
they were taking possession of the land of the Gentile  
nations, whom God drove out before them. So it continued  
till David’s time. David obtained favour with God, and 46  
asked leave to provide a dwelling-place for the God of Jacob.  
But it was Solomon who built a house for Him. Yet the 47, 48  
Most High does not dwell in buildings erected by men’s  
hands. But, as the Prophet declares,

1. *Gods*] Or ‘a God.’ ‘Elohim,’ the Hebrew word for ‘God,’ is plural in form,  
the *pluralis excellentiae*.

2. *Offered Me*] The ‘Me’ in the Greek is not emphatic. The emphasis is on  
‘victims,’ &c.

3. *Yes*] Lit. ‘And.’ So in Hebrew the common word for ‘and’ is rendered  
‘yea’ in Job v. 19 ; Prov. vi. 16 ; xxx. 18, 29 ; Amos i. 3, 6, 9, 11.

4. *Lifted up*] I.E. ‘as mock heave-offerings to insult Me.’

5. *Moloch’s Tent*] So there was a sacred Tent in the camps of the Carthaginian  
army.

6. *The Tent of the Testimony*] I.E. the Tent which contained ‘the Ark of the  
Testimony’ (Exod. xl. 20)—the Law of the Ten Commandments—which, so long  
as they preserved it and obeyed it, bore witness to the presence of God and to  
His gracious promises. ‘Promise,’ for which the Hebrew language has no  
separate and distinct word, is probably the leading thought where ‘testimonies’  
occurs so frequently in Ps. cxix.

## THE ACTS VII.—VIII.

“‘THE SKY IS MY THRONE,  
 AND EARTH IS THE FOOTSTOOL FOR MY FEET.  
 WHAT KIND OF HOUSE WILL YOU BUILD FOR ME, SAYS  
 THE LORD,  
 OR WHAT RESTING PLACE SHALL I HAVE?  
 DID NOT MY HAND FORM THIS UNIVERSE’ (Isa. lxvi. 1, 2). 50  
 “O stiff-necked men, uncircumcised in heart 51  
 and ears, you also are continually <sup>1</sup> at strife  
 with the Holy Spirit—just as your forefathers  
 were. Which of the Prophets did not your fore- 52  
 fathers persecute? Yes, they killed those who announced  
 beforehand the advent of the righteous One, whose be-  
 trayers and murderers you have now become—you who 53  
 received the Law <sup>2</sup> given through angels, and yet have not  
 obeyed it.”  
 As they listened to these words, they became 54  
 infuriated and gnashed their teeth at him. But, 55  
<sup>3</sup> full of the Holy Spirit and looking up to Heaven,  
<sup>4</sup> Stephen <sup>5</sup> saw the glory of God, and Jesus standing at God’s  
 right hand.  
 “<sup>6</sup> I can see Heaven wide open,” he said, “and the Son of 56  
 Man standing at God’s right hand.”  
 Upon this, with a loud outcry they stopped their ears, 57  
 rushed upon Stephen in a body, dragged him out of the city, 58  
 and <sup>7</sup> stoned him, the witnesses throwing off their outer  
 garments and giving them into the care of a young man  
 called Saul. So they <sup>7</sup> stoned Stephen, <sup>8</sup> while he prayed, 59  
 “<sup>9</sup> Lord Jesus, receive my spirit.”  
 Then, rising on his knees, he cried aloud, 60  
 “<sup>10</sup> Lord, do not reckon this sin against them.”  
 And with these words he fell asleep. And Saul fully 1 8  
 approved of his murder.

1. *At strife*] The same word is used in Num. xxvii. 14, LXX.

2. *Given through*] Lit. ‘ordinances of.’ Cp. Gal. iii. 19.

3. *Full*] Lit. ‘being full,’ the same verb as in viii. 16, where see note.

4. *Stephen*] Lit. ‘he.’

5. *Saw*] Perhaps with the inner spiritual eye. The vision was manifestly withheld from the bystanders. Cp. ix. 7; Matt. xxiv. 30, n.—ED.

6. *I can see*] Lit. ‘I see.’

7. *Stoned him*] It seems impossible to convey in a concise form in English the full force of the tense (imperfect) here employed, as indicating the protracted horrors of the cruel act.

8. *While he prayed*] Lit. ‘calling on’ (the Lord).

9. *Lord Jesus, receive my spirit*] Cp. ‘Father, to Thy hands I entrust my spirit’ (Luke xxiii. 46).

10. *Lord, do not reckon &c.*] Cp. ‘Father, forgive them’ (Luke xxiii. 34); and contrast ‘Lord, look on it, and require it’ (2 Chron. xxiv. 22).—ED.

## THE ACTS VIII.

At this time a great persecution broke out  
 Believers persecuted and scattered against the Church in Jerusalem, and <sup>1</sup>all except  
 the Apostles were scattered throughout Judaea  
 and Samaria. A party of <sup>2</sup>devout men, however, <sup>2</sup>  
<sup>3</sup>buried Stephen, and made loud lamentation over him.  
 But Saul cruelly harassed the Church. He went into house <sup>3</sup>  
 after house, and, dragging off both men and women, threw  
 them into prison.

### *The Church in Judaea and Samaria*

Those, however, who were scattered abroad <sup>4</sup>  
 Philip's Preaching and Miracles went from place to place spreading the Good  
 News of God's Message ; while Philip went down <sup>5</sup>  
 to the city of Samaria and proclaimed Christ  
 there. Crowds of people, with one accord, gave attention to <sup>6</sup>  
 what they heard from him, listening, and witnessing the  
 signs which he did. For, with a loud cry, foul spirits came <sup>7</sup>  
 out of many possessed by them, and many paralytics and  
 lame persons were restored to health. And there was great <sup>8</sup>  
 joy in that city.

Now for some time past there had been a man <sup>9</sup>  
 Simon the Magian named Simon living there, who had been practis-  
 ing magic and astonishing <sup>4</sup>the Samaritans,  
 pretending that he was more than human. To him people <sup>10</sup>  
 of all classes paid attention, declaring,

“This man is the Power of God, known as the great  
 Power.”

His influence over them arose from their having been, for <sup>11</sup>  
 a long time, bewildered by his sorceries. But when Philip <sup>12</sup>  
 began to tell the Good News about the Kingdom of God and  
 about the Name of Jesus Christ, and they embraced the faith,  
 they <sup>5</sup>were baptized, men and women alike. Simon himself <sup>13</sup>

1. *All*] “All the teachers” (Bengel).

2. *Devout*] This adjective and the derivative noun and verb occur seven times in the writings of Luke and in Hebrews. The earlier meaning of simple ‘fear’ is found in Hebrews ; but in the third Gospel and the Acts the word is limited to the fear of God.

3. *Buried*] The word, which occurs nowhere else in the N.T., implies the wrapping up (v. 6) of the body in the garments, and the carrying it to the tomb.

4. *The Samaritans*] Not the people of the city only. See Olshausen.

5. *Were baptized*] Or ‘got themselves baptized.’ Cp. xxii. 16. The tense (imperfect) indicates, not that the baptism was prolonged or repeated in the individual case, but that a great number of men and women came, one after another, to be baptized.

## THE ACTS VIII.

also <sup>1</sup>believed, and after being baptized remained in close attendance on Philip, and was full of amazement at seeing such signs and such great miracles performed.

Peter and  
John visit  
Samaria

When the Apostles in Jerusalem heard that the Samaritans had accepted God's Message, they sent Peter and <sup>2</sup>John to visit them. They, when they came down, prayed for them that they might receive the Holy Spirit: for He had not as yet fallen upon any of them. They <sup>3</sup>had only been baptized <sup>4</sup>into the name of the Lord Jesus. Then the Apostles <sup>5</sup>placed their hands upon them, and they <sup>5</sup>received the Holy Spirit.

The Magian  
is sternly  
rebuked

When, however, Simon saw that it was through the laying on of the Apostles' hands that the Spirit was bestowed, he offered them money.

"Give me too," he said, "that power, so that every one on whom I place my hands will receive the Holy Spirit."

"Perish your money and yourself," replied Peter, "because you have imagined that you can obtain God's free gift with money! <sup>6</sup>No part or lot have you in this <sup>7</sup>matter, for your heart is not right in God's sight. <sup>8</sup>Repent, therefore, of this wickedness of yours, and pray to the Lord, <sup>9</sup>in the hope that the <sup>10</sup>purpose which is in your heart may perhaps be forgiven you. For I perceive that you <sup>11</sup>have fallen into the bitterest bondage of unrighteousness."

"Pray, both of you, to the Lord for me," answered Simon, "that nothing of what you have said may come upon me."

1. *Believed*] i.e. he ceased to be indifferent or hostile, and professing sympathy with the Gospel Message had himself enrolled as a disciple and adherent—a learner in Christ's school!—Ed.

2. *John*] Not hereafter mentioned in this book.

3. *Had . . . been baptized*] Lit. 'were having-been baptized' (like the Latin 'baptizati erant'). Some, misled by derivation, imagine that the word here used for 'were' properly indicates original condition. But it is plain that the original condition of these Samaritans was that they were unbaptized.

4. *Into the name*] Or 'unto the name.'

5. *Placed. Received*] Imperfect tenses, implying oft-repeated action. Cp. John xx. 23, n.

6. *No part or lot*] "No part by purchase, no lot gratuitously" (Bengel).

7. *Matter*] Lit. 'word'; a Hebraism.

8. *Repent of*] Lit. 'Repent' (and turn) 'from.' Cp. 2 Cor. xii. 21; Heb. vi. 1; Rev. ii. 21.

9. *In the hope that*] Lit. 'if (or, whether) therefore.' The exact sense seems to be, "Find out by prayer *whether* the offence being so rank and *therefore* the possibility of pardon so doubtful, the sin can nevertheless be forgiven." Elsewhere the expression occurs only in xvii. 27; Mark xi. 13.

10. *Purpose*] The word occurs only here in the N.T. The purpose was no doubt that of making money out of the spiritual gift.

11. *Have fallen into*] Lit. 'are into.' The literal rendering of the rest of the verse (as in the A.V.) exhibits the figure of speech 'hendiadys.'



## THE ACTS VIII.

**Philip and the pious Abyssinian** So the Apostles, after giving a solemn charge 25  
and delivering the Lord's Message, travelled  
back to Jerusalem, making known the Good  
News also in many of the Samaritan villages. And an 26  
angel of the Lord said to Philip,

"Rise and proceed <sup>1</sup> south to <sup>2</sup> the road that runs down  
from Jerusalem to Gaza, <sup>3</sup> crossing the Desert."

Upon this he rose and went. Now, <sup>4</sup> as it happened, 27  
an Ethiopian eunuch who was in a position of high authority  
with Candace, queen of the Ethiopians, as her treasurer,  
had visited Jerusalem to worship there, and was now on 28  
his way home; and as he sat in his chariot he was <sup>5</sup> reading  
the Prophet Isaiah. Then the Spirit said to Philip, 29

"Go and <sup>6</sup> enter that chariot."

So Philip ran up and heard the eunuch reading the 30  
Prophet Isaiah.

"<sup>7</sup> Do you understand what you are reading?" he asked.

"Why, how can I," replied the eunuch, "unless some 31  
one explains it to me?"

And he earnestly invited Philip to come up and sit with  
him. The passage of Scripture which he was reading 32  
was this:

"LIKE A SHEEP HE WAS LED TO SLAUGHTER,  
AND JUST AS A LAMB BEFORE ITS SHEARER IS DUMB  
SO HE OPENED NOT HIS MOUTH.

IN HIS HUMILIATION JUSTICE WAS DENIED HIM. 33

<sup>8</sup> WHO WILL MAKE KNOWN HIS POSTERITY?

FOR HE IS DESTROYED FROM AMONG MEN" (Isa. liii. 7, 8).

"Pray, of whom is the Prophet speaking?" inquired the 34  
eunuch; "of himself or of some one else?"

Then Philip <sup>9</sup> began to speak, and, commencing with that 35

1. *South*] Or, possibly, 'towards noon.'

2. *The road &c.*] "There were several ways leading from Jerusalem to Gaza" (Robinson).

3. *Crossing the Desert*] Or 'a town which is desert'; the reference in that case being to the more ancient of the two towns which bore the name of Gaza.

4. *As it happened*] Lit. 'behold.'

5. *Reading &c.*] Whether in the Hebrew or the Greek Version (the LXX.) is not stated. It is still a custom with the Orientals, even when reading to themselves, to read aloud.

6. *Enter that*] Lit. 'join yourself to this.'

7. *Do you*] Or 'Yes, but you do not . . . do you?'

8. *Who will &c.*] Or perhaps 'Who shall declare His duration?' Although He is cut off as man, yet He is the Son of the Eternal.

9. *Began &c.*] Lit. 'opened his mouth.' "Imperfect Hebraism; i.e. it was not peculiar to the Hebrews or Hellenistic writers, but most common to them" (Hackett).

## THE ACTS VIII.—IX.

same portion of Scripture, told him the Good News about Jesus.

36

Philip baptizes him      So they proceeded on their way till they came to some water; and the eunuch exclaimed, "See, here is water; what is there to prevent my being baptized?"<sup>1</sup>

38

So he stopped the chariot; and both of them—Philip and the eunuch—went down into the water, and Philip baptized him. But no sooner had they come up out of the water than<sup>2</sup> the Spirit of the Lord caught Philip away, and the eunuch did not see him again. With a glad heart he resumed his journey; but Philip found himself at<sup>3</sup> Ashdod. Then visiting town after town he everywhere made known the Good News until he reached Caesarea. 40

1 8

Saul of Tarsus is suddenly converted      Now Saul, whose every breath was a threat of destruction for the disciples of the Lord, went to the High Priest and begged from him letters addressed to the synagogues in Damascus, in order that if he found<sup>4</sup> any believers there, either men or women, he might bring them in chains to Jerusalem. But on the journey, as he was getting near Damascus, suddenly there flashed round him a light from Heaven; and falling to the ground he heard a voice which said to him, 2

"<sup>5</sup> Saul, Saul, why are you persecuting Me?"

"Who art thou, Lord?" he asked. 5

"I am Jesus, whom you are persecuting," was the reply.

"<sup>6</sup> But rise and go to the city, and you will be told what you are to do." 6

1. v.L. inserts verse 37 here. "You may," said Philip, "if you believe with all your heart." "I believe," he replied, "that Jesus Christ is the Son of God."

2. *The Spirit of the Lord &c.*] The Codex Alexandrinus has the v.L. 'the Holy Spirit fell on the eunuch, and an angel of the Lord caught Philip away.'

3. *Ashdod*] Lit. 'Azotus.' Cp. Josh. xi. 22; xiii. 3; xv. 46, 47; 1 Sam. v. 1-7; 2 Chron. xxvi. 6; Neh. iv. 7; xiii. 24; Jer. xxv. 20; Amos i. 8; Zeph. ii. 4; Zech. ix. 6; 1 Macc. v. 68; x. 84.—ED.

4. *Any believers there*] Lit. 'any persons who were of the new Way.' Cp. xix. 9, 23; xxii. 4, 22. As a class name, 'believers' (first in x. 45) was perhaps not yet in common and recognized use, nor 'holy ones' (first in this chapter, verses 13, 32), nor 'brethren' (first in verse 30), and still less 'Christians' (xi. 26).

5. *Saul, Saul*] Notice the impressiveness gained, as so often in Hebrew, by the repetition of the word. Cp. "Abraham, Abraham" (Gen. xxii. 11); "Babylon has fallen, has fallen" (Rev. xiv. 8; xviii. 2); "Crucify, crucify him" (Luke xxiii. 21); "O Jerusalem, Jerusalem" (Luke xiii. 34); "Sir, Sir" (Matt. xxv. 11); "Martha, Martha" (Luke x. 41); "Rabbi, Rabbi" (Luke viii. 24); "Moses, Moses" (Exod. iii. 4); "My God, my God" (Matt. xxvii. 46); "Samuel, Samuel" (1 Sam. iii. 10); "Simon, Simon" (Luke xxii. 31).—ED.

6. *But rise*] v.L. 'You are finding it painful to kick against the ox-goad. And he, trembling and amazed, said, Lord, what dost thou wish me to do? And the Lord said to him, Rise.'

## THE ACTS IX.

Meanwhile the men who travelled with Saul were standing 7  
dumb with amazement, hearing a <sup>1</sup> sound, but seeing no one.  
Then he rose from the ground, but when he <sup>2</sup> had opened his 8  
eyes, he could not see, and they led him by the <sup>3</sup> arm and  
brought him to Damascus. And <sup>4</sup> for two days he remained 9  
without sight, and did not eat or drink anything.

Now in Damascus there was a disciple of the name of 10  
Ananias. The Lord spoke to him in a vision, saying,  
"Ananias!"

"I am here, Lord," he answered.

"Rise," said the Lord, "and go to Straight Street, and 11  
inquire at the house of Judas for a man called Saul, from  
Tarsus, for he is actually praying. He has seen a man 12  
called Ananias <sup>5</sup> come and lay his hands upon him so that he  
may recover his sight."

"Lord," answered Ananias, "I have heard about that 13  
man from many, and I have heard of the great mischief he has  
done to Thy <sup>6</sup> people in Jerusalem; and here he is authorized 14  
by the High Priests to arrest all who call upon Thy name."

"Go," replied the Lord; "he is a chosen <sup>7</sup> instrument of 15  
Mine to carry My name <sup>8</sup> to the Gentiles and to kings and  
to the descendants of Israel. For I will let him know the 16  
great sufferings which he must pass through for My sake."

So Ananias went and entered the house; and, laying his 17  
two hands upon Saul, said,

"Saul, brother, the Lord—even Jesus who appeared to  
you on your journey—has sent me, that you may recover  
your sight and be filled with the Holy Spirit."

Instantly there dropped from his eyes what seemed to be 18  
scales, and he could see once more. Upon this he rose and  
received baptism; after which he took food and regained 19  
his strength.

Then he remained <sup>9</sup> some little time with the  
disciples in Damascus. And in the synagogues 20  
he began at once to proclaim Jesus as the Son

He preaches  
at Damascus

1. *Sound*] Or 'voice.' See ii. 6, n.; xxii. 9, n.

2. *Had opened*] The tense (perfect) implies 'although they remained wide open.'

3. *Arm*] Or 'hand.'

4. *For two days*] Lit. 'for three days.' The blindness lasted the latter part of the first day, the whole of the second, and the morning of the third. Cp. x. 30, n.; Luke ii. 46, n.

5. *Come and lay*] More exact than 'coming and laying.' Cp. Luke x. 18, n.

6. *People*] Lit. 'saints' or 'holy ones.'

7. *Instrument*] See Mark xi. 16, n.

8. *To the Gentiles*] Lit. 'before nations.'

9. *Some little time*] Lit. 'some days.'

## THE ACTS IX.

of God ; and his hearers were all amazed, and began to ask 21  
one another,

“ Is not this the man who in Jerusalem <sup>1</sup> tried to exterminate those who called upon that Name, and <sup>2</sup> came here on purpose to carry them off in chains to the High Priests ? ”

Saul, however, <sup>3</sup> gained more and more influence, and as 22  
for the Jews living in Damascus, he bewildered them with his proofs that Jesus is the Christ.

<sup>4</sup> At length the Jews plotted to kill Saul ; but 23, 2  
**A Plot to kill Saul** information of their intention was given to him.

They even watched the gates, day and night, in order to murder him ; but his disciples took him by night 25  
and let him down <sup>5</sup> through the wall, lowering him in a <sup>6</sup> hamper.

So he came to Jerusalem and made several 26  
**He goes to Jerusalem, Caesarea, and Tarsus** attempts to associate with the disciples, but they were all afraid of him, being in doubt as to whether he himself was a disciple. Barnabas, 27

however, came to his assistance. He brought Saul to the Apostles, and related to them how, on his journey, he had seen the Lord, and that the Lord had spoken to him, and how in Damascus he had fearlessly taught in the name of Jesus. Henceforth Saul was one of them, going in and out 28  
of the city, and speaking fearlessly in the name of the Lord. 29  
And he often talked with the Hellenists and had discussions with them. But they kept trying to take his life. On 30  
learning this, the brethren brought him down to Caesarea, and then <sup>7</sup> sent him by sea to Tarsus.

The Church, however, throughout the whole 31  
**The Church greatly prospers** of Judaea, Galilee and Samaria, had peace and was spiritually built up ; and grew in numbers, <sup>8</sup> living in the fear of the Lord and <sup>9</sup> receiving <sup>10</sup> encouragement from the Holy Spirit.

1. *Tried to exterminate*] Lit. ‘laid waste’ or ‘destroyed.’

2. *Came*] Lit. ‘had come.’

3. *Gained . . . influence*] Or ‘grew stronger and stronger.’

4. *At length*] More lit. ‘but when a large sum total of days was forming.’

5. *Through the wall*] I.E. ‘through an opening in the wall.’ Cp. 2 Cor. xi. 33.

6. *Hamper*] See Matt. xv. 37, n.

7. *Sent him by sea*] Lit. ‘sent him out.’ He would disembark at Seleuceia, go up to Antioch, and then proceed by land to Tarsus.

8. *Living*] Lit. ‘walking.’

9. *Receiving encouragement from*] Lit. ‘in the encouragement of.’

10. *Encouragement*] Or ‘consolation.’ Cp. iv. 36, n.

**Peter cures  
Aenēas  
at Lud** Now Peter, as he went to town after town, 32  
came down also to <sup>1</sup> God's people at Lud. There 33  
he found a man of the name of Aenēas, who for  
eight years had kept his <sup>2</sup> bed, through being paralysed.  
Peter said to him, 34

“Aenēas, Jesus Christ cures you. Rise and <sup>3</sup> make your  
own bed.”

He at once rose to his feet. And all the people of Lud and 35  
Sharon saw him; and they turned to the Lord.

**At Jaffa he  
brings back  
Dorcas to  
Life** Among the disciples at <sup>4</sup> Jaffa was a woman 36  
called Tabitha, or, as the name may be trans-  
lated, <sup>5</sup> ‘Dorcas.’ <sup>6</sup> Her life was wholly devoted  
to the good and charitable actions which she  
was constantly doing. But, as it happened, just at that 37  
time she was taken ill and died. After washing her body  
they laid it out in a room upstairs. Lud, however, being 38  
near Jaffa, the disciples, who had heard that Peter was at Lud,  
sent two men to him with an urgent request that he would  
come across to them without delay. So Peter rose and went 39  
with them. On his arrival they took him upstairs, and the  
widow women all came and stood by his side, weeping and  
showing him the underclothing and cloaks and garments of  
all kinds which Dorcas used to make while she was still with  
them. Peter, however, putting every one out of the room, 40  
knelt down and prayed, and then turning to the body, he said,  
“Tabitha, rise.”

Dorcas at once opened her eyes, and, seeing Peter, sat up.  
Then, giving her his hand, he raised her to her feet and, 41  
calling to him God's people and the widows, he <sup>7</sup> gave her  
back to them alive. This incident became known through- 42  
out Jaffa, and many <sup>8</sup> believed in the Lord; and Peter 43  
remained for a considerable time at Jaffa, staying at the  
house of a man called Simon, a tanner.

**An Angel  
brings a  
Message to  
Cornelius** Now a Captain of the Italian Regiment, 1 10  
named Cornelius, was quartered at Caesarea.  
He was religious and God-fearing—and so was 2

1. *God's people*] Lit. ‘the saints’ or ‘the holy ones.’

2. *Bed*] Lit. ‘mat.’

3. *Make*] Lit. ‘spread out flat.’

4. *Jaffa*] Or, retaining the ancient name, ‘Joppa.’

5. *Dorcas*] I.E. ‘gazelle,’ this being the English both of the Aramaic *tabithā* and of the Greek *dorkas*.

6. *Her life was wholly devoted to*] Lit. ‘She was full of.’

7. *Gave her back*] Lit. ‘presented her.’

8. *Believed*] I.E. ‘became believers.’ See *Aorist* vi. 6.

## THE ACTS X.

every member of his household. He was also liberal in his charities to the people, and continually offered prayer to God. About three o'clock one afternoon he had a vision, 3 and distinctly saw an angel of God <sup>1</sup>enter <sup>2</sup>his house, who called him by name, saying,

"Cornelius!"

Looking steadily at him, and being much alarmed, he said, 4  
"<sup>3</sup>What do you want, Sir?"

"Your prayers and charities," he replied, "have gone up and have been recorded before God. And now send to Jaffa 5 and fetch Simon, surnamed Peter. He is staying as a guest 6 with Simon, a tanner, who has a house close to the sea."<sup>4</sup>

So when the angel who had been speaking to him was 7 gone, Cornelius called two of his <sup>5</sup>servants and a God-fearing soldier who was in constant attendance on him, and, 8 after telling them everything, he sent them to Jaffa.

The next day, while they were still on their 9  
Peter's  
Vision journey and were getting near the town, about noon Peter went up on the house-top to pray.

He had become unusually hungry and wished for food; but, 10 while they were preparing it, he fell into a trance. The sky 11 had opened to his view, and what seemed to be an enormous sail was descending, being let down to the earth by ropes at the four corners. In it were <sup>6</sup>all kinds of quadrupeds, 12 reptiles and birds, and a voice came to him which said, 13

"Rise, Peter, kill and eat."

"On no account, Lord," he replied; "for I have never yet 14 eaten anything unholy and impure."

Again a second time a voice was heard which said, 15

"What God has purified, you must not regard as unholy."

This <sup>7</sup>was said three times, and immediately the sail was 16 drawn up <sup>8</sup>out of sight.

While Peter was greatly perplexed as to the 17  
Arrival of  
the Servants  
of Cornelius meaning of the vision which he had seen, just then the men sent by Cornelius, having by in-

1. *Enter*] Not 'entering.' Cp. ix. 12.

2. *His house*] Lit. 'to him.'

3. *What do you want?*] Lit. 'What is it?'

4. v.l. adds 'He will tell you what you ought to do.'

5. *Servants*] Lit. 'men of the house,' meaning usually 'house-slaves.'

6. *All kinds of*] Lit. simply 'all the.' The derivative adjective which means 'all kinds of' in Classical Greek is not used in the N.T.: the simple 'all' doing duty in its place. Cp. 1 Pet. i. 15 (A.V.).

7. *Was said*] Lit. 'took place.'

8. *Out of sight*] Lit. 'into the sky.'

## THE ACTS X.

quity found out Simon's house, had come to the door and 18  
had called the servant, and were asking,

"Is Simon, surnamed Peter, staying here?"

And Peter was still earnestly thinking over the vision, 19  
when the Spirit said to him,

"<sup>1</sup> Three men are now inquiring for you. Rise, go down, 20  
and go with them without any misgivings; for it is I who  
have sent them to you."

So Peter went down and said to the men, 21

"I am the Simon you are inquiring for. What is the  
reason of your coming?"

Their reply was, 22

"Cornelius, a Captain, an upright and God-fearing man,  
of whom the whole Jewish nation speaks well, has been  
divinely instructed by a holy angel to send for you to come  
to his house and listen to what you have to say."

Upon hearing this, Peter invited them in, and gave them 23  
a lodging.

Peter with  
Cornelius in  
Caesarea

The next day he set out with them, some of 24  
the brethren from Jaffa going with him, and the  
day after that they reached Caesarea. There  
Cornelius was awaiting their arrival, and had invited all his  
relatives and intimate friends to be present. When Peter 25  
entered the house, Cornelius met him, and threw himself at  
his feet to do him homage. But Peter lifted him up. 26

"Stand up," he said; "I myself also am but a man."

So Peter went in and conversed with him, and found a 27  
large company assembled. He said to them, 28

"<sup>2</sup> You know better than most that a Jew <sup>3</sup>is strictly for-  
bidden to associate with a Gentile or visit him; but God has  
taught me to call no one unholy or unclean. So for this 29  
reason, when sent for, I came without raising any objection.  
I therefore ask why you sent for me."

"Just at this hour, 'three days ago,' replied Cornelius, 30

1. *Three*] Another reading omits this word, and a third reading has 'two.'

2. *You . . . better than most*] Lit. an emphatic 'you.' Cp. verse 37.

3. *Is strictly forbidden*] By the usage of the nation, not by the Mosaic Law.

4. *Three days*] Lit. 'four days.' The details given in this chapter show that the interval, when stated in idiomatic English, was three days. Supposing (in order to make this clear) that the angel appeared to Cornelius on the Sabbath (Saturday), the messengers, starting the same evening and doubtless sympathizing with their master's eager haste, completed their forced march of 34 miles by about 1.0 p.m. on the Sunday (verse 9). The remainder of that day, and the night following, they rested and enjoyed Peter's hospitality (verse 23). With him and six other Christian Jews in their company, they set out on the Monday, probably early in the morning, on their return journey (verse 23); and on the



## THE ACTS X.

“I was <sup>1</sup>offering afternoon prayer in my house, when suddenly a man in shining raiment stood in front of me, who said, 31

“ ‘ Cornelius, your prayer has been heard, and your charities have been put on record before God. Send therefore to 32 Jaffa, and invite Simon, surnamed Peter, to come here. He is staying as a guest in the house of Simon, a tanner, close to the sea.’ <sup>2</sup>”

“Immediately, therefore, I sent to you, and <sup>3</sup>I thank you 33 heartily for having come. That is why all of us are now assembled here in God’s presence, to listen to what the Lord has commanded you to say.”

Then Peter began to speak. 34

Peter’s  
Speech

“I clearly see,” he said, “that <sup>4</sup>God makes no distinctions between one man and another ; but that in every nation those who fear Him and live good 35 lives are acceptable to Him. The Message which He sent 36 to the descendants of Israel, when He announced the Good News of peace through Jesus Christ—He is Lord of all—that Message <sup>5</sup>you cannot but know ; the story, I mean, 37 which has spread through the length and breadth of Judaea, beginning in Galilee after the baptism which John proclaimed. It tells how God <sup>6</sup>anointed Jesus of Nazareth 38 with the <sup>7</sup>Holy Spirit and with power, so that He went about everywhere doing acts of kindness, and curing all who were being continually oppressed by the Devil—for God was with Jesus.

“And we are witnesses as to all that He did both in the 39

Tuesday (verse 24), about 3.0 or 4.0 p.m., the party reached the Centurion’s quarters. This interval from Saturday evening to Tuesday afternoon, according to the Greek, Roman and Hebrew mode of reckoning, is four days, both the first and the last of the days being included. We English are mathematically more correct in calling it three days. So what the French call fifteen days (quinze jours) we more accurately name a fortnight (fourteen-nights). Cp. Luke ii. 46, n.

1. *Offering afternoon prayer*] Lit. ‘praying the ninth’ (hour), i.e. ‘during’ that hour; not necessarily implying that the whole hour was spent in prayer. ‘At the ninth hour’ (A.V.) meaning, in modern phrase, ‘when the clock struck three,’ is inexact. The real time was between three and four o’clock. Cp. John iv. 52. V.L. inserts ‘fasting and’ before ‘offering.’

2. V.L. adds ‘He, when he comes, will speak to you.’

3. *I thank you heartily*] Lit. ‘you have done well.’ Cp. Matt. xvii. 4; Phil. iv. 14. (The Classical scholar may also compare Plato, *Phaed.* iv.; Steph. p. 60, C).

4. *God makes no distinctions*] See Luke xx. 21, n.

5. *You cannot but*] Not ‘you yourselves.’ Lit. an emphatic ‘you;’ you, i.e. as men religiously disposed, living in Judaea, and at the headquarters of the Roman provincial government; you, perhaps, best of all men.

6. *Anointed*] Thus making Him the Anointed One, the Christ, the Messiah.

7. *Holy Spirit and . . . power*] I.E. ‘power of the Holy Spirit.’ Hendiadys. Cp. viii. 23, n.

country of the Jews and in Jerusalem. But they even put Him to death, <sup>1</sup> by crucifixion. That same Jesus God raised to life on the third day, and permitted Him to appear unmistakably, not to all the people, but to witnesses—men previously chosen by God—namely, to us, who ate and drank with Him after He rose from the dead. And He has commanded us to preach to the people and solemnly declare that this is He who has been appointed by God to be the Judge of <sup>2</sup> the living and the dead. To Him all the Prophets bear witness, and testify that through His name all who <sup>3</sup> believe in Him receive the forgiveness of their sins.”

While Peter <sup>4</sup> was speaking these words, the Holy Spirit fell on all who were listening to the Message. And all the <sup>5</sup> Jewish believers who had come with Peter were astonished that on the Gentiles also the gift of the Holy Spirit was poured out. For they heard them speaking in tongues and extolling the majesty of God. Then Peter <sup>6</sup> said,

“Can any one forbid the use of water, and object to these persons being baptized—men who have received the Holy Spirit just as we did?”

And <sup>7</sup> he directed <sup>8</sup> that they should be baptized in the name of Jesus Christ. Then they begged him to remain with them for a time.

Now the Apostles, and the brethren <sup>9</sup> in various parts of Judaea, heard that the Gentiles also had received God's Message; and, when Peter returned to Jerusalem, the champions of circumcision found fault with him.

“You went into the houses of men who are not Jews,” they said, “and you ate with them.”

1. *By crucifixion*] Lit. ‘hanging’ Him ‘on wood.’ ‘Tree’ in modern English conveys an altogether wrong sense.

2. *The living*] A special reference may be intended to those who were alive at the time Peter spoke. If so the word shows that he expected Christ to return as King and Judge within the lifetime of that generation. Cp. Matt. x. 23; xvi. 28; xxiv. 34.—ED.

3. *Believe*] Or ‘trust,’ ‘put faith in.’

4. *Was speaking*] Lit. ‘was still speaking.’

5. *Jewish*] Or ‘circumcised.’

6. *Said*] Lit. ‘answered.’ Cp. Matt. xi. 23, n.

7. *He directed*] To whom was the work assigned? Not to the new converts: (1) because the ‘them’ would in that case be in the dative case, and it is not; and (2) because, if the verb was intended to express ‘to get themselves baptized’ it would probably be in the middle voice, as in xxiii. 16. The injunction was therefore probably addressed to the six Jewish disciples who had accompanied Peter from Jaffa.

8. *That they should be*] Lit. ‘them to be.’

9. *In various parts of*] Or ‘throughout.’

## THE ACTS XI.

Peter, however, explained the whole matter to them from 4  
the beginning.

“While I was in the town of Jaffa, offering prayer,” he 5  
said, “in a trance I saw a vision. There descended what  
seemed to be an enormous sail, being let down from the sky  
by ropes at the four corners, and it came close to me.  
Fixing my eyes on it, I examined it closely, and saw various 6  
kinds of quadrupeds, wild beasts, reptiles and birds. I also 7  
heard a voice saying to me,

“‘Rise, Peter, kill and eat.’

“‘On no account, Lord,’ I replied, ‘for nothing unholy or 8  
impure has ever gone into my mouth.’

“But a voice answered, speaking a second time from the sky, 9

“‘What God has purified, you must not regard as unholy.’

“This was said three times, and then everything was 10  
drawn up again out of sight.

“Now at that very moment three men came to the house 11  
where we were, having been sent from Caesarea to find me.  
And the Spirit told me to accompany them <sup>1</sup>without any 12  
misgivings. There also went with me these six brethren  
who are now present, and we reached the <sup>2</sup>Centurion’s  
house. Then he described to us how he had seen <sup>3</sup>the angel 13  
come and <sup>4</sup>enter his house and say,

“‘Send to Jaffa and fetch Simon, surnamed Peter. He 14  
will teach you truths by which you and all your family will  
be saved.’”

“And,” said Peter, “no sooner had I begun to speak than 15  
the Holy Spirit fell upon them, just as He fell upon us at the  
first. Then I remembered the Lord’s words, how He used 16  
to say,

“‘John baptized with water, but you shall be baptized in  
the Holy Spirit.’

“If therefore God gave them the <sup>5</sup>same gift as He gave 17  
us when we <sup>6</sup>first believed on the Lord Jesus Christ, why,  
who was I to be able to thwart God?”

1. *Without any misgivings*] Or possibly ‘making no distinction.’ The verb is the same as in x. 20, and it is difficult to believe that a totally different sense can have been intended, in spite of the difference of voice (active instead of middle). It is more likely that (as in other instances) Peter’s Greek was faulty.

2. *Centurion’s*] Lit. ‘man’s.’

3. *The angel*] The article shows that Peter’s hearers were already acquainted with the outline of the story.

4. *Enter*] Lit. ‘stand in.’

5. *Same*] Lit. ‘equal.’

6. *First*] See *Aorist* vi. 6.

## THE ACTS XI.

This statement of Peter's silenced his opponents. They 18  
extolled the goodness of God, and said,

“So, then, to the Gentiles also God has given the repentance which leads to Life.”

### *The Church in Antioch*

**The first  
Gentile  
Church**

Those, however, who had been driven in various 19  
directions by the persecution which broke out on  
account of Stephen made their way to Phoenicia,  
Cyprus and Antioch, delivering the Message to none but  
Jews. But some of them were Cyprians and Cyrenaeans, 20  
who, on coming to Antioch, spoke to the <sup>1</sup>Greeks also and  
told them the Good News concerning the Lord Jesus. The 21  
<sup>2</sup>power of the Lord was with them, and there were a vast  
number who believed and turned to the Lord.

**Barnabas  
sent to  
Antioch**

When tidings of this reached the ears of the 22  
Church in Jerusalem, they sent Barnabas as far  
as Antioch. On getting there he was delighted 23  
to see the grace which God had bestowed; and he <sup>3</sup>en-  
couraged them all to remain, with fixed resolve, faithful to  
the Lord. For he was a good man, and was full of the Holy 24  
Spirit and of faith; and the number of believers in the Lord  
greatly increased.

**He brings  
Saul from  
Tarsus**

Then Barnabas paid a visit to Tarsus to try to 25  
find Saul. He succeeded, and brought him to 26  
Antioch; and for a whole year they attended the  
meetings of the Church, and taught a large number of  
people. And it was in Antioch that the disciples first received  
the name of ‘Christians.’

**Relief for  
the poor  
Christians  
in Judaea**

At <sup>4</sup>that time certain Prophets came down 27  
from Jerusalem to Antioch, one of whom, named 28  
Agabus, being instructed by the Spirit, <sup>5</sup>publicly  
predicted the speedy coming of a great famine  
throughout the world. (It came in the reign of Claudius.)  
So the disciples decided to send relief, every one in propor- 29  
tion to his means, to the brethren living in Judaea. ‘This 30

1. *Greeks*] v.L. ‘Hellenists;’ i.e. Greek-speaking Jews.

2. *Power*] Lit. ‘hand’ or ‘arm.’ See *Aorist* i. 2.

3. *Encouraged*] Or ‘besought.’ See iv. 36, n.

4. *That*] Lit. ‘this.’

5. *Publicly*] Lit. ‘standing up’ (in the assembly).

## THE ACTS XI.—XII.

they did, forwarding their contributions to the <sup>1</sup> Elders by Barnabas and Saul.

Now, about that time, King Herod arrested 1 1  
James  
beheaded.  
Peter  
imprisoned certain members of the Church, in order to ill- 2  
treat them ; and James, John's brother, he be- 3  
headed. Finding that this gratified the Jews, 4  
he proceeded to seize Peter also ; these being the days of 5  
Unleavened Bread. He had him arrested and lodged in 6  
jail, handing him over to the care of <sup>2</sup> sixteen soldiers ; and 7  
intended after the Passover to bring him out again to the 8  
people. So Peter was kept in prison ; but long and fervent 9  
prayer was offered to God by the Church on his behalf. 10

Now when Herod was on the point of taking 11  
An Angel  
rescues  
Peter him out of prison, that very night Peter was 12  
asleep between two soldiers, bound with two 13  
chains, and <sup>3</sup> guards were <sup>4</sup> on duty outside the door. 14  
Suddenly an angel of the Lord stood by him, and a light 15  
shone in the cell ; and, striking Peter on the side, he woke 16  
him and said, 17

“ Rise quickly.”

Instantly the chains dropped off his wrists.

“ Fasten your girdle,” said the angel, “ and tie on your 18  
sandals.”

He did so. Then the angel said,

“ Throw your cloak round you, and follow me.”

So Peter went out, following him, yet could not believe 19  
that what the angel was doing was real, but supposed that 20  
he saw a vision. And passing through <sup>5</sup> the first ward and 21  
the second, they came to the iron gate leading into the city. 22  
This opened to them of itself ; and, going out, they passed 23  
on through one of the streets, and then suddenly the angel 24  
left him. Peter coming to himself said, 25

“ Now I know for certain that the Lord has sent His 26  
angel and has rescued me from the power of Herod and 27  
from all that the Jewish people were anticipating.” 28

1. *Elders*] The ‘deacons’ mentioned in ch. vi. But there is no evidence that the word ‘deacon’ was used as yet for a special class of Church officers. Cp. ix. 2, n.

2. *Sixteen*] Lit. ‘four parties of four each.’

3. *Guards*] The other two men of the four then on duty.

4. *On duty*] Lit. ‘keeping their watch.’

5. *The first ward and the second*] Apparently parts of the prison, which Peter had to pass in succession, where the two other soldiers of the quaternion—called ‘guards’ in verse 6—were separately posted, and were doubtless asleep. Between ‘going out’ and ‘they passed’ Codex Bezae inserts ‘and going down the seven steps.’

## THE ACTS XII.

**The Surprise  
and Joy of  
the Church** So, after thinking things over, he went to the 12  
house of Mary, the mother of John surnamed  
Mark, where a large number of people were  
assembled, praying. When he knocked at the <sup>1</sup> wicket in the 13  
door, a maidservant named <sup>2</sup> Rhoda came to answer the  
knock; and recognizing Peter's voice, for very joy she did 14  
not open the door, but ran in and told them that Peter was  
standing there.

"You are mad," they said. 15

But she strenuously maintained that it was true.

"It is his <sup>3</sup> guardian angel," they said.

Meanwhile Peter went on knocking, until at last they 16  
opened the door and saw that it was really he, and were  
filled with amazement. But he motioned with his hand for 17  
silence, and then described to them how the Lord had  
brought him out of the prison.

"Tell all this to James and the brethren," he added.

Then he left them, and went to another place.

**The two  
Sentries  
executed** When morning came, there was no little com- 18  
motion among the soldiers, as to what could  
possibly have become of Peter. And when 19  
Herod had had him searched for and could not find him,  
after sharply questioning the guards he ordered them away  
to execution. He then went down from Judaea to Caesarea  
and remained there.

**Herod's  
dreadful  
Death** Now the people of Tyre and Sidon had in- 20  
curred Herod's violent displeasure. So they sent  
a large deputation to wait on him; and having  
secured the good will of Blastus, his treasurer, they begged  
the king <sup>4</sup> to be friendly with them again, because their  
country was dependent on his for its food supply. So, on an 21  
appointed day, Herod, having arrayed himself in royal robes,  
took his seat on the tribunal, and was haranguing them;  
and the assembled people kept shouting, 22

"It is the voice of a god, and not of a man!"

Instantly an angel of the Lord struck him, because he had 23  
not given the glory to God, and being eaten up by worms,  
he <sup>5</sup> died.

1. *Wicket* . . . *door*] Or 'door of the porch,' 'outer door.'

2. *Rhoda*] Or 'Rose;' a feminine form (as alone suitable for a woman's name)  
of the neuter noun *rhodon*, a rose. Cp. Matt. xvi. 18, n.

3. *Guardian angel*] Or 'spirit.' Lit. 'angel.'—ED.

4. *To be friendly with them again*] He was hostile in commercial matters.

5. Josephus states that Herod died after five days of agony (*Antiquities* xix. 8).

## THE ACTS XII.—XIII.

But God's Message prospered, and converts 24  
Barnabas and Saul return to Antioch were multiplied. And Barnabas and Saul re- 25  
 turned from Jerusalem, having discharged their mission, and they brought with them John, surnamed Mark.

Now there were in Antioch, <sup>1</sup>in the Church 1 1  
They are ordained as Missionaries there — as Prophets and teachers — Barnabas, <sup>2</sup>Symeon surnamed 'the black,' Lucius the Cyrenaeon, Manaen (<sup>3</sup>who was Herod the Tetrarch's foster-brother), and Saul. While they were worshipping the Lord 2  
 and fasting, the Holy Spirit said,

"Set apart for Me, now at once, Barnabas and Saul, for the work to which I have called them."

So, after fasting and prayer and the laying on of hands, 3  
 they let them go.

### *First Missionary Tour of Barnabas and Saul*

Cyprus They therefore, being thus sent out by the 4  
 Holy Spirit, went <sup>4</sup>down to Seleuceia, and from there sailed to Cyprus. Having reached Salamis, they began 5  
 to announce God's Message in the synagogues of the Jews. And they had John as their <sup>5</sup>assistant.

Sergius Paulus and Elymas When they had gone through the whole length 6  
 of the island as far as Paphos, they there met with a Jewish magician and false prophet, <sup>6</sup>Bar-Jesus by name, who was a friend of the Proconsul Sergius 7  
 Paulus. The Proconsul was a man of keen intelligence. He sent for Barnabas and Saul, and asked to be told God's Message. But <sup>7</sup>Elymas (or 'the Magician,' for such is the 8  
 meaning of the name) opposed them, and tried to <sup>8</sup>prevent the Proconsul from accepting the faith. Then Saul, 9

1. *In the Church*] Lit. 'throughout the Church' (cp. xi. 1), an easily intelligible expression if we suppose the 'Church' to signify the entire body of believers in the city, and that they were wont to meet for worship in private houses (xviii. 7) in distinct and scattered congregations, each probably with its own leader.

2. *Symeon*] Or 'Simon.' Cp. xv. 14. Possibly the man who bore the cross behind Jesus (Luke xxiii. 26).

3. *Who was Herod the Tetrarch's foster-brother*] Or 'who had been Herod the Tetrarch's companion in his boyhood.'

4. *Down*] Seleuceia being on the sea-coast, the port of Antioch.

5. *Assistant*] "For the administration of baptism" (Alford). Cp. xix. 22, n.

6. *Bar-Jesus*] I.E. 'son of Joshua.'

7. *Elymas*] Either an Arabic word meaning 'the wise man,' or an Aramaic word meaning 'the mighty man.'

8. *Prevent . . . from accepting the faith*] Lit. 'turn aside . . . from the faith.'



## THE ACTS XIII.

who is also called Paul, was filled with the Holy Spirit, and, fixing his eyes on Elymas, said, 10

“You who are full of every kind of craftiness and unscrupulous cunning—you son of the Devil and foe to all that is right—will you never cease <sup>1</sup>to misrepresent the straight paths of the Lord? The Lord’s hand is now upon you, 11 and you will be blind for a time and unable to see the light of day.”

Instantly there fell upon him a mist and a darkness, and, as he walked about, he begged people to lead him <sup>2</sup>by the hand. Then the Proconsul, seeing what had happened, 12 believed, being struck with amazement at <sup>3</sup>the teaching of the Lord.

From Paphos, Paul and his party put out to 13  
Perga and  
the Pisidian  
Antioch sea and sailed to Perga in Pamphylia. John, however, left them and returned to Jerusalem. But they themselves, passing through from Perga, came to 14  
Antioch in Pisidia.

Here, on the Sabbath day, they went into the 15  
Paul’s great  
Speech to  
the Jews in  
Antioch synagogue and sat down. After the reading of 15  
the Law and the Prophets, the Wardens of the synagogue sent word to them.

“Brethren,” they said, “if you have anything encouraging to say to the people, speak.”

So Paul rose, and motioning with his hand for silence, said, 16

“Israelites, and you others who fear God, pay attention to me. The God of this people of Israel chose our fore- 17  
fathers, and made the people great during their stay in Egypt, until with <sup>4</sup>wondrous power He brought them out from that land. For a period of about forty years, He <sup>5</sup>fed 18  
them, like a nurse, in the Desert. Then, after overthrowing 19  
seven nations in the land of Canaan, He divided that country among them as their inheritance for about four hundred and fifty years; and afterwards He gave them judges down 20  
to the time of the Prophet Samuel. Next they asked for a 21  
king, and God gave them Saul the son of Kish, a Benjamite,

1. *To misrepresent &c.*] Lit. ‘to distort’ (in your representations to those who will listen to you) ‘the Lord’s straight paths’ (i.e. the paths of faith and holiness in which He bids us walk).

2. *By the hand*] Or ‘by the arm.’ See Matt. xii. 10, n.; Acts ix. 8; xii. 7.

3. *The teaching of the Lord*] i.e. either the teaching concerning the Lord Jesus, or that which emanated from Him.

4. *Wondrous power*] Lit. ‘uplifted arm.’

5. *Fed*] Lit. ‘carried.’ v.l. ‘bore patiently with their perverseness.’

## THE ACTS XIII.

who reigned forty years. After removing him, He raised up 22  
David to be their king, to whom He also bore witness when  
He said,

“ ‘I have found David the son of Jesse, a man I love, who  
will obey all My commands.’

“ It is from among David’s descendants that God, in ful- 23  
filment of His promise, has raised up a Saviour for Israel,  
even Jesus. Before the coming of Jesus, John had pro- 24  
claimed to all the people of Israel a baptism of repentance.  
But John, towards the end of his career, repeatedly asked 25  
the people,

“ ‘What do you suppose me to be? I am not the Christ.  
But there is One coming after me whose sandal I am not  
worthy to unfasten.’

“ Brethren, descendants of the family of Abraham, and all 26  
among you who fear God, to us has this Message of salva-  
tion been sent. For the people of Jerusalem and their 27  
rulers, <sup>1</sup> by the judgement they pronounced on Jesus, have  
actually fulfilled the predictions of the Prophets which are  
read Sabbath after Sabbath, through ignorance of those  
predictions and of Him. Without having found Him guilty 28  
of any capital offence they urged Pilate to have Him put to  
death ; and when they had carried out everything which had 29  
been written about Him, they took Him down from the  
<sup>2</sup> cross and laid Him in a tomb.

“ But God raised Him from the dead. And, after a few 30  
days, He appeared to the people who had gone up with Him  
from Galilee to Jerusalem and are now witnesses concerning  
Him to the Jews. And we bring you the Good News about 32  
the promise made to our forefathers, that God has amply 33  
fulfilled it to our children in <sup>3</sup> raising up Jesus ; as it is also  
written in <sup>4</sup> the second Psalm, ‘ THOU ART MY SON : TO-DAY  
I HAVE BECOME THY FATHER ’ (Ps. ii. 7). And as to His 34  
having raised Him from among the dead, never again  
to be in the position of one soon to return to decay, He  
<sup>5</sup> speaks thus : ‘ I WILL GIVE YOU THE HOLY AND TRUST-  
WORTHY PROMISES MADE TO DAVID ’ (Isa. lv. 3). Because in 35

1. *By the judgement they pronounced*] Lit. ‘having judged,’ the verb being used absolutely, as in John v. 30 ; viii. 50 ; 1 Pet. ii. 23.

2. *Cross*] Lit. ‘timber.’ Cp. x. 39, n.

3. *Raising up*] Either ‘from the dead’ as in verse 34, or as the same verb is used in verse 22 and vii. 37.

4. *The second Psalm*] v.l. ‘the first Psalm.’

5. *Speaks*] See *Aorist* vii. 8.

another Psalm also He says, 'THOU WILT NOT 'GIVE UP  
THY HOLY ONE TO UNDERGO DECAY' (Ps. xvi. 10). For 36  
David, <sup>2</sup>after having been useful to his own generation  
in accordance with God's purpose, did fall asleep, was  
gathered to his forefathers, and did undergo decay. But He 37  
whom God raised to life underwent no decay.

"Understand therefore, brethren, that through this Jesus 38  
forgiveness of sins is announced to you ; and in Him every 39  
believer is absolved from all offences, from which you could  
not be absolved under the Law of Moses. Beware, then, 40  
lest what is spoken in the Prophets should come true of you :  
'BEHOLD, YOU DESPISERS, BE ASTONISHED AND PERISH, BE- 41  
CAUSE I AM CARRYING ON A WORK IN YOUR TIME—A WORK  
WHICH YOU WILL UTTERLY REFUSE TO BELIEVE, THOUGH IT  
BE FULLY DECLARED TO YOU '" (Hab. i. 5).

As <sup>3</sup>Paul and Barnabas were leaving the syna- 42  
gogue, the people earnestly begged to have all  
this repeated to them on the following Sabbath.  
And, when the congregation had broken up, many of the 43  
Jews and of the devout converts from heathenism continued  
with Paul and Barnabas, who talked to them and urged  
them to hold fast to the grace of God.

On the next Sabbath almost the whole popu- 44  
lation of the city came together to hear the  
Lord's Message. Seeing the crowds, the Jews, 45  
filled with angry jealousy, opposed Paul's state-  
ments and abused him. Then, throwing off all 46  
reserve, Paul and Barnabas said,

"We were bound to proclaim God's Message to you first.  
But since you spurn it and judge yourselves to be unworthy  
of the Life <sup>4</sup>of the Ages—well, we turn to the Gentiles. For 47  
such is the Lord's command to us.

"'I HAVE PLACED THEE,' He says of Christ, 'AS A  
LIGHT TO THE GENTILES, IN ORDER THAT THOU MAYEST BE  
A SAVIOUR AS FAR AS THE REMOTEST PARTS OF THE EARTH '"  
(Isa. xlix. 6).

The Gentiles listened with delight and extolled the Lord's 48

1. *Give up*] Lit. 'give.' This is one of the many Hebraisms of the N.T. The Hebrew verb for 'to give,' even in its simplest forms, is translated in 56 different ways in the Greek of the LXX.

2. *After having been useful &c.*] Or 'after having in his own life-time served God's purpose.'

3. *Paul and Barnabas were*] Or 'the congregation was.' v.L. 'the Jews were.'

4. *Of the Ages*] Greek 'æonian.' See Matt. xviii. 8, n.

## THE ACTS XIII.—XIV.

Message ; and all who were pre-destined to the Life of the Ages believed.

So the Lord's Message spread through the whole district. But the Jews influenced the gentlewomen of rank who worshipped with them,

and also the leading men in the city, and stirred up persecution against Paul and Barnabas and drove them out of the district. But they shook off the dust from their feet as a protest against them and came to Iconium ; and as for the disciples, they were <sup>1</sup>more and more filled with joy and with the Holy Spirit.

At Iconium the Apostles went <sup>2</sup>together to the Jewish synagogue and preached, with the result that a great number both of Jews and Greeks believed. But the Jews who <sup>3</sup>had refused <sup>4</sup>obedience stirred up the Gentiles and embittered

their minds against the brethren. Yet Paul and Barnabas remained there for a considerable time, speaking freely and relying on the Lord, while He bore witness to the Message of His grace by permitting signs and marvels to be done by them. At length the people of the city <sup>5</sup>split into parties, some siding with the Jews and some with the Apostles. And when a hostile movement was made by both Gentiles and Jews, with the sanction of their magistrates, to maltreat and stone them, the Apostles, having become aware of it, made their escape into the Lycaonian towns of Lystra and Derbe, and the neighbouring country. And there they continued to tell the Good News.

Now a man who had no power in his feet used to sit in the streets of Lystra. He had been lame from his birth and <sup>6</sup>had never walked. <sup>7</sup>After this man had listened to one of Paul's sermons, the Apostle, looking steadily at him and perceiving that he had faith to be cured, said in a loud voice,

1. *More and more*] Implied in the tense (imperfect) of the verb.

2. *Together*] Or 'in the same way.'

3. *Had*] see *Aorist* x. 2, p. 33.

4. *Obedience*] Or possibly 'belief;' if (as the A.V. translators seem to have supposed) the distinction between *apeitheo* and *apisteo* was disregarded by the writers of the N.T. But the Lord's Message is authoritative: to refuse to believe is to disobey.

5. *Split into parties*] The Greek indicates their act of dividing themselves, not the condition consequent on that act, as 'were divided' would imply.

6. *Had never walked*] See *Aorist* viii. 1, p. 28.

7. *After . . . had listened*, v.L. 'While . . . was listening.'

“Stand upright upon your feet!”

So he sprang up and began to walk about. Then the 11  
crowds, seeing what Paul had done, rent the air with their  
shouts in the Lycaonian language, saying,

“The gods have assumed human form and have come  
down to us.”

They called Barnabas ‘Zeus,’ and Paul, as being the 12  
principal speaker, ‘Hermes.’ And the priest of Zeus—the 13  
temple of Zeus being at the entrance to the city—brought  
bullocks and garlands to <sup>1</sup>the gates, and in company with  
the crowd was intending to offer sacrifices to them. But the 14  
Apostles, Barnabas and Paul, heard of it; and tearing their  
clothes they rushed out into the middle of the crowd, ex-  
claiming,

“Sirs, why are you doing all this? We also are but 15  
men, with <sup>2</sup>natures kindred to your own; and we bring you  
the Good News that you are to turn from these unreal  
things, to worship the ever-living God, the Creator of earth  
and sky and sea and of everything that is in them. In times 16  
gone by He allowed all the nations to go their own ways;  
and yet by His beneficence He has not left His existence 17  
unattested—His beneficence, I mean, in sending you rain  
from Heaven and fruitful seasons, satisfying your hearts with  
food and joyfulness.”

Even with words like these they had difficulty in preventing 18  
the thronging crowd from offering sacrifices to them.

But now a party of Jews came from Antioch 19  
and Iconium, and, having won over the crowd,  
**Paul stoned.** they stoned Paul and dragged him out of the  
**The Apostles**  
**retrace their**  
**Steps** town, believing him to be dead. When, how- 20  
ever, the disciples had collected round him, he rose and  
went back into the town. The next day he went with  
Barnabas to Derbe; and, after proclaiming the Good News 21  
to the people there and gaining a large number of converts,  
they retraced their steps to Lystra, Iconium, and Antioch.  
Everywhere they strengthened the disciples by encouraging 22  
them to hold fast to the faith, and warned them saying,

“It is through many afflictions that we must make our  
way into the Kingdom of God.”

1. *The gates*] I.E. of the city. The Greek word in the plural can hardly have  
been applicable to the entrance to a house.

2. *Natures*] Lit. ‘feelings.’

And in every Church, after prayer and fasting, they <sup>23</sup>  
<sup>1</sup> selected Elders <sup>2</sup> by show of hands, and commended them  
 to the Lord on whom their faith rested.

They make  
 a Stay in  
 Antioch

Then passing through Pisidia they came into <sup>24</sup>  
 Pamphylia; and after telling the Message at <sup>25</sup>  
 Perga they came down to Attaleia. Thence <sup>26</sup>  
 they sailed to Antioch, where they had previously been  
 commended to the grace of God in connexion with the  
 work which they had now completed. Upon their arrival <sup>27</sup>  
 they called the Church together and proceeded to report  
 in detail all that God, working with them, had done, and  
 how He had opened for the Gentiles the door of faith.  
 And they remained a considerable time in Antioch with the <sup>28</sup>  
 disciples.

Gentile  
 Christians  
 and the Law  
 of Moses

But certain persons who had come down from <sup>1</sup> <sup>1</sup>  
 Judaea tried to convince the brethren, saying,  
 "Unless you are circumcised in accordance  
 with the Mosaic custom, you cannot be saved."

Between these new comers and Paul and Barnabas there <sup>2</sup>  
 was no little disagreement and controversy, until at last it  
 was decided that Paul and Barnabas and some other brethren  
 should go up to consult the Apostles and Elders in Jerusalem  
 on this matter. So they set out, being accompanied for a <sup>3</sup>  
 short distance by some other members of the Church; and  
 as they passed through Phoenicia and Samaria, they told  
 the whole story of the conversion of the Gentiles and inspired  
 all the brethren with great joy.

Upon their arrival in Jerusalem they were cordially re- <sup>4</sup>  
 ceived by the Church, the Apostles, and <sup>3</sup> the Elders; and  
 they reported in detail all that God, working with them, had  
 done. But certain men who had belonged to the sect of the <sup>5</sup>  
 Pharisees but were now believers, stood up in the assembly,  
 and said,

1. *Selected*], i.e. 'caused to be selected,' themselves presiding at the meeting.

2. *By show of hands*] The verb itself (lit. 'hand-stretch') implies this, and it is the meaning perhaps universally in the Classical writers, both of the simple verb and of its compounds. One of those compounds is found in x. 41, where the notion of an uplifted hand is hardly admissible; but in 2 Cor. viii. 19, the only other place in the N.T. where the verb occurs, there is no necessity for understanding it in any other than its usual sense. And so in *The Teaching of the Apostles*, ch. 15, "Elect therefore by show of hands bishops and deacons for yourselves, men worthy of the Lord." That the ancients, like ourselves, stretched out the arm upwards in voting, not horizontally as in imposition of hands, is evident from Xenophon, *Anabasis* iii. 2, 33. The use of the word in later Ecclesiastical writers is not decisive of its meaning here.

3. *The Elders*] No mention is made of either bishops or deacons, both being included under the one name 'elders.'

“Yes, Gentile believers ought to be circumcised and be ordered to keep the Law of Moses.”

A Council in Jerusalem.  
Peter's Speech

Then the Apostles and Elders met to consider the <sup>1</sup> matter ; and after there had been a long discussion Peter rose to his feet.

“It is within <sup>2</sup> your own knowledge,” he said, “that God <sup>3</sup> originally made choice among you that from my lips the Gentiles were to hear the Message of the Good News, and believe. And God, who knows all hearts, gave His testimony in their favour by bestowing the Holy Spirit on them just as He did on us ; and He made no difference between us and them, in that He cleansed their hearts by their faith. Now, therefore, why try an experiment upon God, <sup>4</sup> by laying on the necks of these disciples a yoke which neither our forefathers nor we have been able to bear ? On the contrary, we believe that it is by the grace of the Lord Jesus that we, as well as they, shall be saved.”

A Statement by Paul and Barnabas

Then the whole assembly <sup>5</sup> remained silent while they listened to the statement made by Paul and Barnabas as to all the signs and marvels that God had done among the Gentiles through their instrumentality.

The Advice of James

When they had finished speaking, James said, “Brethren, listen to me. <sup>6</sup> Symeon has related how God first looked graciously on the Gentiles to take from among them a People to be called by His name. And this is in harmony with the language of the Prophets, which says :

““AFTERWARDS I WILL RETURN, AND WILL REBUILD DAVID'S FALLEN TENT.

ITS RUINS I WILL REBUILD, AND I WILL SET IT <sup>7</sup> UP AGAIN ;

IN ORDER THAT THE REST OF MANKIND MAY EARNESTLY SEEK THE LORD—

1. *Matter*] Lit. ‘word.’ One of Luke’s many Hebraisms.

2. *Your own knowledge*] The ‘your’ is emphatic. ‘You certainly know, even if others do not.’ Cp. x. 37, n.

3. *Originally*] Lit. ‘from days of the beginning’ (of proclaiming the Good News to the Gentiles, about fifteen years before this time).

4. *By laying*] Lit. ‘to lay ;’ a Hebraistic use of the infinitive. Cp. Luke i. 54, n.

5. *Remained silent*] See *Aorist* vi. 6, p. 20, n., the last line of which, however, is an error.

6. *Symeon*] Cp. 2 Pet. i. 1. It was no doubt Peter’s original Hebrew name ; for which his parents or he himself chose to substitute at a later time the Latin ‘Simo(n)’—a word of like form, though totally different in derivation and meaning.

Cp. xiii. 1, 9.

7. *Up again*] See Eph. iv. 8, n.



EVEN ALL THE NATIONS WHICH ARE CALLED BY MY NAME,"

SAYS THE LORD, <sup>1</sup>WHO HAS BEEN MAKING THESE THINGS 18  
KNOWN <sup>2</sup>FROM AGES LONG PAST' (Amos ix. 11, 12).

"My judgement, therefore, is against inflicting <sup>3</sup>un- 19  
expected annoyance on those of the Gentiles who are turning  
<sup>4</sup>to God. Yet let us send them written instructions to 20  
abstain from <sup>5</sup>things polluted by connexion with idolatry,  
from fornication, from meat killed by strangling, and from  
blood. For Moses from <sup>6</sup>the earliest times <sup>7</sup>has had his 21  
preachers in every town, being read, as he is, Sabbath after  
Sabbath, in the various synagogues."

Thereupon it was decided by the Apostles and 22  
**A Letter to** Elders, with the approval of the whole Church,  
**the Gentile** to choose suitable persons from among them-  
**Churches** selves and send them to Antioch, with Paul and Barnabas.  
Judas, called Bar-Sabbas, and Silas, leading men among the  
brethren, were selected, and they took with them the follow- 23  
ing letter :

"The Apostles and the elder brethren send greeting to the  
Gentile brethren throughout Antioch, Syria and Cilicia. As 24  
we have been informed that certain persons who have gone  
out from among us have disturbed you by their teaching and  
have unsettled your minds, without having received any such  
instructions from us ; we have <sup>8</sup>unanimously decided to 25  
select certain men and send them to you in company with  
our dear friends Barnabas and Paul, who have endangered 26  
their very lives for the sake of our Lord Jesus Christ. We 27  
have therefore sent Judas and Silas, who are themselves

1. *Who has been making*] Lit. 'making,'—one word only. This Greek, if it occurred in a Classical author, would be incapable of being rendered by a relative. But we have here a literal translation of the Hebrew in which the simple participle may be used. On the tense ('has been making') see *Aorist* iii. 2, 3.

2. *From ages long past*] Lit. 'from (the) age.' The expression occurs only in one other place, Luke i. 70, where the thought is the same.

3. *Unexpected*] The same prefix (for it is a compound verb in the Greek) is used to signify 'unawares,' 'privily,' 'stealthily,' 'insidiously,' in Luke xx. 20; Gal. ii. 4; 2 Pet. ii. 1; Jude 4; Judges xvi. 16 (LXX., Alex.).

4. *To God*] Lit. 'to the (true) God.'

5. *Things polluted*] See verse 29. 'Pollution' is an inexact rendering.

6. *The earliest times*] Lit. 'the generations of the beginning' (of the Mosaic legislation); a sense which evidently must not be pressed. Cp. verse 7, n.

7. *Has had*] See *Aorist* iii. 2, 3.

8. *Unanimously*] Lit. 'having become unanimous,' implying diversity of opinion at first, and serious discussion. Some follow the Vulgate in understanding oneness of *place* to be intended, but neither the usage of the word elsewhere (in ten passages in the Acts and one in Romans) sanctions this sense, nor does the etymology favour it. In English it might be roughly represented by 'same-minded-ly.'

bringing you the same message by word of mouth. For it 28  
has seemed good to the Holy Spirit and to us to lay upon  
you no burden heavier than these necessary requirements—  
You must abstain from things sacrificed to idols, from blood, 29  
from things strangled, and from fornication. Keep your-  
selves clear of these things, and it will be well with you.  
Farewell.”

They, therefore, having been solemnly sent, came down 30  
to Antioch, where they called together the whole assembly  
and delivered the letter. The people <sup>1</sup>read it, and were 31  
delighted with the comfort it brought them. And Judas 32  
and Silas, being themselves also <sup>2</sup>Prophets, gave <sup>3</sup>them a  
long and encouraging talk, and strengthened them in the  
faith. After spending some time there they received an 33  
affectionate farewell from the brethren to return to those  
who had sent them.<sup>4</sup> But Paul and Barnabas remained 35  
in Antioch, teaching and, in company with many others,  
telling the Good News of the Lord's Message.

### *St. Paul's 'Second Missionary Tour'*

After a while Paul said to Barnabas, 36  
Silas takes  
the Place of  
Barnabas
 “Suppose we now revisit the brethren in the  
various towns in which we have made known  
the Lord's Message—to see whether they are prospering!”

Barnabas, however, was bent on taking with them John, 37  
whose other name was Mark, while Paul deemed it undesir- 38  
able to have as their companion one who had deserted them  
in Pamphylia and had not gone on with them to the work.  
So there arose a serious disagreement between them, which 39  
resulted in their parting from one another, Barnabas taking  
Mark and setting sail for Cyprus. But Paul chose Silas as 40  
his travelling companion; and set out, after being commended  
by the brethren to the grace of the Lord; and he passed 41  
through Syria and Cilicia, strengthening the Churches

1. *Read*] No doubt, as was the custom in the assemblies of the people in Athens, some authorized individual read the document aloud, while the rest of the people present listened.

2. *Prophets*] The prediction of future events was but one function of a prophet, who was primarily a speaker for God, receiving from Him a message to deliver to others. Cp. especially Exod. iv. 16; vii. 1.—ED.

3. *Them*] Lit. ‘the brethren.’

4. V.L. inserts verse 34, ‘But Silas thought proper to remain there still.’

Timothy  
joins them  
at Lystra

He also came to Derbe and to Lystra. At 1  
Lystra he found a disciple, Timothy by name—  
the son of <sup>1</sup>a Christian Jewess, though he had  
a Greek father. Timothy was well spoken of by the brethren 2  
at Lystra and Iconium, and Paul desiring that he should 3  
accompany him on his journey, took him and circumcised  
him on account of the Jews in those parts, for they all knew  
that his father was a Greek.

As they journeyed on from town to town, they handed 4  
to the brethren for their observance the decisions which had  
been arrived at by the Apostles and Elders in Jerusalem.  
So the Churches went on gaining a stronger faith and 5  
growing in numbers from day to day.

Phrygia,  
Galatia,  
Troas

Then <sup>2</sup>Paul and his companions passed 6  
through <sup>3</sup>Phrygia and Galatia, having been  
forbidden by the Holy Spirit to proclaim the  
Message in the province of Asia. When they reached the 7  
frontier of Mysia, they were about to enter Bithynia, but  
the Spirit of Jesus would not permit this. So, <sup>4</sup>passing along 8  
Mysia, they came to <sup>5</sup>Troas.

An Appeal  
from  
Macedonia

Here, one night, Paul saw a vision. There 9  
was a Macedonian who was standing, en-  
treating him and saying,  
"Come over into Macedonia and help us."

So when he had seen the vision, we immediately looked 10  
out for an opportunity of passing on into Macedonia,  
confidently inferring that God had called us to proclaim the  
Good News to the people there.

Arrival in  
Philippi

Accordingly we put out to sea from Troas, 11  
and ran a straight course to Samothrace. The  
next day we came to Neapolis, and thence to 12  
Philippi, <sup>6</sup>which is a city in Macedonia, the first in its

1. *A Christian Jewess*] Lit. 'a woman, a believing Jewess.'

2. *Paul and his companions*] Lit. 'they.'

3. *Phrygia and Galatia*] Lit. 'the Phrygian and Galatian land.' Almost all the names of countries in Greek are adjectives followed by "land" expressed or understood.

4. *Passing along*] Or 'passing by,' 'neglecting' so far as their work of preaching was concerned.

5. *Troas*] Here apparently the town. See ■ Cor. ii. 12, n. The Troad, as a territory, was not at this period a part of Mysia, and was accessible to travellers from Phrygia who might leave Mysia on their left without entering it. Thus the passing by may be understood in both senses above stated.

6. *Which is &c.*] Or 'which is a very important city in the province of Macedonia;' or perhaps 'which is the first city (the traveller arrives at) in that division of Macedonia.' But there seems to be no way of rendering the clause not open to some objection. The chief town of Macedonia as a whole was not Philippi but Thessalonica; and the chief town of Macedonia Prima was Amphipolis.

district, a Roman colony. And there we stayed some little time.

On the Sabbath we went beyond the city gate 13  
 Conversion of Lydia to the riverside, where we had reason to believe  
 that there was a place for prayer; and sitting  
 down we talked with the women who had come together.  
 Among our hearers was one named Lydia, a dealer in purple 14  
 goods. She belonged to the city of Thyateira, and was a  
 worshipper <sup>1</sup> of the true God. The Lord opened her heart, so  
 that she gave attention to what Paul was saying. When she 15  
 and her household had been baptized, she urged us, saying,  
 "If <sup>2</sup>in your judgement I am a believer in the Lord, come  
 and stay at my house."

And she made us go there.

One day, as we were on our way to the place 16  
 Cure of a mad Slave Girl of prayer, a slave girl met us who <sup>3</sup>claimed to  
 be inspired and was accustomed to bring her  
 owners large profits by telling fortunes. She kept following 17  
 close behind Paul and the rest of us, crying aloud,

"These men are the bondservants of the Most High God,  
 and are proclaiming to you the way of salvation."

This she persisted in <sup>4</sup>for a considerable time, until Paul, 18  
<sup>5</sup>wearied out, turned round and said to the spirit,

"I command you in the name of Jesus Christ to come out  
 of her."

And it came out <sup>6</sup>immediately.

But when her owners saw that their hopes 19  
 Paul and Silas of gain were gone, they seized Paul and Silas  
 arrested and dragged them off to the <sup>7</sup>magistrates in  
 the public square. Then they brought them before the 20  
 praetors.

"These men," they said, "are creating a great disturb-

1. *Of the true God*] Lit. 'of the God;' expressed in the Greek here and in xviii. 7, though not in xiii. 43, 50; xvii. 4, 17.

2. *In your judgement I am*] Lit. 'if you have judged me, and still judge me, to be.' In the Greek it is the perfect tense. See *Aorist* vii. 3, 4.

3. *Claimed to be inspired*] Lit. 'had a spirit, a Python.'

4. *For a considerable time*] Lit. 'for many days;' meaning probably what we should express by 'for some weeks.'

5. *Wearied out*] Or 'deeply grieved.'

6. *Immediately*] Or 'that very instant.' The Greek word commonly rendered by our word 'hour' and etymologically identical with it, is yet by no means equivalent to it in meaning, except when used of the 12 (or 24) divisions of the day, and it is not absolutely equivalent even then.

7. *Magistrates*] Their proper title was 'duumviri,' but they often assumed the higher rank of praetors, to which they had no right, although Luke concedes it to them five times in this chapter.

## THE ACTS XVI.

ance in our city. They are Jews, and are teaching customs 21  
which we, as Romans, are not permitted to adopt or  
practise."

The crowd, too, <sup>1</sup>joined in the outcry against them, till 22  
at length the praetors <sup>2</sup>ordered them to be stripped and beaten  
with rods; and, after severely flogging them, they threw them 23  
into jail and bade the jailer keep them safely. He, having 24  
received an order like that, lodged them in the inner prison,  
and secured their feet in the stocks.

About midnight Paul and Silas were praying 25

Conversion  
of their  
Jailer and singing hymns to God, and the prisoners 25  
were listening to them, when suddenly there 26  
was such a violent shock of earthquake that the prison  
shook to its foundations. Instantly the doors all flew open,  
and the chains <sup>3</sup>fell off from every prisoner. Starting up 27  
from sleep and seeing the doors of the jail wide open, the  
jailer drew his sword and was on the point of killing himself,  
supposing that the prisoners had escaped. But Paul shouted 28  
loudly to him, saying,

"Do yourself no injury: we are all here.

Then, calling for lights, he sprang in and fell trembling 29  
at the feet of Paul and Silas; and, bringing them out of the 30  
prison, he exclaimed,

"O sirs, what must I do to be saved?"

'Believe on the Lord Jesus,' they replied, "and both you 31  
and your household will be saved."

And they told <sup>4</sup>the Lord's Message to him as well as to 32  
all who were in his house. Then he took them, even at 33  
that time of night, washed their wounds, and he and all  
his household were immediately baptized; and bringing 34  
the Apostles up into his house, he spread a meal for them,  
and was filled with gladness, <sup>5</sup>with his whole household,  
<sup>6</sup>his faith resting on God.

1. *Joined in the outcry*] Or 'rose as one man.'

2. *Ordered*] The tense (imperfect) indicates protracted action. They kept hounding on the lictors to do the cruel deed thoroughly.

3. *Fell off*] The verb signifies more than the mere loosening of the chains. They quite let go their hold. Cp. Heb. xiii. 5, where the same verb is inadequately rendered 'leave' in the A.V. and 'fail' in the R.V.

4. *The Lord's*] v.l. 'God's.'

5. *With his whole household*] Grammatically these words may belong both to those which immediately precede and to those which follow. (The Classical student may refer to Euripides, *Phoen.* 4, with Paley's note, and to Horace, *Epistles* i. 19, 17, with Orelli's note.)

6. *His faith resting on God*] Lit. 'having believed on God with a continuing faith.' All this is implied by the perfect tense. Cp. verse 15.

The two  
Apostles  
released

In the morning the praetors sent their lictors 35  
with the order,  
“Release those men.”

So the jailer brought Paul word, saying, 36

“The praetors <sup>1</sup>have sent orders for you to be released.  
Now therefore you can go, and proceed on your way in  
peace.”

But Paul said to them, 37

“After <sup>2</sup>cruelly beating us in public, without trial, Roman  
citizens though we are, they have thrown us into prison,  
and are they now going to send us away privately? <sup>3</sup>No,  
indeed! Let them come in person and fetch us out.”

This answer the lictors took back to the praetors, who 38  
were alarmed when they were told that Paul and Silas were  
Roman citizens. Accordingly they came and <sup>4</sup>apologized 39  
to them; and, bringing them out, asked them to leave the  
city. Then Paul and Silas, having come out of the prison, 40  
went to Lydia’s house; and, after seeing the brethren and  
encouraging them, they left Philippi.

Paul  
preaches to  
the Jews in  
Thessalonica

Then, passing through Amphipolis and Apol- 1 17  
lonia, they went to Thessalonica. Here there  
was a synagogue of the Jews. Paul—following 2  
his usual custom—betook himself to it, and <sup>5</sup>for

three successive Sabbaths reasoned with them from the  
Scriptures, which he clearly explained, pointing out that it 3  
had been necessary for the Christ to suffer and rise again  
from the dead, and insisting,

“The Jesus whom I am announcing to you is the Christ.”

Some of the people were won over, and <sup>6</sup>attached them- 4  
selves to Paul and Silas, including many <sup>7</sup>God-fearing  
Greeks and not a few gentlewomen of high rank.

But the jealousy of the Jews was aroused, and, 5  
A serious  
Riot follows calling to their aid some ill-conditioned and idle  
fellows, they got together a riotous mob and

1. *Have sent*] Again the Greek perfect, for the lictors were still standing there.  
Cp. verse 15.

2. *Cruelly beating*] Lit. ‘flaying.’

3. *No, indeed*] Or ‘Why, no!’

4. *Apologized to*] Lit. ‘entreated.’

5. *For three successive Sabbaths*] Or ‘for three weeks.’ It was, and still is,  
the custom of the Jews to assemble on other days besides the Sabbath. See  
article ‘Synagogue’ in Kitto’s *Biblical Cyclopaedia*. On the other hand cp.  
xviii. 4.

6. *Attached themselves*] Or ‘were allotted by God.’

7. *God-fearing Greeks*] Or ‘Greek worshippers’ (of the true God). See xiii.  
43; xvi. 14.

## THE ACTS XVII.

filled the city with uproar. They then attacked the house of Jason and searched for Paul and Silas, to bring them out before the assembly of the people. But, failing to find them, they dragged Jason and some of the other brethren before the <sup>1</sup>magistrates of the city, loudly accusing them.

“These men,” they said, “who have raised a tumult throughout the Empire, have come here also. Jason has received them into his house; and they all set Caesar’s <sup>2</sup>authority at defiance, declaring that there is another <sup>3</sup>Emperor—<sup>4</sup>one called Jesus.”

Great was the excitement among the crowd, and among the magistrates of the city, when they heard these charges. They required Jason and the rest to find substantial bail, and after that they let them go.

The brethren at once sent Paul and Silas away by night to Beroea, and they, on their arrival, went to the synagogue of the Jews. The Jews at Beroea were of a nobler disposition than those in Thessalonica, for they very readily received the Message, and day after day searched the Scriptures to see whether <sup>5</sup>it was as Paul stated. As the result many of them became believers, and so did not a few of the Greeks—gentlewomen of good position, and men.

As soon, however, as the <sup>6</sup>Jews of Thessalonica learnt that God’s Message <sup>7</sup>had been proclaimed by Paul at Beroea, they came there also, and incited the mob to a riot. Then the brethren promptly sent Paul down to the sea-coast, but Silas and Timothy remained behind. Those who were caring for Paul’s safety went with him as far as Athens, and then left him, taking a message from him to Silas and Timothy, asking them to join him as speedily as possible.

While Paul was waiting for them in Athens, his spirit

1. *Magistrates*] Lit. ‘politarchs.’ It was only in Thessalonica that the magistrates of the town were so called. The word is found in an inscription on an arch from Thessalonica now in the British Museum.

2. *Authority*] Lit. ‘enactments.’

3. *Emperor*] Lit. ‘King.’

4. *One called Jesus*] Lit. simply ‘Jesus.’

5. *It was as Paul stated*] Lit. ‘those things were so.’

6. *Jews of Thessalonica*] Lit. ‘Jews from Thessalonica;’ the ‘from’ being used proleptically with reference to the ‘came’ in the third clause of the verse.

7. *Had been proclaimed*] ‘Was proclaimed’ would more naturally be the equivalent for the Greek imperfect, but Luke has used the aorist here. See *Aorist* x. 2.



Paul argues with Jews and Greeks was stirred within him when he noticed that the city was full of idols. So he <sup>2</sup> had discussions in the synagogue with the Jews and the other <sup>3</sup> worshippers, and in the market place, day after day, with those whom he happened to meet there. A few of the Epicurean and Stoic <sup>4</sup> philosophers also <sup>5</sup> encountered him. Some of them asked,

“What has this <sup>6</sup> beggarly babbler to say?”

“His business,” said others, “seems to be to cry up some foreign gods.”

This was because he had been telling the Good News of Jesus and the <sup>7</sup> Resurrection. Then they <sup>8</sup> took him and brought him up to <sup>9</sup> the Areopagus, asking him,

“May we be told what this new teaching of yours is? For the things you are saying sound strange to us. We should therefore like to be told exactly what they mean.”

(For all the Athenians and their foreign visitors used to devote their whole leisure to telling or hearing about something new.)

So Paul, taking his stand in the centre of the Areopagus, spoke as follows:

“<sup>10</sup> Men of Athens, I perceive that you are in every respect remarkably religious.. For as I passed along and observed the things you worship, I found also an altar bearing the inscription,

‘TO AN UNKNOWN GOD.’

“<sup>12</sup> The Being, therefore, whom you, without knowing

1. *Was stirred*] Lit. ‘was more and more sharpened’ like a keen sword.  
2. *Had discussions*] Or ‘reasoned.’ See verse 2, and xx. 7. It is one of Luke’s favourite words. The tense (imperfect) marks repeated and frequent action.

3. *Worshippers*] Cp. verses 4, 12.

4. *Philosophers*] The word occurs only here in the N.T. Cp. 1 Cor. i. 19, n.

5. *Encountered*] This verb occurs six times in the N.T., but only in the writings of Luke. It signifies sometimes a conference with oneself or others; sometimes a hostile meeting, as in Luke xiv. 31; sometimes, as here, a meeting which may prove hostile.

6. *Beggarly babbler*] Lit. ‘seed-picker,’ ‘grain-gatherer.’

7. *Resurrection*] Greek ‘Anästasis,’ a word which some of them may have supposed to be the name of a new goddess.

8. *Took*] Not roughly, but courteously; by the hand probably, or rather by the wrist. See *Aorist* i. 2. The same verb is used in ix. 27; Heb. ii. 16.

9. *The Areopagus*] The hill, and possibly the Court, that bore that name. At any rate one member of that Court was among Paul’s hearers, verse 34.

10. *Men*] Or ‘Gentlemen.’ The same style of address occurs in ii. 14, 22; xix. 35.

11. *To an*] Or ‘To the.’ This altar may have been intended for any God whom they had accidentally omitted to honour otherwise.—Ed.

12. *The Being*] Lit. ‘What.’

## THE ACTS XVII.—XVIII.

Him, revere, <sup>1</sup>Him I now proclaim to you. GOD who 24  
made the universe and everything in it—He, being Lord  
of Heaven and earth, does not dwell in sanctuaries built  
by men. Nor is He ministered to by human hands, as 25  
though He needed anything—but He Himself gives to  
all men life and breath and all things. <sup>2</sup>He caused to 26  
spring <sup>3</sup>from one forefather people of every race, for  
them to live on the whole surface of the earth, and marked  
out for them an appointed span of life and the boundaries  
of their homes; <sup>4</sup>that they might seek God, if perhaps 27  
they could grope for Him and find Him. Yes, though He  
is not far from any one of us. For it is in closest union with 28  
Him that we live and move and have our being; as in fact  
some of the poets in repute among yourselves have said,  
'For we are also His offspring.' Since then we are God's 29  
offspring, we ought not to imagine that His nature  
resembles gold or silver or marble, or anything sculptured  
by the art and inventive faculty of man. Those times of 30  
ignorance God viewed with indulgence. But now He  
commands all men everywhere to repent, seeing that He 31  
has appointed a day on which, before long, He will judge  
<sup>5</sup>the world in righteousness, <sup>6</sup>through the instrumentality of  
a man whom He has pre-destined to this work, and has made  
the fact certain to every one by raising Him from the dead."

When they heard Paul speak of a resurrec- 32  
tion of dead men, some began to scoff. But  
others said,

"We will hear you again on that subject."

So Paul went away from them. A few, however, attached 33,  
themselves to him and believed, among them being  
Dionysius a member of the Council, a gentlewoman named  
Damäris, and some others.

After this he left Athens and came to Corinth. 1 1  
Here he found a Jew, <sup>7</sup>a native of Pontus, of 2  
the name of Aquila. He and his wife Priscilla

Corinth.  
Aquila and  
Priscilla

1. *Him*] Lit. 'this.'
2. *He caused to spring*] Lit. simply 'He made.'
3. *From one forefather*] Or 'from one origin.' Lit. 'from one' simply, as in the R.V. V.L. 'from one blood.'
4. *That they might seek*] Lit. 'to seek.'
5. *The world*] Lit. 'the inhabited' (earth).
6. *Through the instrumentality of*] Or 'in the person of.' Lit. 'in.'
7. *A native of Pontus*] 'A man of Pontus by race' would signify that by descent he belonged to one of the savage aboriginal tribes of that country, e.g. Colchians or Taochians.

had recently come from Italy because of Claudius's edict expelling all the Jews from Rome. So Paul paid them a visit; and because he was of the same trade—that of <sup>1</sup> tent-maker—he lodged with them <sup>2</sup> and worked with them. But, Sabbath after Sabbath, he preached in the synagogue <sup>4</sup> and tried to win over both Jews and Greeks.

Now at the time when Silas and Timothy <sup>5</sup> came down from Macedonia, Paul was preaching fervently and was solemnly telling the Jews that Jesus is the Christ. But upon their opposing <sup>6</sup> him with abusive language, he shook his clothes by way of protest, and said to them,

“Your ruin will be upon your own heads. I am not responsible: in future I will go among the Gentiles.”

So he left the place and went to the house <sup>7</sup> of a person called Titius Justus, a worshipper of the true God. His house was next door to the synagogue. And Crispus, the Warden of the syna- <sup>8</sup> gogue, believed in the Lord, and so did all his household; and <sup>3</sup> from time to time many of the Corinthians who heard Paul believed and received baptism. And, in a vision by <sup>9</sup> night, the Lord said to Paul,

“Dismiss your fears: go on speaking, and do not give up. I am with you, and no one shall attack you <sup>10</sup> to injure you; for I have very many people in this city.”

So Paul remained in Corinth for a year and six months, <sup>11</sup> teaching among them the Message of God.

But when Gallio became Proconsul of Greece, <sup>12</sup> the Jews with one accord made a dead set at Paul, and brought him before the court.

“This man,” they said, “is inducing people to offer <sup>13</sup> unlawful worship to God.”

But, when Paul was about to begin his defence, Gallio <sup>14</sup> said to the Jews,

“If it had been some wrongful act or piece of cunning knavery I might reasonably have listened to you Jews. But since these are questions about words and names and <sup>15</sup>

1. *Tent-maker*] Cp. Rom. xvi. 5, n.

2. *And worked*] v.l. ‘and they worked’ (together).

3. *From time to time*] The latter part of the verse with its imperfect tenses tells the result of Paul's continued labours, while the ‘believed’ in the first clause refers to the occasion on which Crispus and his household were converted.

your Law, you yourselves must see to them. I refuse to be a judge in such matters."

So he ordered them out of court. Then the people all set upon Sosthenes, the Warden of <sup>1</sup>the synagogue, and beat him <sup>2</sup>severely in front of the court. Gallio did not concern himself in the least about this.

After remaining a considerable time longer in Corinth, Paul took leave of the brethren and set sail for Syria; and Priscilla and Aquila were with him. <sup>3</sup>He had shaved his head at Cenchreae, because he was bound by a vow. They put in at Ephesus, and there Paul left his companions behind. As for himself, he went to the synagogue and <sup>4</sup>had a discussion with the Jews. When they asked him to remain longer he did not consent, but took leave of them with the promise,

"I will return to you, God willing."

So he set sail from Ephesus.

Landing at Caesarea, he went up to Jerusalem and inquired after the welfare of the Church, and then went down to Antioch.

### St. Paul's Third Missionary Tour

After spending some time in Antioch, Paul set out on a tour, visiting the whole of Galatia and Phrygia in order, and strengthening all the disciples.

Meanwhile a Jew named Apollos came to Ephesus. He was a native of Alexandria, <sup>5</sup>a man of great learning and well versed in the Scriptures. He had been instructed by word of mouth in the way of the Lord, and, being full of burning zeal, he used to speak and teach accurately the facts about Jesus, though he knew of no baptism but John's. He began

1. *The synagogue*] Some would render 'a synagogue,' supposing that there were several synagogues in Corinth; but, judging from verse 4, this was not the case. Sosthenes was most probably the successor of Crispus.

2. *Severely*] The tense (imperfect) implies prolonged action.

3. *He*] Probably Paul, possibly Aquila.

4. *Had a discussion*] Or 'discoursed.' Apparently once only. The tense is not the imperfect (as in verse 4; xvii. 2, 17), but the aorist.

5. *A man of great learning*] Or 'an eloquent man.' But mere human eloquence is spoken of in terms of disparagement by Paul in 1 Cor. ii. 1, 4; and Luke was one of Paul's pupils.

to speak boldly in the synagogue, and Priscilla and Aquila, after hearing him, took him home and explained <sup>1</sup> God's way to him more accurately. Then, as he had made up his mind to cross over into Greece, the brethren wrote to the disciples in Corinth begging them to give him a kindly welcome. Upon his arrival he rendered valuable help to those who through grace had believed; for he powerfully and in public overcame the Jews in argument, proving to them from the Scriptures that Jesus is the Christ.

During the stay of Apollos in Corinth, Paul, after passing through the inland districts, came to Ephesus, where he found a few disciples.

"Did you receive the Holy Spirit when you first believed?" he asked them.

"No," they replied, "we did not even hear that there is a Holy Spirit."

"<sup>3</sup> Into what then were you baptized?" he asked.

"<sup>3</sup> Into John's baptism," they replied.

"John," he said, "administered a baptism <sup>4</sup> of repentance, bidding the people believe on One who was to come after him; namely, on Jesus."

On hearing this, they were baptized <sup>3</sup> into the name of the Lord Jesus; and when Paul laid his hands upon them, the Holy Spirit came on them, and they began to speak in tongues and <sup>5</sup> to prophesy. They numbered in all about twelve men.

Afterwards he went into the synagogue. There for three months he continued to preach fearlessly, explaining in words which carried conviction the truths which concern the Kingdom of God. But some grew obstinate in unbelief and spoke evil of <sup>6</sup> the new faith before all the congregation. So Paul left them, and, <sup>7</sup> taking with him those who were disciples, held discussions daily in Tyrannus's lecture-hall. This went on for two years, so that <sup>8</sup> all the inhabitants of the

1. *God's way*] v.l. 'the Way'; i.e. the new faith.

2. *First believed*] See *Aorist* vi. 6, p. 20.

3. *Into*] Or 'unto.' *Into what*] As if he had asked, "But were you not baptized into the name of the Holy Spirit?" But they quite misunderstood his question (Matt. xxviii. 19).

4. *Of repentance*] i.e. either 'to the penitent,' or 'to teach the necessity of repentance.'

5. *To prophesy*] Cp. xv. 32, n.

6. *The new faith*] Lit. 'the Way.'

7. *Taking with him*] Lit. 'separating,' 'withdrawing.'

8. *All*] A Hebraism, not of course implying absolute universality.

province of Asia, Jews as well as Greeks, heard the Lord's Message.

God also brought about extraordinary  
 Remarkable Miracles miracles through Paul's instrumentality.

<sup>1</sup> Towels or aprons, for instance, which Paul had handled used to be carried to the sick, and they recovered from their ailments, <sup>2</sup> or the evil spirits left them.

But there were also some wandering Jewish  
 The seven Sons of Sceva exorcists who undertook to invoke the name of Jesus over those who had the evil spirits, saying,

"I command you by that Jesus whom Paul preaches."

There were seven sons of one Sceva, a Jew of high-priestly family, who were doing this.

"Jesus I know," the evil spirit answered, "and Paul <sup>3</sup> I have heard of, but who are you?"

And the man in whom the evil spirit was sprang on two of them, over-mastered them both, and treated them with such violence, that they fled from the house stripped of their clothes and wounded. All the people of Ephesus, Jews as well as Greeks, came to know of this. There was widespread terror, and they <sup>4</sup> began to hold the name of the Lord Jesus in high honour.

Many also of those who <sup>5</sup> believed <sup>6</sup> came confessing without reserve what their conduct had been, and not a few of those who had practised magical arts brought their books together and <sup>7</sup> burnt them in the presence of all. The total value was reckoned and found to be <sup>8</sup> 50,000 silver coins. Thus mightily did the Lord's Message spread and triumph!

When matters had reached this point, Paul  
 Paul's Hopes and Plans decided in his own <sup>9</sup> mind to travel through Macedonia and Greece, and go to Jerusalem.

"After that," he said, "I must also see Rome."

1. *Towels*] Or 'Handkerchiefs.' The Greek word denotes a cloth used to wipe off perspiration. Cp. Luke xix. 20; John xi. 44; xx. 7.

2. *Or the evil spirits*] Lit. 'and the evil spirits.' 'And' in this passage would imply that the invalids were also demoniacs. In translating Greek 'or' must at times be substituted for 'and.'

3. *I have heard of*] Lit. 'I know of,' 'I know about.'

4. *Began to hold . . . in high honour*] Instead of reviling.

5. *Believed*] Or 'had accepted the faith.'

6. *Came*] i.e. 'kept coming'; not 'came all at once.'

7. *Burnt*] A prolonged action: they kept on supplying the flames with them.

8. *50,000 silver coins*] Possibly worth £2,000, or 10,000 dollars.

9. *Mind*] Lit. 'spirit.' Some render 'as guided by the Spirit.'

## THE ACTS XIX.

But he sent two of <sup>1</sup> his assistants, Timothy and Erastus, 22  
to Macedonia, while he himself remained for a while in  
Roman Asia.

Now just at that time there arose no small 23  
Demetrius  
creates an  
Uproar commotion about <sup>2</sup> the new faith. There was a 24  
certain Demetrius, a silversmith, who made  
miniature silver sanctuaries of <sup>3</sup> Diana, a business which  
brought great gain to the mechanics in his employ. He 25  
called his workmen together, and others who were engaged  
in similar trades, and said to them,

“You men well know that our prosperity depends on  
this business of ours; and you see and hear that, not in 26  
Ephesus only but throughout almost the whole province of  
Asia, this fellow Paul has led away a vast number of people  
by inducing them to believe that they are not gods at all  
that are made by men’s hands. There is danger, <sup>4</sup> therefore, 27  
not only that this our trade will become of no account, but  
also that the <sup>5</sup> temple of the great goddess Diana will fall  
into utter disrepute, and that before long she will be actually  
deposed from her majestic rank—she who is now worshipped  
by the whole province of Asia; nay, by the whole world.”

After listening to this harangue, they became furiously 28  
angry and kept calling out,

“Great is the Ephesian Diana!”

The riot and uproar spread through the whole city, till 29  
at last with one accord they rushed into <sup>6</sup> the Theatre,  
dragging with them Gaius and Aristarchus, two Mace-  
donians who were fellow travellers with Paul. Then Paul 30  
would have liked to go in and address the people, but the  
disciples would not let him do so. A few of the <sup>7</sup> public 31  
officials, too, who were friendly to him, sent repeated  
messages entreating him not to venture into the Theatre.  
The people, meanwhile, kept shouting, <sup>8</sup> some one thing and 32

1. *His assistants*] Lit. ‘those who assisted (or, waited on) him.’ This is the verb from which ‘deacon’ is derived, but there is no proof that that word was as yet employed in the official sense. Cp. xx. 28, n.

2. *The new faith*] Lit. ‘the way.’

3. *Diana*] Pronounced ‘Dīā’nā.’ Lit. ‘Artēmis.’

4. *Therefore*] See *Aorist*, p. 55.

5. *Temple*] Not the same word as the ‘sanctuaries’ of verse 24. The latter refers to small models of the central building only, but this to the entire sacred enclosure. See Matt. xxi. 12, n.; xxiii. 16, n.

6. *The Theatre*] A vast, roofless structure, accommodating on its rising circular rows of marble seats more than 56,700 spectators.

7. *Public officials*] Lit. ‘Asiarchs.’

8. *Some*] Cp. John vii. 40, n.



some another ; for the assembly was all uproar and confusion, and the greater part had no idea why they had come together. Then some of the people <sup>1</sup>crowded round Alexander, whom the Jews had pushed forward ; and Alexander, motioning with his hand to get silence, was prepared to make a defence to the people. No sooner, however, did they see that he was a Jew, than there arose from them all one roar of shouting, lasting about two hours.

“Great is the Ephesian Diana,” they said.

A Protest  
from the  
Recorder

At length the <sup>2</sup>Recorder quieted them down. “Men of Ephesus,” he said, “who is there of all mankind that needs to be told that the city of Ephesus is the guardian of the temple of the great Diana and of the image which fell down from Zeus? These facts, then, being unquestioned, it becomes you to maintain your self-control and not act recklessly. For you have brought these men here, who are neither robbers of temples nor blasphemers of our goddess. If, however, Demetrius and the mechanics who support his contention have a grievance against any one, <sup>3</sup>there are Assize-days and there are Proconsuls : let the persons interested accuse one another. But if you desire <sup>4</sup>anything further, it will have to be settled in the regular assembly. For in connexion with to-day’s proceedings there is danger of our being charged with attempted insurrection, there having been no real reason for this riot ; nor shall we be able to justify the behaviour of this disorderly mob.”

With these words he dismissed the assembly.

Paul in  
Macedonia,  
Greece, and  
Troas

When the uproar had ceased, Paul sent for the disciples ; and, after speaking words of encouragement to them, he took his leave, and started for Macedonia. Passing through those districts he encouraged the disciples in frequent addresses, and then came into <sup>5</sup>Greece, and spent three months there. The Jews having planned to waylay him whenever he might

1. *Crowded round*] The word seems also to imply that they pressed him on towards the stage that he might address them from it. Lit. ‘they together caused him to go.’ A similar word is found in Mark v. 24, 31.

2. *Recorder*] Lit. ‘Scribe.’

3. *There are Assize-days*] Or, perhaps, ‘the Assizes are now going on.’

4. *Anything further*] Any change in the law, any additional protection for our religion. ‘Further,’ not ‘other,’ is what the Greek signifies.

5. *Greece*] Or ‘Hellas’ (as opposed to Macedonia), a name used only here. Everywhere else in the N.T., Greece is called ‘Achaia.’

## THE ACTS XX.

be on the point of taking ship for Syria, he decided to travel back by way of Macedonia. He was accompanied as far 4 as the province of Asia by Sopater the Berean, the son of Pyrrhus ; by the Thessalonians, Aristarchus and Secundus ; by Gaius of Derbe, and Timothy ; and by the Asians, Tychicus and Trophimus. These brethren had gone on and 5 were waiting for us in the Troad. But we ourselves sailed 6 from Philippi after the days of Unleavened Bread, and five days later joined them in the Troad, where we remained for a week.

On the first day of the week, when we had 7  
He restores  
Eutychus to  
Life met to break bread, Paul, who was going away 8  
the next morning, was preaching to them, and 9  
prolonged his discourse till midnight. Now there were a good 8  
many lamps in the room upstairs where we all were, and a 9  
youth of the name of Eutychus was sitting at the window. 9  
This lad, gradually sinking into deep sleep while Paul 10  
preached at unusual length, overcome at last by sleep, fell 10  
from the second floor and was taken up dead. Paul, how- 10  
ever, went down, threw himself upon him, and folding him 10  
in his arms said,

“<sup>1</sup> Do not be alarmed ; his life is still in him.”

Then he went <sup>2</sup>upstairs again, broke bread, and took some 11  
food ; and after a long conversation which was continued till 11  
daybreak, at last he parted from them. They had taken the 12  
lad home alive, and were greatly comforted. 12

The rest of us had already gone on board a 13  
Paul at the  
Port of  
Ephesus ship, and now we set sail for Assos, intending to 13  
take Paul on board there ; for so he had arranged, 13  
he himself intending to go by land. Accordingly, when he 14  
met us at Assos, we took him on board and came to Mity- 14  
lene. Sailing from there, we arrived the next day <sup>3</sup>off 15  
Chios. On the next we touched at <sup>4</sup>Samos ; and on the day 15  
following reached Miletus. For Paul's plan was to sail past 16  
Ephesus, so as not to spend much time in the province of 16  
Asia ; since he was very desirous of being in Jerusalem, if 16  
possible, on the day of the <sup>5</sup>Harvest Festival.

<sup>1</sup>. *Do not be alarmed*] Or ‘Do not wail’ (as in Matt. ix. 23 ; Mark v. 39). Perhaps they had begun to wail.

<sup>2</sup>. *Upstairs again*] Lit. ‘up again.’ See xxii. 13, n.

<sup>3</sup>. *Off Chios*] Apparently they lay at anchor there without going ashore.

<sup>4</sup>. *Samos ; and*] v.l. adds ‘after stopping at Trogyllium.’

<sup>5</sup>. *Harvest Festival*] Lit. ‘Pentecost.’

## THE ACTS XX.

17  
18

From Miletus he sent to Ephesus for the  
 His Farewell <sup>1</sup> Elders of the Church to come to him. Upon  
 Address their arrival he said to them,

19  
20  
21

“You Elders well know, from the first day of my setting foot in the province of Asia, the kind of life I lived among you the whole time, serving the Lord <sup>2</sup> in all humility, and <sup>2</sup> with <sup>3</sup> tears, and <sup>2</sup> amid trials which came upon me through the plotting of the Jews—and that I never shrank from declaring to you anything that was profitable, or from teaching you in public and in your homes, and urging upon both Jews and Greeks the necessity of turning to God and of believing in Jesus <sup>4</sup> our Lord.

22  
23  
24

“And now, <sup>5</sup> impelled by a sense of duty, I am on my way to Jerusalem, not knowing what will happen to me there, except that the Holy Spirit, at town after town, testifies to me that imprisonment and suffering are awaiting me. But even <sup>6</sup> the sacrifice of my life I count as nothing, if only I may perfect my earthly course, and be faithful to the <sup>7</sup> duty which the Lord Jesus has entrusted to me of proclaiming, as of supreme importance, the Good News of God’s grace.

25  
26  
27

“And now, I know that none of you among whom I have gone in and out proclaiming the coming of the Kingdom will any longer see my face. Therefore I protest to you to-day that I am not responsible for the ruin of any one of you. For I have not shrunk from declaring to you God’s whole <sup>8</sup> truth.

28  
29

“Take heed to yourselves and to all the flock among which the Holy Spirit has <sup>9</sup> placed you to take the oversight <sup>10</sup> for Him and act as shepherds to <sup>11</sup> the Church of God, which He has bought with His own blood. I know that, when I

1. *Elders*] Called ‘elder brethren,’ xv. 23. See verse 28, note 9.

2. *In . . . with . . . amid*] In the Greek here these three prepositions are one and the same. (But its distinctive Classical use—*meta* with the dative—does not occur in the N.T.)

3. *Tears*] v.l. ‘many tears.’

4. *Jesus*] v.l. adds ‘Christ.’

5. *Impelled by a sense of duty*] Lit. ‘bound in the spirit;’ though in body not bound with any material chains. Or ‘led prisoner by the Holy Spirit.’

6. *The sacrifice &c.*] Lit. ‘I hold my life of no account (as) precious to me.’

7. *Duty*] Lit. ‘service.’

8. *Truth*] Lit. ‘plan’ or ‘counsel.’

9. *Placed you . . . and act*] Lit. ‘appointed you as bishops to act.’ The Elders of the Church in Ephesus (verse 17) were also its ‘bishops.’ Cp. 1 Peter v. 2, n.

10. *For Him*] The voice (middle) of the verb here used is never without its special significance.

11. *The Church of God . . . with His own blood*] v.l. ‘the Lord’s Church’ &c.; and it has been plausibly suggested that ‘Son’ (in the Greek) has been omitted in error from the end of the verse—‘with the blood of His own Son.’

am gone, cruel wolves will come among you and will not spare the flock; and that from among your own selves men 30 will rise up who will seek with their perverse talk to draw away the disciples after them. Therefore be on the alert; 31 and remember that, night and day, for three years, I never ceased admonishing every one, even with tears.

“And now I commend you to God and to the word of His 32 grace. He is able to build you up and to give you your inheritance among His people. No one’s silver or gold or 33 clothing <sup>1</sup> have I coveted. You yourselves know that <sup>2</sup> these 34 hands of mine have provided for my own necessities and for the people with me. In all things I have set you an example, 35 showing you that, by working as I do, you ought to help the weak, and to bear in mind the words of the Lord Jesus, how He Himself said,

“‘It is more blessed to give than to receive.’”

Having spoken thus, Paul knelt down and prayed with them 36 all; and with loud lamentation they all threw their arms 37 round his neck, and kissed him <sup>3</sup> lovingly, grieved above all 38 things at his having told them that <sup>4</sup> after that day they were no longer to see his face. And they went with him to the ship.

When, at last, we had torn ourselves away 1 21 and had set sail, we ran in a straight course to Cos; the next day to Rhodes, and from there to Patara. Finding a ship bound for Phoenicia, we went 2 on board and put to sea. After sighting Cyprus and leaving 3 that island on our left, we continued our voyage to Syria and put in at Tyre; for there the ship was to unload her cargo. Having searched for the disciples and found them, 4 we stayed at Tyre for seven days; and, taught by the Spirit, they repeatedly urged Paul not to proceed to Jerusalem. When, however, our time was up, we left and went on our 5 way, all the disciples and their wives and children coming to see us off. Then, after kneeling down on the beach and praying, we took leave of one another; and we went on 6 board, while they returned home.

1. *Have I coveted*] ‘Did I covet’ would here be the imperfect tense in Greek. This is the aorist.

2. *These hands of mine have provided for*] If the ‘have’ is omitted the words represent the imperfect, which this is not. Although Paul might often have worked as a tent-maker in Ephesus, he does not here affirm that it was his constant practice.

3. *Lovingly*] See Matt. xxvi. 49, n.

4. *After that day*] Lit. ‘soon.’

## THE ACTS XXI.

As for us, our voyage was over when having 7  
With Philip  
in Caesarea sailed from Tyre we reached Ptolemais. Here  
 we inquired after the welfare of the brethren,  
 and remained a day with them. On the morrow <sup>1</sup> we left 8  
 Ptolemais and <sup>2</sup> went on to Caesarea, where we came to the  
 house of Philip the Evangelist, who was one of the seven,  
 and stayed with him.

Now Philip had four unmarried daughters 9  
Agabus pre-  
dicts Paul's  
Imprison-  
ment who were prophetesses; and <sup>3</sup> during our some- 10  
 what lengthy stay a Prophet of the name of  
 Agabus came down from Judaea. When he 11  
 arrived he took Paul's <sup>4</sup> loincloth, and bound his own feet  
 and arms with it, and said,

"Thus says the Holy Spirit, 'So will the Jews in Jeru-  
 salem bind the owner of this loincloth, and will hand him  
 over to the Gentiles.'"

As soon as we heard these words, both we and the 12  
 brethren at Caesarea entreated Paul not to go up to Jeru-  
 salem. His reply was, 13

"What can you mean by thus breaking my heart with  
 your grief? Why, as for me, I am ready not only to go to  
 Jerusalem and be put in chains, but even to die there for the  
 sake of the Lord Jesus."

So when he was not to be dissuaded, we ceased remon- 14  
 strating with him and said,

"The Lord's will be done!"

A few days afterwards we loaded our baggage- 15  
Paul reaches  
Jerusalem cattle and continued our journey to Jerusalem.

Some of the disciples from Caesarea also joined 16  
 our party, and <sup>5</sup> brought with them Mnason, a Cyprian, one  
 of the early disciples, at whose house we were to lodge. At 17  
 length we reached Jerusalem, and there the brethren gave  
 us a hearty welcome.

1. *We*] v.l. 'we who belonged to Paul's company.'

2. *Went on*] By land.

3. *During our &c.*] Lit. 'while we stayed on rather many days.' We must not forget xx. 16; but Paul seems to have reached "Judaea in good time before the Festival, and haste was now unnecessary" (Conybeare).

4. *Loincloth*] See Matt. iii. 4, n.

5. *Brought with them Mnason . . . at whose house we were to lodge*] Or, possibly, 'brought us to the house of Mnason . . . to lodge there.' But this makes the introduction to Mnason's lodgings prior to the arrival in Jerusalem, which is not mentioned till the next verse. Cp. verse 8.

*Paul in Jerusalem*

An Interview  
with James  
and others

On the following day we went with Paul to 18  
call on James, and all the Elders of the Church  
came also. After exchanging friendly greetings, 19  
Paul told in detail all that God had done among the Gentiles  
through his instrumentality. And they, when they had 20  
heard his statement, gave the glory to God.

Paul tries  
to conciliate  
the Jewish  
Christians

Then they said,  
"You see, brother, <sup>1</sup>how many tens of  
thousands of Jews there are among those who  
have accepted the faith, and they are all zealous  
upholders of the Law. Now what they have been repeatedly 21  
told about you is that you teach all the Jews among the  
Gentiles to abandon Moses, and that you forbid them to  
circumcise their children or observe old-established customs.  
What then ought you to do? They are sure to hear that 22  
you have come to Jerusalem; so do this which we now tell 23  
you. We have four men here who have a vow resting on  
them. Associate with these men and purify yourself with 24  
them, and pay their expenses so that they can shave their  
heads. Then everybody will know that there is no truth in  
these stories about you, but that in your own actions you  
yourself <sup>2</sup>scrupulously obey the Law. But as for the 25  
Gentiles who have accepted the faith, we have communi-  
cated to them our decision <sup>3</sup>that they are carefully to abstain  
from anything sacrificed to an idol, from blood, from what  
is strangled, and from fornication."

So Paul associated with the men; and the next day, 26  
<sup>4</sup>having purified himself with them, he <sup>5</sup>went into the  
Temple, giving <sup>6</sup>every one to understand that the days of  
their purification were finished, and there he remained  
<sup>7</sup>until the sacrifice for each of them was offered.

But, when the seven days were nearly over, the 27  
He is seized  
by the Mob Jews from the province of Asia, having seen  
Paul in the Temple, set about rousing the fury

1. *How many tens of thousands*] Or perhaps 'what multitudes,' the definite numeral being used for the indefinite.

2. *Scrupulously obey*] Lit. 'guard.' He only claimed exemption for Gentiles.

3. Between 'decision' and 'that' v.l. inserts 'that they obey no such rule, but only.'

4. *Having purified himself*] Apparently a preliminary ceremonial cleansing.

5. *Went into the Temple*] See Matt. xxi. 12, n.

6. *Every one*] Especially the priests on duty.

7. *Until*] See Num. vi. 18.

## THE ACTS XXI.

of all the people against him. They laid hands on him, 28  
crying out,

“Men of Israel, help ! help ! This is the man who goes everywhere preaching to everybody against the Jewish people and the Law and this place. And besides, he has even brought Gentiles into the Temple and has desecrated this holy place.”

(For they had previously seen Trophimus the Ephesian 29  
with him in the city, and imagined that Paul had brought him into the Temple.) The excitement spread through the 30  
whole city, and the people rushed in crowds to the Temple, and there laid hold of Paul and began to drag him out ; and the Temple gates were immediately closed.

The Roman  
Tribune  
rescues him

But while they were trying to kill Paul, word 31  
was taken up to the Tribune in command of the battalion, that all Jerusalem was in a ferment. He instantly sent for a few soldiers and their officers, and 32  
came down among the people with all speed. At the sight of the Tribune and the troops they ceased beating Paul. Then the Tribune, making his way to him, arrested him, and, 33  
having ordered him to be secured with two chains, proceeded to ask who he was and what he had been doing. Some of 34  
the crowd shouted one accusation against Paul and some another, until, as the uproar made it impossible for the truth to be ascertained with certainty, the Tribune ordered him to be brought into the barracks. When Paul was going 35  
up the steps, he had to be carried by the soldiers because of the violence of the mob ; for the whole mass of the people 36  
pressed on in the rear, shouting, “Away with him !”

Paul  
explains  
who he is

When he was about to be taken into the 37  
barracks, Paul said to the Tribune,  
“May I speak to you ?”

“Do you know Greek ?” the Tribune asked. “Are you 38  
not the Egyptian who some years ago excited the riot of the 4,000 <sup>1</sup> cut-throats, and led them out into the Desert ?”

“I am a Jew,” replied Paul, “belonging to Tarsus in 39  
Cilicia, and am a citizen of no unimportant city. Give me leave, I pray you, to speak to the people.”

So with his permission Paul stood on the steps and 40  
motioned with his hand to the people to be quiet ; and when there was perfect silence he addressed them in Hebrew.

1. *Cut-throats*] Lit. ‘dagger-men.’



Paul tells  
the Crowd  
the Story  
of his  
Conversion

"Brethren and fathers," he said, "listen to 1 22  
my defence which I now make before you."

And on hearing him address them in Hebrew, 2  
they kept all the more quiet ; and he said,

"I am a Jew, born at Tarsus in Cilicia, but 3  
brought up in this city. I was carefully trained at the feet  
of Gamaliel in the Law of our forefathers, and, like all of  
you to-day, was zealous for God. I persecuted to death 4  
this new faith, continually binding both men and women  
and throwing them into prison ; as the High Priest also 5  
and all the Elders can bear me witness. It was, 'too, from  
them that I received letters to the brethren in Damascus,  
and I was already on my way to Damascus, intending to  
bring those also who had fled there, in chains to Jerusalem,  
to be punished.

"But on my way, when I was now not far from Damas- 6  
cus, about noon a sudden blaze of light from Heaven shone  
round me. I fell to the ground and heard a voice say to me, 7

" 'Saul, Saul, why are you persecuting Me ?' "

" 'Who art thou, Lord ?' I asked. 8

" 'I am Jesus, the Nazarene,' He replied, 'whom you are  
persecuting.' "

"Now the men who were with me, though they saw the 9  
light, did not hear the ' words of Him who spoke to me.  
And I asked, 10

" 'What am I to do, Lord ?' "

"And the Lord said to me,

" 'Rise, and go into Damascus. There you shall be told  
of all that has been appointed for you to do.' "

"And as I could not see because the light had been so 11  
dazzling, those who were with me had to lead me by the  
arm, and so I came to Damascus.

"And a certain Ananias, a pious man who obeyed the 12  
Law and bore a good character with all the Jews of the city,  
came to me and standing at my side said, 13

" 'Brother Saul, recover your sight.' "

"I instantly <sup>2</sup> regained my sight and looked up at him.  
Then he said, 'The God of our forefathers has appointed 14

1. Words] Lit. 'voice.' Contrast ix. 7 ; xxvi. 14. There the verb 'to hear' is followed by the genitive case, here by the accusative ; an important distinction, possibly signifying that they heard a noise, but could not distinguish the words.

2. Regained . . . looked up] That the Greek prefix in this verb has the double force of 'again' and 'up' is contended in Eph. iv. 9, n. While Ananias was standing by (cp. verse 20) Paul was probably sitting cross-legged on the ground.

you to know His will, and to see the righteous One and hear Him speak. For you shall be a witness for Him, to all men, of what <sup>1</sup>you have seen and heard. And now why delay? Rise, get yourself baptized, and wash off your sins, calling upon His name.'

"After my return to Jerusalem, and while praying in the Temple, I fell into a trance. I saw Jesus, and He said to me,

" 'Make haste and leave Jerusalem quickly, because they will not accept your testimony about Me.'

" 'Lord,' I replied, 'they themselves well know how active I was in imprisoning, and in flogging in synagogue after synagogue those who believe in Thee; and when they were shedding the blood of Stephen, Thy witness, I was standing by, fully approving of it, and I held the clothes of those who were killing him.'

" 'Go,' He replied; 'I will send you as an Apostle <sup>2</sup>to nations far away.'

Until they heard this last statement the people listened to Paul, but now with a roar of disapproval they cried out,

"Away with such a fellow from the earth! He ought not to be allowed to live."

And when they continued their furious shouts, throwing their clothes into the air and flinging dust about, the Tribune ordered him to be brought into the barracks, and be examined by flogging, in order to ascertain the reason why they thus cried out against him. But, when they had tied him up <sup>3</sup>with the straps, Paul said to the Captain who stood by,

"Does the Law permit you to flog a Roman citizen—and one too who is uncondemned?"

On hearing this question, the Captain went to report the matter to the Tribune.

"<sup>4</sup>What are you intending to do?" he said. "This man is a Roman citizen."

So the Tribune came to Paul and asked him,

1. *You have seen and heard*] Both of these verbs are perfect in English, but only the former in the Greek. For the exact force of this perfect see *Aorist* vii. 6.

2. *To nations far away*] Or 'far away to the Gentiles.'

3. *With the straps*] Or perhaps 'for the lash.'

4. *What are &c.*] v.l. 'Be careful what you are doing.'

"Tell me, are you a Roman citizen?"

"Yes," he said.

"I paid a large sum for my citizenship," said the Tribune. 28

"But I was born free," said Paul.

So the men who had been on the point of putting him 29  
under torture immediately left him. And the Tribune, too,  
was frightened when he learnt that Paul was a Roman  
citizen, for he had had him bound.

Paul  
brought  
before the  
Sanhedrin

The next day, wishing to know exactly what 30  
charge was being brought against him by the  
Jews, the Tribune ordered his chains to be  
removed; and, having sent word to the High  
Priests and all the Sanhedrin to assemble, he brought Paul  
down and made him stand before them.

He protests  
that he is  
innocent

Then Paul, fixing a steady gaze on the 1 23  
Sanhedrin, said,

"Brethren, it is with a perfectly clear con-  
science that I have discharged my duties before God up to  
this day."

On hearing this the High Priest Ananias ordered those 2  
who were standing near Paul to strike him on the mouth.

"Before long," exclaimed Paul, "'God will strike you, 3  
you white-washed wall! Are you sitting there to judge me  
in accordance with the Law, and do you yourself actually  
break the Law by ordering me to be struck?'"

"Do you rail at God's High Priest?" cried the men who 4  
stood by him.

"I did not know, brethren," replied Paul, "that he was 5  
the High Priest; for it is written, 'THOU SHALT NOT SPEAK  
EVIL OF A RULER OF THY PEOPLE'" (Exod. xxii. 28).

Dissension  
between  
Pharisees  
and  
Sadducees

Noticing, however, that the Sanhedrin con- 6  
sisted partly of Sadducees and partly of  
Pharisees, he called out loudly among them,  
"Brethren, I am a Pharisee, the son of  
Pharisees. It is because of my hope of a resur-  
rection of the dead that I am on my trial."

These words of his caused an angry dispute between the 7

1. *Under torture*] The torture of the scourge, of the 'flagellum,' the thought  
of which makes one shudder, the *horribile flagellum*. Both Matthew and Mark  
use a Greek corruption of this Latin word when describing the scourging which  
Pilate inflicted on Jesus. Even the 'cat' as formerly used in our navy was not  
so terrible. See Geikie, *Life of Christ*, ii. 547, 548.

2. *God will strike you*] Josephus (*Wars*, ii. 17. 8) records Ananias's sad death.

3. *Pharisees*] v.l. 'of a Pharisee.'

## THE ACTS XXIII.

Pharisees and the Sadducees, and the assembly took different sides. For the Sadducees maintain that there is no resurrection, and neither angel nor spirit; but the Pharisees acknowledge the existence of both. So there arose a great uproar; and some of the Scribes belonging to the sect of the Pharisees sprang to their feet and fiercely contended, saying,

“We find no harm in the man. <sup>1</sup>What if a spirit has spoken to him, or an angel——!”

Paul again  
rescued by  
the Tribune

But when the struggle was becoming violent, the Tribune, fearing that Paul would be torn to pieces by the people, ordered the troops to go down and take him from among them by force and bring him into the barracks.

Jesus  
comforts  
Paul. A Plot  
to kill the  
Apostle

The following night the Lord came and stood at Paul's side, and said,

“Be of good courage, for as you have borne faithful witness about me in Jerusalem, so you must also bear witness in Rome.”

Now, when daylight came, the Jews formed a conspiracy and solemnly swore not to eat or drink till they had killed Paul. There were more than forty of them who bound themselves by this oath. They went to the High Priests and Elders and said to them,

“We have bound ourselves under a heavy curse <sup>2</sup>to take no food till we have killed Paul. Now therefore you and the Sanhedrin should make representations to the Tribune for him to bring him down to you, under the impression that you intend to inquire more minutely about him; and we are prepared to assassinate him before he comes near the place.”

His Nephew  
informs the  
Tribune of it

But Paul's sister's son heard of the intended attack upon him. So he came and went into the barracks and told Paul about it; and Paul called one of the Captains and said,

“Take this young man to the Tribune, for he has information to give him.”

So he took him and brought him to the Tribune, and said,

“Paul, the prisoner, called me to him and begged me to

1. *What if &c.*] V.L. ‘But if a spirit or an angel has spoken to him, let us not fight against God.’

2. *To take no food*] Lit. ‘to taste nothing.’ But in at least two other places (x. 10, and xx. 11) the writer of the Acts uses ‘taste’ for ‘eat.’ Cp. Luke xiv. 24.

bring this youth to you, because he has something to say to you."

Then the Tribune, taking him by the <sup>1</sup> arm, withdrew <sup>19</sup>  
<sup>2</sup> out of the hearing of others and asked him,

"What have you to tell me?"

"The Jews," he replied, "have agreed to request you to <sup>20</sup>  
 bring Paul down to the Sanhedrin to-morrow for the purpose  
 of making yourself more accurately acquainted with the  
 case. I beg you not to comply; for more than forty men <sup>21</sup>  
 among them are lying in wait for him, who have solemnly  
 vowed that they will neither eat nor drink till they have  
 assassinated him; and even now they are ready, in anticipa-  
 tion of receiving that promise from you."

So the Tribune sent the youth home, cautioning him. <sup>22</sup>

"Do not let any one know that you have given me this  
 information," he said.

Then, calling to him two of the Captains, he <sup>23</sup>  
 gave his orders.

"Get ready two hundred men," he said, "to  
 march to Caesarea, with seventy cavalry and two hundred  
 light infantry, starting at nine o'clock to-night."

He further told them to provide <sup>3</sup> horses to mount Paul <sup>24</sup>  
 on, so as to bring him safely to Felix the Governor. He <sup>25</sup>  
 also wrote a letter of which these were the <sup>4</sup> contents:

"Claudius Lysias to his Excellency, Felix the Governor: <sup>26</sup>  
 all good wishes. This man Paul had been seized by the <sup>27</sup>  
 Jews, and they were on the point of killing him, when I  
 came upon them with the troops and rescued him, for I had  
 been informed that he was a Roman citizen. And, wishing <sup>28</sup>  
 to know with certainty the offence of which they were accus-  
 ing him, I brought him down into their Sanhedrin, and I <sup>29</sup>  
 discovered that the charge had to do with questions of their  
 Law, but that he was accused of nothing for which he  
 deserves death or imprisonment. But now that I have <sup>30</sup>  
 received information of an intended attack upon him, I

1. *Arm*] See *Aorist*, p. 5.

2. *Out of the hearing of others*] The phrase may be rendered 'privately,' and connected with 'asked' (as in the R.V.); but, almost without exception, we find it in the Greek qualifying the verb that preceded (as in the A.V. here), not the verb following.

3. *Horses*] Or 'mules.' Probably one for Paul himself and one (or more) for his baggage.

4. *Contents*] Not that the following is an exact copy of the letter, for an official communication from a Roman officer to his superior would be in Latin, not in Greek.

immediately send him to you, directing his accusers also to state before you the case they have against him."

So, in obedience to their orders, the soldiers  
 Paul's Reception by Felix took Paul and brought him by night as far as Antipatris. The next day the infantry returned

to the barracks, leaving the cavalry to proceed with him; and, the cavalry having reached Caesarea and delivered the letter to the Governor, they brought Paul also to him. Felix, after reading the letter, inquired from what province he was; and being told "from Cilicia," he said,

"I will hear all you have to say, when your accusers also have come."

And he ordered him to be detained in custody in Herod's Palace.

Five days after this, Ananias the High Priest came down to Caesarea with a number of Elders and a pleader called Tertullus. They stated to the Governor the case against Paul. So Paul was sent for, and Tertullus began to impeach him as follows:

"Indebted as we are," he said, "to you, most noble Felix, for the perfect peace which we enjoy, and for reforms which your wisdom has introduced to this nation, in every instance and in every place we accept them with profound gratitude. But—not to detain you too long—I beg you in your forbearance to listen to a brief statement from us. For we have found this man Paul a source of mischief and a disturber of the peace among all the Jews throughout the Empire, and a ringleader in the heresy of the Nazarenes. He even attempted to profane the Temple, but we arrested him.<sup>2</sup> You, however, by examining him, will yourself be able to learn the truth as to all this which we allege against him."

The Jews also<sup>3</sup> joined in the charge, maintaining that these were facts.

Then, at<sup>4</sup> a sign from the Governor, Paul answered,

"Knowing,<sup>5</sup> Sir, that for many years you have administered justice to this nation, I cheer-

1. *Five days*] 'Four days,' according to our mode of reckoning.

2. *Arrested him*] v.l. adds 'and desired to judge him in accordance with our Law. (7) But Lysias the Tribune came, and carried him off, (8) bidding his accusers come before you.'

3. *Joined in the charge*] v.l. 'expressed their agreement.'

4. *A sign*] The word here used occurs only once elsewhere, John xiii. 24.

5. *Sir*] Not expressed in the Greek.

fully make my defence. For you have it in your power to 11  
ascertain that it is not more than twelve days ago that  
I went up to worship in Jerusalem; and that neither in the 12  
Temple nor in the synagogues, nor anywhere in the city,  
did they find me disputing with any opponent or collecting  
a crowd about me. Nor can they <sup>1</sup> prove the charges which 13  
they are now bringing against me. But this I confess to 14  
you—that in the way which they style a heresy, I worship  
the God of our forefathers, believing everything that is  
taught in the Law or is written in the Prophets, and having 15  
a hope directed towards God, which my accusers themselves  
also entertain, that before long there will be a resurrection  
both of the righteous and the unrighteous. This too is my 16  
own earnest endeavour—always to have a clear conscience  
in relation to God and man.

“Now after an interval of several years I came to bring 17  
alms to my nation, and to offer sacrifices. While I was 18  
busy about these, they found me in the Temple purified,  
with no crowd around me and no uproar; but there were  
certain Jews from the province of Asia. They ought to 19  
have been here before you, and to have been my prosecutors,  
if they have any charge to bring against me. Or let these 20  
men themselves say what misdemeanour they found me  
guilty of when I stood before the Sanhedrin, unless it 21  
was in that one expression which I made use of when I  
shouted out as I stood among them,

“‘The resurrection of the dead is the thing about which  
I am on my trial before you to-day.’”

At this point Felix, who was fairly well in- 22  
formed about the new faith, adjourned the trial,  
saying to the Jews,

“When the Tribune Lysias comes down, I will enter  
carefully into the matter.”

And he gave orders to the Captain that Paul was to be 23  
kept in custody, but be treated with indulgence, and that  
his personal friends were not to be prevented from showing  
him kindness.

Not long after this, Felix came with 24  
Drusilla his wife, a Jewess, and sending for  
Paul, listened to him as he spoke about faith  
in Christ Jesus. But when he dealt with the 25

1. *Prove*] v.l. ‘prove to you.’



subjects of justice, <sup>1</sup> self-control, and the judgement which was soon to come, Felix became alarmed and said,

“For the present leave me, and when I can find a convenient opportunity I will send for you.”

At the same time he hoped that Paul would give him money; and for this reason he sent for him the oftener to converse with him. But after the lapse of fully two years Felix was succeeded by Porcius Festus; and being desirous of gratifying the Jews, Felix left Paul still <sup>2</sup> in prison.

Festus, having entered on his duties as governor of the province, two days later went up from Caesarea to Jerusalem. The High Priests and the leading men among the Jews immediately made representations to him against Paul, and begged him—asking it as a favour, to Paul’s prejudice—to have him brought to Jerusalem. They were planning an ambush to kill him on the way. Festus, however, replied that Paul was in custody <sup>3</sup> in Caesarea, and that he was himself going there very soon.

“Therefore let those of you,” he said, “who can come, go down with me, and impeach the man, if there is anything amiss in him.”

After a stay of eight or ten days in Jerusalem —not more—he went down to Caesarea; and the next day, taking his seat on the tribunal, he ordered Paul to be brought in. Upon Paul’s arrival, the Jews who had come down from Jerusalem stood round him, and brought many grave charges against him which they were unable to substantiate. But, in reply, Paul said,

“Neither against the Jewish Law, nor against the Temple, nor against Caesar, have I committed any offence whatever.”

Then Festus, being anxious to gratify the Jews, asked Paul,

“Are you willing to go up to Jerusalem, and there <sup>4</sup> stand your trial before me on these charges?”

1. *Self-control*] Especially of the bodily appetites. The same word, or the cognate adjective or verb, is found in Gal. v. 23; 2 Pet. i. 6; 1 Cor. vii. 9; ix. 25; Tit. i. 8.

2. *In prison*] Probably meaning ‘in chains.’

3. *In*] Lit. ‘to.’ Festus will not send for Paul to Jerusalem, but ‘to Caesarea he is kept.’ A mode of expression intolerable, of course, in English (except in the Devonshire dialect).

4. *Stand your trial*] Or ‘let judgement be pronounced.’

"I am standing before Caesar's tribunal," replied Paul, 10  
 "where alone I ought to be tried. The Jews have no real  
 ground of complaint against me, as in fact you yourself are  
 beginning to see more clearly. If, however, I have done 11  
 wrong and have committed any offence for which I deserve  
 to die, I do not ask to be excused that penalty. But if there  
 is no truth in what these men allege against me, no one has  
 the right to give me up to them as a favour. I appeal to  
 Caesar."

Then, after conferring with the Council, Festus replied, 12

"To Caesar you have appealed : to Caesar you shall go."

A short time after this, Agrippa the king and 13  
 Festus tells Herod Agrippa about Paul Bernice came to Caesarea to pay a complimen- 14  
 tary visit to Festus ; and, during their rather  
 long stay, Festus laid Paul's case before the king.

"There is a man here," he said, "whom Felix left a 15  
 prisoner, about whom, when I went to Jerusalem, the High  
 Priests and the Elders of the Jews made representations to  
 me, begging that sentence might be pronounced against  
 him. My reply was that it is not the custom among the 16  
 Romans to give up any one for punishment before the  
 accused has had his accusers face to face, and has had  
 an opportunity of defending himself against the charge  
 which has been brought against him.

"When, therefore, a number of them came here, the next 17  
 day I took my seat on the tribunal, without any loss of time,  
 and ordered the man to be brought in. But, when his 18  
 accusers stood up, they did not charge him with the mis-  
 demeanours of which I had been suspecting him. But they 19  
 quarrelled with him about certain matters connected with  
 their own religion, and about one Jesus who had died,  
 but—so Paul persistently maintained—is now alive. I was 20  
 at a loss how to investigate such questions, and asked Paul  
 whether he would care to go to Jerusalem and there stand  
 his trial on these matters. But when Paul appealed to have 21  
 his case kept for the Emperor's decision, I ordered him to  
 be kept in prison until I could send him up to Caesar."

"I should like to hear the man myself," said Agrippa. 22

"To-morrow," replied Festus, "you shall."

He brings Paul before Agrippa Accordingly, the next day, Agrippa and 23  
 Bernice came in state and took their seats in  
 the Judgement Hall, attended by the Tribunes and the men

of high rank in the city; and, at the command of Festus, Paul was brought in. Then Festus said, 24

“King Agrippa and all who are present with us, you see here the man about whom the whole nation of the Jews made suit to me, both in Jerusalem and here, crying out that he ought not to live any longer. I could not discover 25 that he had done anything for which he deserved to die; but as he has himself appealed to the Emperor, I have decided to send him to Rome. I have nothing very definite, 26 however, to tell our Sovereign about him. So I have brought the man before you all—and especially before you, King Agrippa—that after he has been examined I may find something which I can put into writing. For, when sending 27 a prisoner to Rome, it seems to me to be absurd not to state the charges against him.”

Paul tells  
the Story of  
his own Life

Then Agrippa said to Paul,

1 26

“You have permission to speak about yourself.”

So Paul, with outstretched arm, proceeded to make his defence.

“As regards all the accusations brought against me by 2 the Jews,” he said, “<sup>1</sup>I think myself fortunate, King Agrippa, in being about to defend myself to-day before <sup>2</sup>you, who are so familiar with all the customs and specu- 3 lations that prevail among the Jews; and for this reason, I pray you, give me a patient hearing.

“The kind of life I have lived from my youth upwards, 4 as exemplified in my early days among my nation and in Jerusalem, is known to all the Jews. For they all know 5 me of old—if they would but testify to the fact—how, being an adherent of the strictest sect of our religion, my life was that of a Pharisee. And now I stand here impeached 6 <sup>3</sup>because of my hope in the fulfilment of the promise made by God to our forefathers—the promise which our twelve 7 tribes, worshipping day and night with intense devotedness, hope to have made good to them. It is on the subject of this hope, <sup>4</sup>Sir, that I am accused by the Jews. Why is 8

1. *I think*] The Greek perfect, more emphatic than the present (as in Phil. iii. 7, compared with the following verse), the full sense being, ‘I have thought, and the thought remains fixed in my mind.’ See *Aorist* vii. 3, 4.

2. *You, who are so*] Or ‘especially as you are.’

3. *Because of*] Lit. ‘on’ (the ground of).

4. *Sir*] Lit. ‘O King.’ So in verse 13.

it deemed with all of you a thing past belief if God raises the dead to life?

"I myself, however, thought it a duty to do many things 9  
in hostility to the name of Jesus, the Nazarene. And that 10  
was how I acted in Jerusalem. Armed with authority  
received from the High Priests I shut up many of 'God's  
people in various prisons, and when they were about to  
be put to death I gave my vote against them. In all the 11  
synagogues also I punished them many a time, and tried  
to make them blaspheme; and in my wild fury I chased  
them even to foreign towns.

"While thus engaged, I was travelling one day to 12  
Damascus armed with authority and a commission from  
the High Priests, and on the journey, at noon, Sir, I saw 13  
a light from Heaven—brighter than the brightness of the  
sun—shining around me and around those who were travel-  
ling with me. We all fell to the ground; and I heard a 14  
voice which said to me in Hebrew,

"Saul, Saul, why are you persecuting Me? You are  
finding it painful to kick against the ox-goad.'

"Who art Thou, Lord?' I asked. 15

"I am Jesus whom you are persecuting,' the Lord  
replied. 'But rise, and stand on your feet; for I have 16  
appeared to you for the very purpose of appointing you My  
servant and My witness both as to the things you have  
already seen and as to those in which I will appear to you.  
I will save you from the Jewish people and from the Gentiles, 17  
to whom I send you to open their eyes, that they may turn 18  
from darkness to light and from the obedience to Satan to  
God, in order to receive forgiveness of sins and an inheri-  
tance among those who are sanctified through faith in Me.'

"Therefore, King Agrippa, I was not disobedient to the 19  
heavenly vision; but I proceeded to preach first to the 20  
people in Damascus, and then to those in Jerusalem and  
in all Judaea, and to the Gentiles, that they must repent and  
turn to God, and live lives consistent with such repentance.

"It was on this account that the Jews seized me in the 21  
Temple and tried to kill me. Having, however, obtained 22  
the help which is from God, I have stood firm until now,  
and have solemnly exhorted rich and poor alike, saying

1. *God's people*] Lit. 'the saints' or 'the holy ones.'

2. *To whom*] Cp. Matt. xxv. 32, n.

nothing except what the Prophets and Moses predicted as soon to happen, since the Christ was to be a suffering Christ, and by coming back from the dead was then to be the first to proclaim a message of light both to the Jewish people and to the Gentiles.” 23

As Paul thus made his defence, Festus exclaimed in a loud voice, 24

“You are raving mad, Paul; your great learning is driving you mad.”

“I am not mad, most noble Festus,” replied Paul; “I am speaking words of sober truth. For the King, to whom I speak freely, knows about these matters. I am not to be persuaded that any detail of them ‘has escaped his notice; for these things have not been done in a corner. King Agrippa, do you believe the Prophets? I know that you believe them.” 25 26 27

Agrippa answered, 28

“<sup>2</sup>In brief, you are doing your best to persuade me to become a Christian.”

“My prayer to God, whether <sup>2</sup>briefly or at length,” replied Paul, “would be that not only you but all who are my hearers to-day, might become such as I am—except these chains.” 29

So the King rose, and the Governor, and Paul declared innocent Bernice, and those who were sitting with them; and, having withdrawn, they talked to one another and said, 30 31

“This man is doing nothing for which he deserves death or imprisonment.”

And Agrippa said to Festus, 32

“He might have been set at liberty, if he had not appealed to Caesar.”

### *Paul's Voyage to Italy*

The Ship from Adramyttium takes Paul to Sidon Now when it was decided that we should sail for Italy, they handed over Paul and a few other prisoners into the custody of Julius, a Captain of the Augustan battalion; and going 1 2

1. *Has escaped*] Or ‘escapes.’

2. *In brief. Briefly*] The same expression occurs in Eph. iii. 3. Verse 28 might be translated, ‘You are easily (i.e. too readily) persuading yourself that you can make me a Christian’ (i.e. a member of your own despised and hated sect)!—ED.

on board a ship of Adramyttium which was about to sail to the ports of the province of Asia, we put to sea; Aristarchus, the Macedonian, from Thessalonica, forming one of our party. The next day we put in at Sidon. There 3 Julius treated Paul with thoughtful kindness and allowed him to visit his friends and profit by their generous care.

Putting to sea again, we sailed under the lee 4 of Cyprus, because the winds were <sup>1</sup> against us; and, sailing the whole length of the sea that lies 5 off Cilicia and Pamphylia, we reached <sup>2</sup> Myra in Lycia. There Julius found an Alexandrian ship bound for 6 Italy, and put us on board of her. It took several days of 7 slow sailing for us to come with difficulty off Cnidus; from which point, as the wind did not allow us to get on in the direct course, we ran under the lee of Crete <sup>3</sup> by Salmone. Then, coasting along with difficulty, we reached a place 8 called 'Fair Havens,' near the town of Lasea.

<sup>4</sup> Our voyage thus far had occupied a consider- 9 able time, and the navigation being now unsafe and <sup>5</sup> the Fast also already over, Paul warned them.

"Sirs," he said, "I perceive that before long the voyage 10 will be attended with danger and heavy loss, not only to the cargo and the ship but to our own lives also."

But Julius let himself be persuaded by the pilot and by the 11 owner rather than by Paul's arguments; and as the harbour 12 was inconvenient for wintering in, the majority were in favour of putting out to sea, to try whether they could get to Phoenix—a harbour on the coast of Crete <sup>6</sup> facing north-east and south-east—to winter there. And a light breeze from 13 the south sprang up, so that they supposed they <sup>7</sup> were now sure of their purpose. So weighing anchor they ran along the coast of Crete, hugging the shore.

1. *Against us*] A ship attempting to sail in a straight course from Sidon to the province of Asia would have the prevailing NW. wind, e.g., dead against her.

2. *Myra*] Or 'Myrrha.'

3. *By Salmone*] I.E. having steered from Cnidus (in about a SSW. direction) for Salmonë (the eastern extremity of the island), so as to get that way under the lee of Crete and have for some distance the advantage of a weather shore.

4. *Our voyage thus far*] Or, possibly, 'Our stay at this place.'

5. *The Fast*] I.E. the Jewish fast of the 7th month. There were probably many Jews on board.

6. *Facing NE. and SE.*] Lit. 'looking down the SW. wind and down the NW. wind.'

7. *Were now sure of*] Lit. 'had got hold of' (their purpose of reaching Phoenix, which in fact they never did).

## THE ACTS XXVII.

**The Storm** But it was not long before <sup>1</sup>a furious north- 14  
east wind, coming <sup>2</sup>down from the mountains,  
<sup>3</sup>burst upon us and carried the ship out of her course. She 15  
was unable to make headway against the gale; so we gave  
up and let her drive. Then we ran under the lee of a little 16  
island called <sup>4</sup>Cauda, where we managed with great difficulty  
to secure the boat; and, after hoisting it on board, they used 17  
frapping-cables <sup>5</sup>to undergird the ship, and, as they were  
afraid of being driven on the Syrtis quicksands, they lowered  
the gear and <sup>6</sup>lay to. But, as the storm was still violent, 18  
the next day they began to lighten the ship; and, on the 19  
third day, with their own hands they threw the ship's spare  
gear overboard. Then, when for several days neither sun 20  
nor stars were seen and the terrific gale still harassed us,  
the last ray of hope was now vanishing.

When for a long time they had taken but little 21  
**Paul, divinely comforted, cheers his Companions** food, Paul, standing up among them, said,  
“Sirs, you ought to have listened to me and  
not have sailed from Crete. You would then  
have escaped this suffering and loss. But now take courage, 22  
for there will be no destruction of life among you, but of the  
ship only. For there stood by my side, last night, an angel 23  
of the God to whom I belong, and whom also I worship, and 24  
he said,

“‘Dismiss all fear, Paul, for you must stand before  
Caesar; and God has granted you the lives of all who are  
sailing with you.’

“Therefore, Sirs, take courage; for I believe God, and 25  
am convinced that things will happen exactly as I have  
been told. But we are to be stranded on a certain island.” 26

**The Ship drifts near an unknown Shore** It was now the fourteenth night, and we were 27  
<sup>7</sup>drifting through <sup>8</sup>the Sea of Adria, when, about  
midnight, the sailors suspected that land was

1. *A furious north-east wind*] Lit. ‘a typhonic wind (or cyclone), the one called Euraquilo.’

2. *Down from the mountains*] Lit. ‘down from it,’ i.e. from Crete.

3. *Burst upon us*] Lit. ‘flung.’

4. *Cauda*] v.l. ‘Clauda.’

5. *To undergird*] By passing those cables under the keel and over the gun-  
wales, and drawing them tight by means of pulleys and levers.

6. *Lay to*] Or ‘drifted;’ but broadside to the wind, steering as much towards the  
north as possible, to escape the dreaded quicksands (the Syrtis) on the African coast.

7. *Drifting through*] Or ‘tossed about in.’ (Not ‘driven to and fro’ or ‘driven  
up and down;’ for these expressions would imply shifting winds, of which there is  
no trace in the narrative.)

8. *The Sea of Adria*] Which included, besides the Adriatic (or more correctly  
Hadriatic), the central portion of the Mediterranean.



## THE ACTS XXVII.

close at hand. So they hove the lead and found twenty 28 fathoms of water; and after a short time they hove again and found fifteen fathoms. Then for fear of possibly 29 running on rocks, they threw out four anchors from the stern and <sup>1</sup>waited impatiently for daylight. The sailors, 30 however, wanted to make their escape from the ship, and had lowered the boat into the sea, pretending that they were going to lay out anchors from the bow. But Paul, 31 addressing Julius and the soldiers, said,

“Your lives will be sacrificed, unless these men remain on board.”

Then the soldiers cut the ropes of the ship's boat and 32 let her fall off.

And continually, up till daybreak, Paul kept 33 urging all on board to take some food.  
Paul per-  
suades his  
Companions  
to take Food
 “This is the fourteenth day,” he said, “that you have been anxiously waiting for the storm to cease, and have fasted, eating little or nothing. I 34 therefore strongly advise you to take some food. This is essential for your safety. For not a hair will perish from the head of any one of you.”

Having said this he took some bread, and, after giving 35 thanks to God for it before them all, he broke it in pieces and began to eat it. This raised the spirits of all, and they 36 too took food. There were <sup>2</sup>276 of us, crew and passengers, 37 all told. After eating a hearty meal they lightened the ship 38 by throwing the wheat overboard.

When daylight came, they tried in vain to 39 recognise the coast. But an inlet with a sandy beach attracted their attention, and now <sup>3</sup>their object was, if possible, to run the ship aground <sup>4</sup>in this inlet. So they cut away the anchors and left them in the sea, un- 40 loosing at the same time the bands which secured the <sup>5</sup>paddle-rudders. Then, hoisting the foresail to the wind, they made for the beach. But coming to a place where 41

1. *Waited impatiently*] Lit. ‘wished’ or ‘prayed.’

2. 276] V.L. ‘76.’

3. *Their object was*] Or ‘they purposed, but with hesitancy.’ This qualification is implied by the tense (imperfect) of the verb, as well as by the “if possible” following.

4. *In*] Lit. ‘into.’

5. *Paddle-rudders*] Every ship had two of these—large and strong paddles with very wide blades, one on each quarter—instead of the single rudder now used. They had probably been hauled up and lashed while the ship was at anchor.

two seas met, they stranded the ship, and her bow sticking fast remained immovable, while the stern began to go to pieces under the heavy hammering of the sea.

Now the soldiers recommended that the 42  
 All on board  
 land safely  
 at Malta prisoners should be killed, for fear some one of them might swim ashore and effect his escape. But their Captain, bent on securing Paul's safety, kept them 43  
 from their purpose and gave orders that those who could swim should first jump overboard and get to land; and that the 44  
 rest should follow, some on planks, and others on various things from the ship. In this way they all 'got safely to land.

Our lives having been thus preserved, we 1 2  
 Paul and the  
 Viper discovered that the island was called <sup>2</sup>Malta.

The strange-speaking natives showed us re- 2  
 markable kindness, for they lighted a fire and made us all welcome because of the pelting rain and the cold. Now, 3  
 when Paul had gathered a bundle of sticks and had thrown them on the fire, a viper, driven by the heat, came out and fastened itself on his hand. When the natives saw the 4  
 creature hanging to his hand, they said to one another,

"Beyond doubt this man is a murderer, for, though saved from the sea, unerring Justice does not permit him to live."

He, however, shook the reptile off into the fire and was 5  
 unhurt. They expected him soon to swell with inflammation or suddenly fall down dead; but, after waiting a long 6  
 time and seeing no harm come to him, they changed their minds and said that he was a god.

Now in the same part of the island there were 7  
 The Father  
 of Publius  
 cured estates belonging to the Governor, whose name was Publius. He welcomed us to his house, and for three days generously made us his guests. It 8  
 happened, however, that his father was lying ill of dysentery aggravated by attacks of fever; so Paul went to see him, and, after praying, laid his hands on him and cured him. After this, all the other sick people in the island came and 9  
 were cured. They also loaded us with honours, and when 10  
 at last we sailed they put supplies on board for us.

1. *Got safely*] Or 'got safely through' (the breakers).  
 2. *Malta*] Lit. 'Melita.' v.l. 'Melitene.'

## THE ACTS XXVIII.

Three months passed before we set sail in an 11  
Syracuse,  
Rhegium,  
Puteoli,  
Rome Alexandrian vessel, <sup>1</sup> called the 'Twin Brothers,'  
 which had wintered at the island. At Syracuse 12  
 we put in and stayed for <sup>2</sup> two days. From 13  
 there we <sup>3</sup> came round and reached Rhegium; and a day  
 later, a south wind sprang up which brought us by the  
 evening of the next day to Puteoli. Here we found brethren, 14  
 who invited us to remain with them for a week; and so we  
 reached Rome. Meanwhile the brethren there, hearing of 15  
 our movements, came as far as <sup>4</sup> the Market of Appius and  
 the Three Huts to meet us; and when Paul saw them he  
 thanked God and felt encouraged. Upon our arrival <sup>5</sup> in 16  
 Rome, Paul received permission to live <sup>6</sup> by himself, guarded  
 by a soldier.

### *Paul in Rome*

An Interview  
with the  
Jews After <sup>7</sup> one complete day he invited the leading 17  
 men among the Jews to meet him; and, when  
 they were come together, he said to them,

“As for me, brethren, although I had done nothing pre-  
 judicial to our people or contrary to the customs of our fore-  
 fathers, I was handed over as a prisoner from Jerusalem 18  
 into the power of the Romans. They, after they had sharply  
 questioned me, were willing to set me at liberty, because  
 they found no offence in me for which I deserve to die.  
 But, <sup>8</sup> at last, the opposition of the Jews compelled me to 19  
 appeal to Caesar; not however that I had any charge to  
 bring against my nation. For these reasons, then, I have 20  
 invited you here, that I might see you and speak to you;  
 for it is for the sake of <sup>9</sup> Him who is the hope of Israel that  
 this chain hangs <sup>10</sup> upon me.”

1. *Called the 'Twin Brothers']* Lit. 'with the sign Dioscuri,' i.e. 'Sons of Zeus,' Castor and Pollux.

2. *Two days]* Lit. 'three days.' Cp. Luke xxiv. 21, n.

3. *Came round]* v.l. 'cast loose.'

4. *Market of Appius and the Three Huts]* The ancient, but not yet disused, names of towns which had become important long before the time of Paul. Horace describes the former as "cramped with canal men and cheating innkeepers." It is possible that the original Three Huts were wineshops.

5. *In Rome]* v.l. adds here, 'the Captain handed the prisoners over to the Prefect of the Praetorian Camp, but.'

6. *By himself]* v.l. adds 'outside the barracks.'

7. *One complete day]* Lit. 'three days.' Cp. verse 12, n.

8. *At last, the opposition]* Or 'the persistent opposition.'

9. *Him who is the hope]* Lit. simply 'the hope.'

10. *Upon me]* Lit. 'round me.'

## THE ACTS XXVIII.

“For our part,” they replied, “we have not received any 21  
letters from Judaea about you, nor have any of our country-  
men come here and reported or stated anything to your  
disadvantage. But we should be glad to hear from you 22  
what it is that you believe; for as for this sect all we know  
is that it is everywhere spoken against.”

So they arranged a day with him and came to 23  
him in <sup>1</sup>considerable numbers <sup>2</sup>at the house of  
the friends who were entertaining him. And  
then, with solemn earnestness, he explained to them the  
subject of the Kingdom of God, endeavouring from morning  
till evening to convince them about Jesus, both from the  
Law of Moses and from the Prophets. Some were con- 24  
vinced; others refused to believe. Unable to agree among 25  
themselves, they at last left him, but not before Paul had  
spoken a parting word to them, saying,

“Right well did the Holy Spirit say to your forefathers  
through the Prophet Isaiah :

“GO TO THIS PEOPLE AND TELL THEM, 26

YOU WILL HEAR AND HEAR, AND BY NO MEANS UNDER-  
STAND ;

AND WILL LOOK AND LOOK, AND BY NO MEANS SEE.

FOR THIS PEOPLE'S MIND HAS GROWN CALLOUS, 27

THEIR HEARING HAS BECOME DULL,

AND THEIR EYES THEY HAVE CLOSED ;

TO PREVENT THEIR EVER SEEING WITH THEIR EYES,

OR HEARING WITH THEIR EARS,

OR UNDERSTANDING WITH THEIR MINDS,

AND TURNING BACK,

SO THAT I MIGHT CURE THEM' (Isa. vi. 9, 10).

“Be fully assured, therefore, that this salvation—God's 28  
salvation—has now been sent to the Gentiles, and that they,  
at any rate, will give heed.” 3

After this Paul lived for fully two years in a 30  
hired house of his own, receiving all who came  
to see him. He announced the coming of the 31  
Kingdom of God, and taught concerning the Lord Jesus  
Christ without let or hindrance.

The two  
Years that  
followed

1. *Considerable*] Or 'greater.'

2. *At the house &c.*] Or perhaps 'in his lodgings.'

3. V.L. inserts verse 29, 'And when he had said this, the Jews went away, carrying on a long debate with one another.'

PAUL'S LETTER TO THE ROMANS

The four books of the New Testament known as the Letters to the Romans, Corinthians, and Galatians, are allowed by practically all critics, including some of the most "destructive," to be genuine productions of the Apostle Paul. Opinions vary as to the order of their composition. The latest research tends to put 'Galatians' first, and 'Romans' last, in the period between 53 and 58 A.D. The date generally assigned to the Roman Letter is 58 A.D., but recently Harnack, McGiffert, Clemen and others have shown cause for putting it some four years earlier. The chronology of the period is necessarily very complicated. It must suffice, therefore, to regard this Letter as having been written, at either of these dates, from Corinth, where Paul was staying in the course of his third missionary tour. He was hoping to go to Rome, by way of Jerusalem, and then proceed to Spain (xv. 24; Acts xix. 21).

The object of this Letter was to prepare the Christians in Rome for his visit, and make a clear statement of the new doctrines which he taught. It is probable that the crisis in Galatia, to which the Letter sent thither bears witness, had driven the Apostle's thoughts in the direction of the subject of Justification, and he was apparently much troubled by the persistence of Jewish unbelief. Hence the present Letter has been well termed "the Gospel according to Paul."

We know really nothing about the Christians then in Rome beyond what we find here. It is, however, fairly certain that reports concerning the Saviour would be taken to that city by proselytes, both before and after the events described in Acts ii., and we know that there was a large Jewish population there amongst whom the seed would be sown. Some critics have thought "that a note addressed to Ephesus lies embedded in the 16th chapter," because, they say, it is "inconceivable that Paul could have intimately known so many individuals in a Church like that in Rome to which he was personally a stranger." But this is by no means demonstrated, nor is there evidence that the Church there was founded by any other Apostle.

## PAUL'S LETTER TO THE ROMANS

### Introduction

Paul, a bondservant of Jesus Christ, <sup>1</sup>called to  
 Paul's Mes- be an Apostle, set apart to proclaim God's Good  
 sage and News, which God had already promised through  
 Apostleship His Prophets in Holy Writ, concerning His Son, who, as  
 regards His human descent, belonged to the posterity of  
 David, but as regards the holiness of His Spirit was  
 decisively proved by His Resurrection to be the Son of God  
 —I mean concerning Jesus Christ our Lord, through whom  
 we have received <sup>2</sup>grace and Apostleship in His service in  
 order <sup>3</sup>to win men to obedience to the faith, among all  
 Gentile peoples, among whom you also, <sup>1</sup>called, as you have  
 been, to belong to Jesus Christ, are numbered :

To all <sup>4</sup>God's loved ones who are in Rome, called <sup>5</sup>to be  
 saints. May grace and peace be granted to you from God  
 our Father and the Lord Jesus Christ.

First of all, I thank my God through Jesus  
 The Christ for what He has done for all of you ; for  
 Christians in Rome and Paul the report of your faith is spreading through the  
 whole world. I call God to witness—to whom  
 I render priestly and spiritual service by telling the Good  
 News about His Son—<sup>6</sup>how unceasingly I make mention

In the notes on this Letter, "S.H." = Sanday and Headlam.

1. *Called*] Not coming unbidden and not merely invited, but 'authoritatively and effectually summoned.

2. *Grace*] God's free, unmerited, unearned favour, the most common sense of the word, especially with Paul.

3. *To win men to obedience to the faith*] Lit. simply 'to obedience of faith.' Cp. iv. 11 ; viii. 23 ; xvi. 26 ; 2 Cor. i. 22 ; v. 5 ; Eph. i. 14.

4. *God's loved ones*] Neither here nor elsewhere in the N.T. is a Church of Rome recognized.

5. *To be saints*] Herein consist the supreme glory and supreme difficulty of the Christian life—that we are not simply to speak of Christ to others, and, if need be, do and dare great things for Him. By the power of His own most holy Spirit within us we are *to be saints*. Cp. 1 Peter ii. 9, n.—ED.

6. *How*] The same adverb is used with another adverb or with an adjective in x. 15 ; xi. 33 ; 1 Thess. ii. 10 ; Ps. lxiii. 1 ; and perhaps also in Homer, *Iliad* xxi., 441.



of you <sup>1</sup> in His presence, always in my prayers entreating that 10  
 now, at length, if such be His will, the way may by some  
 means be made clear for me to come to you. For I am 11  
 longing to see you, in order to convey to you some spiritual  
 help, so that you may be strengthened; in other words 12  
 that while I am among you we may be mutually encouraged  
 by one another's faith, yours and mine. And I desire you 13  
 to know, brethren, that I have many a time intended to  
 come to you—though until now I have been disappointed—  
 in order that among you also I might gather some fruit from  
 my labours, as I have already done among the rest of the  
 Gentile nations. I <sup>2</sup> am already under obligations alike to 14  
 Greek-speaking races and to others, to cultured and to  
 uncultured people: so that for my part I am willing and 15  
 eager to proclaim the Good News to you also who are in  
 Rome.

### *The main Subject of the Letter*

Salvation through Faith      For I am not ashamed of the Good News. 16  
 It is God's power which is at work for the  
 salvation of every one who believes—the Jew  
 first, and then the <sup>3</sup> Gentile. For in the Good News <sup>4</sup> a 17  
 righteousness which comes from God is being revealed,  
 depending on faith and tending to produce faith; as the  
 Scripture has it,

“<sup>5</sup> THE RIGHTEOUS MAN SHALL LIVE BY FAITH ” (Hab. ii. 4).

God's Anger against Sin      For God's anger is being revealed from 18  
 Heaven against all impiety and against the  
 iniquity of men who through iniquity suppress  
 the truth. God is angry: because what may be known 19  
 about Him is plain <sup>6</sup> to their inmost consciousness; for He  
 Himself has made it plain to them. For, from the very 20  
 creation of the world, His invisible perfections—namely His  
 eternal power and divine nature—have been rendered  
 intelligible and clearly visible by His works, <sup>7</sup> so that these

1. *In His presence*] These words are not in the Greek.  
 2. *Am already under obligations to*] I.E. 'have already gathered some fruit from my labours among.' Lit. 'am a debtor.' Or the meaning may be 'am under an obligation to preach to.' But this leaves the 'also' of verse 15 unexplained.—ED.

3. *Gentile*] Lit. 'Greek.'

4. *A righteousness*] Or 'the righteousness.'

5. *The righteous &c.*] Or 'The man who is righteous by faith shall live.'

6. *To their inmost consciousness*] Lit. 'in (or, within) them.'

7. *So that these men are*] Or 'that they might be.'

## ROMANS I.

men are without excuse. For when they had come to know <sup>21</sup> God, they did not give Him glory as God nor render Him thanks, but they became absorbed in useless discussions, and their senseless minds were darkened. While boasting <sup>22</sup> of their wisdom they became <sup>1</sup> utter fools, and, <sup>2</sup> instead of <sup>23</sup> worshipping the imperishable God, they worshipped images resembling perishable man or resembling birds or beasts or reptiles.

For this reason, in accordance with <sup>3</sup> their own <sup>24</sup> depraved cravings, God gave them up to uncleanness, allowing them to dishonour their bodies among themselves with impurity. For <sup>25</sup> they had bartered the reality of God for <sup>4</sup> what is unreal, and had offered divine honours and religious service to created things, rather than to the Creator—He who is for ever blessed. Amen.

This then is the reason why God gave them up to vile <sup>26</sup> passions. For not only did the women among them exchange the natural use of their bodies for one which is contrary to nature, but the men also, in just the same <sup>27</sup> way—neglecting that for which nature intends women—burned with passion towards one another, men practising shameful vice with men, and receiving in their own selves the reward which necessarily followed their misconduct.

And just as they had refused to continue to have a full <sup>28</sup> knowledge of God, so it was to utterly worthless minds that God gave them up, for them to do things which should not be done. Their hearts overflowed with all sorts of dishonesty, mischief, greed, <sup>5</sup> malice. They were full of envy and murder, and were quarrelsome, crafty, and spiteful. They were secret backbiters, open slanderers; <sup>6</sup> hateful to <sup>30</sup> God, insolent, haughty, boastful; inventors of new forms of sin, disobedient to parents, destitute of common sense, faithless to their promises, without natural affection, without <sup>31</sup> human pity. In short, though knowing full well the <sup>32</sup>

1. *Utter*] A very strong word is here used for 'fools.'

2. *Instead of worshipping &c.*] Lit. 'they exchanged the glory of the imperishable God . . . for the resemblance of the image of perishable man.'

3. *Their own*] Lit. 'their hearts.'

4. *What is unreal*] Lit. 'the lie;' or (accenting the Greek otherwise) 'the unreal,' 'the false.' Cp. 1 Cor. viii. 4.

5. *Malice*] v.l. puts this before 'greed.'

6. *Hateful to God*] Or 'haters of God.'

sentence which God pronounces against <sup>1</sup>actions such as theirs, as things which deserve death, they not only <sup>1</sup>practise them, but even <sup>2</sup>encourage and applaud others who <sup>1</sup>do them.

You are therefore without excuse, O man, 1 2  
 All Mankind <sup>3</sup> whoever you are who <sup>4</sup> sit in judgement upon  
 without exception are Sinners others. For when you <sup>4</sup> pass judgement on your  
 fellow man, you condemn yourself; for you who  
 sit in judgement upon others are guilty of the same mis-  
 deeds; and we know that God's judgement <sup>5</sup> against those 2  
 who commit such sins is in accordance with the truth. And 3  
 you who pronounce judgement upon those who do such things  
 although your own conduct is the same as theirs—do you  
 imagine that you yourself will escape unpunished when God  
 judges? Or is it that you think slightly of <sup>6</sup> His infinite 4  
 goodness, forbearance and patience, unaware that the good-  
 ness of God is gently drawing you to repentance?

The fact is that in the stubbornness of your 5  
 impenitent heart you are treasuring up against  
 yourself anger on the day of Anger—the day  
 when the righteousness of God's judgements  
 will stand revealed. TO EACH MAN HE WILL MAKE AN AWARD 6  
 CORRESPONDING TO HIS ACTIONS (Ps. lxii. 12; Prov. xxiv. 12);  
 to those on the one hand who, by lives of persistent right- 7  
 doing, are striving for glory, honour and immortality, the  
 Life of the Ages; while on the other hand upon the self- 8  
 willed who disobey the truth and obey unrighteousness will  
 fall anger and fury, <sup>7</sup> affliction and awful distress, coming 9  
 upon the soul of every <sup>8</sup> man and woman who deliberately  
 does wrong—upon the Jew first, and then upon the <sup>9</sup> Gentile;

1. *Actions. Practise.* Do] There are in Greek two verbs (with derivative nouns) signifying 'to do.' Attempts to distinguish them have been made with very imperfect success, the least satisfactory of all being that which supposes that because our English verb 'practise' is derived from one of them (*prasso*), therefore 'practise' exactly represents this one. The distinction, where any exists, is sometimes just the reverse. Etymology is an unsafe guide to a translator.

2. *Encourage and applaud*] Or 'delight in the society of.' One word in the Greek.

3. *Whoever you are*] Whether Jew or Gentile.

4. *Sit in judgement. Pass judgement*] The same verb in the Greek, for it has both meanings.

5. *Against those . . . is in accordance with the truth*] Or 'is in very truth against those.'

6. *His infinite goodness*] Lit. 'the wealth of His goodness.'

7. *Affliction and awful distress*] Lit. 'painful pressure,' 'crushing weight.' S.H. render 'galling, crushing pain.'

8. *Man and woman*] Lit. 'human being.'

9. *Gentile*] Lit. 'Greek.' So in verse 10.

## ROMANS II.

whereas glory, honour and peace will be given to every one 10  
 who does what is good and right—to the Jew first and then  
 to the Gentile. <sup>1</sup> For God pays no attention to this world's 11  
 distinctions.

The Im-  
 partiality of  
 Retribution

For all who <sup>2</sup>have sinned <sup>3</sup>apart from the 12  
 Law will also perish apart from the Law, and  
 all who have sinned whilst living <sup>4</sup>under the  
 Law, will be judged by the Law. It is not those that 13  
 merely <sup>5</sup>hear the Law <sup>6</sup>read who are righteous in the sight  
 of God, but it is those that obey the Law who will be pro-  
 nounced righteous. For when Gentiles who have no Law 14  
 obey by natural instinct the commands of the Law, they,  
 without having a Law, are a Law to themselves; since they 15  
 exhibit proof that <sup>7</sup>a knowledge of the conduct which the  
 Law requires is engraven on their hearts, while their con-  
 sciences also bear witness to the Law, and their thoughts,  
 as if in mutual discussion, accuse them or perhaps maintain  
 their innocence—on the day when God will judge the secrets 16  
 of men's lives <sup>8</sup>by Jesus Christ, as declared in the Good  
 News as I have taught it.

The Jews  
 expostulated  
 with for  
 Disobedience

And since you claim the name of Jew, and 17  
 find <sup>9</sup>rest and satisfaction in the Law, and make  
 your boast in God, and know the supreme will, 18  
 and <sup>10</sup>can test things that differ—being a man  
 who receives instruction from the Law—and have persuaded 19  
 yourself that, as for you, you are a guide to the blind, a  
 light to those who are in darkness, a schoolmaster for the 20  
 dull and ignorant, a teacher of the young, because in the  
 Law you possess <sup>11</sup>an outline of <sup>12</sup>real knowledge and an  
 outline of the truth: you then who teach your fellow man, 21  
 do you refuse to teach yourself? You who cry out against  
 stealing, are you yourself a thief? You who forbid adultery, 22  
 do you commit adultery? You who loathe idols, do you

1. See Luke xx. 21, n.

2. *Have sinned*] i.e. 'shall have sinned.' See *Aorist* vi. 5.

3. *Apart from the Law*] Or 'apart from law.'

4. *Under the Law . . . by the Law*] Or 'under law . . . by that law.'

5. *Hear the Law . . . obey the Law*] Or 'hear a law . . . obey a law.'

6. *Read*] Aloud in the synagogue.

7. *A knowledge . . . the Law requires*] Lit. 'the work of the Law.'

8. *By Jesus Christ*] Cp. Acts xvii. 31.

9. *Rest and satisfaction*] Not mere passive resting, as of a monument on its base.

10. *Can test things that differ*] Or 'approve (after examination) the better course.' Cp. Phil. i. 10, n.

11. *An outline*] Lit. 'the outline.'

12. *Real knowledge*] Lit. 'the knowledge.'

plunder their temples? You who make your boast in the Law, do you offend against its commands and so dishonour God? FOR THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILE NATIONS BECAUSE OF YOU, as Holy Writ declares (Isa. lii. 5).

What makes a Man a true Israelite Circumcision does indeed profit, if you obey the Law; but if you are a Law-breaker, the fact that you have been circumcised counts for nothing. In the same way if an uncircumcised man pays attention to the just requirements of the Law, shall not his lack of circumcision <sup>1</sup> be overlooked, and, <sup>2</sup> although he is a Gentile by birth, if he scrupulously obeys the Law, shall he not sit in judgement upon you who, possessing, as you do, a written Law and circumcision, are yet a Law-breaker? For the true Jew is not the man who is simply a Jew outwardly, and true circumcision is not that which is outward and bodily. But the true Jew is one inwardly, and true circumcision is heart-circumcision—not literal, but spiritual; and such people receive praise not from men, but from God.

Paul replies to Objections What special privilege, then, has a Jew? Or what benefit is to be derived from circumcision?

The privilege is great from every point of view. First of all, because the Jews were entrusted with <sup>3</sup> God's truth. For what if some Jews have proved <sup>4</sup> unfaithful? Shall their faithlessness render God's faithfulness worthless? <sup>5</sup> No, indeed; let us hold God to be true, though every man should prove to be false. As it stands written,

"THAT THOU MAYEST BE SHOWN TO BE JUST IN <sup>6</sup> THE SENTENCE THOU PRONOUNCEST,

AND GAIN THY CAUSE <sup>7</sup> WHEN THOU CONTENDEST" (Ps. li. 4; cxvi. ii).

But if our unrighteousness <sup>8</sup> sets God's righteousness in a

1. *Be overlooked*] Lit. 'be reckoned as circumcision.'

2. *Although he is a Gentile by birth*] Lit. 'the uncircumcision by birth.'

3. *God's truth*] Lit. 'the utterances (or, oracles) of God.' Cp. Acts vii. 38, n.

4. *Unfaithful*] Or 'unbelieving.'

5. *No, indeed*] Cp. Luke xx. 16, n. The expression is found ten times in Romans, once in 1 Corinthians, and three times in Galatians. These Letters were all written about the same time.

6. *The sentence Thou pronouncest*] Lit. 'Thy words.'

7. *When Thou contendest*] All mankind and all Creation judging of the righteousness of Thy decision.

8. *Sets . . . in a clearer light*] Or 'commends,' or 'exhibits.' S.H. render 'is only a foil to set off the righteousness of God.' Paul here conceives of man and God as being engaged in a judicial contest in which a verdict against one party is necessarily a verdict for the other. Thus to his mind the establishment of the fact of human guilt is *ipso facto* the establishment also of the fact of God's righteousness.—Ed.

clearer light, what shall we say? (Is God unrighteous—I speak in our everyday language—<sup>1</sup> when He inflicts punishment? No, indeed; for in that case how shall He judge all mankind?) If, <sup>2</sup> for instance, a falsehood of mine has made God's truthfulness more conspicuous, redounding to His glory, why am I judged all the same as a sinner? And why should we not say—for so they wickedly misrepresent us, and so some charge us with arguing—"Let us do evil that good may come"? The condemnation <sup>3</sup> of those who would so argue is just.

What then? Are we Jews more highly <sup>4</sup> estimated than they? Not in the least; for we have already charged all Jews and Gentiles alike with being in thralldom to sin. Thus it stands written,

Scripture  
proves the  
Guilt of all  
Men

"THERE IS NOT ONE RIGHTEOUS MAN.

THERE IS NOT ONE WHO IS REALLY WISE, NOR ONE WHO IS A DILIGENT SEEKER AFTER GOD.

ALL HAVE TURNED ASIDE FROM THE RIGHT PATH;

THEY HAVE EVERY ONE OF THEM BECOME CORRUPT.

THERE IS NO ONE WHO DOES WHAT IS RIGHT—NO, NOT SO MUCH AS ONE" (Ps. xiv. 1-3).

"THEIR THROATS RESEMBLE AN OPENED GRAVE;

WITH THEIR TONGUES THEY HAVE BEEN TALKING DECEITFULLY" (Ps. v. 9).

"THE VENOM OF VIPERS LIES HIDDEN <sup>5</sup> BEHIND THEIR LIPS" (Ps. cxl. 3).

"THEIR MOUTHS ARE FULL OF CURSING AND BITTERNESS" (Ps. x. 7).

"THEIR FEET MOVE SWIFTLY TO SHED BLOOD.

<sup>6</sup> RUIN AND MISERY MARK THEIR PATH;

AND THE WAY TO PEACE THEY HAVE NOT KNOWN" (Isa. lix. 7, 8).

"THERE IS NO FEAR OF GOD BEFORE THEIR EYES" (Ps. xxxvi. 1).

But it cannot be denied that all that the Law says is addressed to those who are living under the Law, in order that <sup>7</sup> every mouth may be

The Jews  
are included  
in the  
Indictment

1. *When He inflicts punishment*] Lit. 'who inflicts anger.'

2. *For instance*] Or 'however.' See *Aorist*, p. 46.

3. *Of those who would so argue*] Or perhaps 'of those who so slander us.'

4. *Estimated*] By God.

5. *Behind*] Lit. 'under.'

6. *Ruin*] Lit. 'crushing' or 'shattering.'

7. *Every mouth*] Jewish (see the passages just quoted) and Gentile (see i. 18-32).

stopped, and that the whole world may await sentence from God. For on the ground of obedience to Law no man 20 living will be declared righteous before Him. Law simply brings a sure knowledge of sin.

But now a righteousness coming from God 21  
**Forgiveness through Faith in Christ** has been brought to light apart from any Law, both Law and Prophets bearing witness to it—a righteousness coming from God, <sup>1</sup> which depends on faith in Jesus Christ and extends <sup>2</sup> to all who believe. No distinction is made; for all alike have sinned, 23 and all <sup>3</sup> consciously come short of the glory of God, gaining 24 acquittal from guilt by His free unpurchased grace through the <sup>4</sup> deliverance which is found in Christ Jesus. He it is 25 whom God put forward as <sup>5</sup> a Mercy-Seat, rendered efficacious through faith in His blood, in order to demonstrate His righteousness—<sup>6</sup> because of the passing over, in God's forbearance, of the sins previously committed—with a view 26 to demonstrating, at the present time, His righteousness, that He may <sup>7</sup> be shown to be righteous Himself, and the giver of righteousness to those who believe in Jesus.

Where then is there room for your boasting? 27  
**Human Pride is excluded** It is <sup>8</sup> for ever shut out. <sup>9</sup> On what principle? On the ground of merit? No, but on the ground of faith. <sup>10</sup> For we maintain that it is as the result of faith 28 that a man is held to be righteous, apart from actions done in obedience to Law.

Is God simply the God of the Jews, and not of 29  
**The one God saves all alike through Faith** the Gentiles also? He is certainly the God of the Gentiles also, unless you can deny that it is 30 one and the same God who will pronounce the circumcised to be acquitted on the ground of faith, and the uncircumcised to be acquitted through the same faith. Do 31

1. *Which depends on*] Lit. 'through.' God bestows faith first (Eph. ii. 8), as a stepping-stone to righteousness (Rom. i. 17).

2. *To all*] v.l. adds 'and upon all.'

3. *Consciously &c.*] Cp. Luke xv. 14, n.

4. *Deliverance*] Or 'release on ransom.' Cp. viii. 23, n.

5. *A Mercy-Seat*] Or 'a propitiation.' But 'mercy-seat' is the meaning of the word in the only other passage (Heb. ix. 5) where it is found in the N.T., and almost everywhere in LXX., and is favoured by the Greek Commentators.

6. *Because of*] The non-punishment of past sins seeming to need explanation.

7. *Be shown to be*] Lit. 'may be.' Cp. verse 4.

8. *For ever*] Not expressed in the Greek, but implied in the tense used.

9. *On what . . . faith*] Lit. 'Through what Law? Through a Law of works? No, but through a Law of faith.'

10. *For*] v.l. 'Therefore.'



we then by means of this faith abolish <sup>1</sup>the Law? No, indeed; we give <sup>1</sup>the Law a firmer footing.

What then shall we say <sup>2</sup>that Abraham, our <sup>1</sup> 4  
 Abraham's  
 Acceptance  
 with God earthly forefather, has gained? For if he was <sup>2</sup>  
 held to be righteous on the ground of his actions, he has something to boast of; but not <sup>3</sup>in the presence of God. For what says the Scripture? "AND ABRAHAM <sup>3</sup>  
 BELIEVED GOD, AND <sup>4</sup>THIS WAS PLACED TO HIS CREDIT AS  
 RIGHTEOUSNESS" (Gen. xv. 6). But in the case of a man <sup>4</sup>  
 who works, pay is not reckoned a favour but a debt; whereas in the case of a man who pleads no actions of his <sup>5</sup>  
 own, but simply <sup>5</sup>believes in Him who declares the ungodly free from guilt, his faith is placed to his credit as righteous-  
 ness. In this way David also <sup>6</sup>tells of the blessedness of <sup>6</sup>  
 the man to whose credit God places righteousness, apart from his actions.

"BLESSED," he says, "ARE THOSE WHOSE INIQUITIES HAVE <sup>7</sup>  
 BEEN FORGIVEN,

AND WHOSE SINS HAVE BEEN COVERED OVER.

BLESSED IS THE MAN OF WHOSE SIN THE LORD WILL NOT <sup>8</sup>  
 TAKE ACCOUNT" (Ps. xxxii. 1, 2).

This declaration of blessedness, then, does <sup>9</sup>  
 Not de-  
 pendent on it come simply to the circumcised, or to the  
 Circumcision uncircumcised as well? For ABRAHAM'S FAITH  
 —so we affirm—WAS PLACED TO HIS CREDIT AS RIGHTEOUS-  
 NESS (Gen. xv. 6). What then were the circumstances under <sup>10</sup>  
 which this took place? Was it after he had been circum-  
 cised, or before? Before, not after. And he received <sup>11</sup>  
<sup>7</sup>circumcision as a sign, a mark attesting the reality of the  
 faith-righteousness which was his while still uncircumcised,  
 that he might be the forefather of all those who believe even  
 though they are uncircumcised—in order that this righteous-  
 ness might be placed to their credit; and the forefather of <sup>12</sup>  
 the circumcised, namely of those who not merely are circum-  
 cised, but also walk in the steps of the faith which our fore-  
 father Abraham had while he was as yet uncircumcised.

1. *The Law*] Or 'Law.'

2. *That Abraham . . . has gained*] v.l. 'of Abraham.'

3. *In the presence of God*] Or 'in relation to God.'

4. *This*] "The simply taking God at His word" (Vaughan).

5. *Believes in*] Lit. 'believes on,' i.e. 'relies on the faithfulness of.'

6. *Tells of the blessedness*] Lit. 'utters the declaring blessed.'

7. *Circumcision as a sign*] Lit. 'a sign of circumcision.' Cp. the English idiom, "I made him a present of a book." See also i. 5; viii. 23; 2 Cor. i. 22, n.

Not  
dependent  
on the Law  
of Moses

<sup>1</sup> Again, the promise that he should inherit the world did not come to Abraham or his posterity conditioned by Law, but by faith-righteousness. 13

For if it is the righteous through Law who are heirs, then faith is useless and the promise counts for nothing. For the Law inflicts <sup>2</sup> punishment; but where no Law exists, there can be no violation of Law. All depends on faith, and for this reason—that <sup>3</sup> acceptance with God might be an act of pure grace, so that the promise should be made sure to all Abraham's true descendants; not merely to those who are righteous through the Law, but to those who are righteous through a faith like that of Abraham. Thus in the sight of God in whom he believed, who gives life to <sup>4</sup> the dead and makes reference to things that do not exist, as though they did, Abraham is the forefather of <sup>5</sup> all of us. As it is written, 14 15 16 17

“ I HAVE APPOINTED YOU TO BE THE FOREFATHER OF MANY NATIONS ” (Gen. xvii. 5).

Abraham  
the Father  
of all who  
have Faith

Under utterly hopeless circumstances he hope- fully believed, so that he might become the forefather of many nations, in agreement with the words “ EQUALLY NUMEROUS SHALL YOUR POSTERITY BE ” (Gen. xv. 5). And, without growing weak in faith, he could contemplate his own vital powers which had now decayed—for he was nearly 100 years old—and Sarah's barrenness. Nor did he in unbelief stagger at God's promise, but became mighty in faith, giving glory to God, and being absolutely certain that whatever promise He is bound by He is able also to make good. For this reason also his faith WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS (Gen. xv. 6). 18 19 20 21 22

Acceptance  
with God is  
still due to  
Faith

Nor was the fact of its being placed to his credit put on record for his sake only; it was for our sakes too. Faith, before long, will be placed to the credit of us also who are believers in Him who raised Jesus, our Lord, from the dead, who was 23 24 25

1. *Again*] Or ‘Yes, for.’ The conclusion (that faith is the one supreme need) is sound, for it is confirmed by another distinct argument. See *Aorist*, Appendix A. 13.

2. *Punishment*] Lit. ‘anger.’ Cp. v. 9; xiii. 4.

3. *Acceptance &c.*] Lit. ‘it might be in the way of unearned, unmerited favour.’

4. *The dead*] Cp. verse 19.

5. *All of us*] Both Jews and Gentiles, who are believers.

surrendered to death <sup>1</sup>because of the offences we had committed, and was raised to life <sup>1</sup>because of the <sup>2</sup>acquittal secured for us.

**The happy Results which follow** Standing then acquitted as the result of faith, I 5  
<sup>3</sup>let us enjoy peace with God through our Lord Jesus Christ, through whom also, <sup>4</sup>as the result 2  
of faith, we have obtained <sup>5</sup>an introduction into that state of favour with God in which we stand, and we exult in hope of <sup>6</sup>some day sharing in God's glory. And not only 3  
so : <sup>7</sup>we also exult in our sufferings, knowing as we do, that <sup>8</sup>suffering produces fortitude ; fortitude, ripeness of 4  
character ; and ripeness of character, hope ; and that <sup>9</sup>this 5  
hope never disappoints, because God's love for us <sup>10</sup>floods our hearts through the Holy Spirit who has been given  
<sup>11</sup>to us.

**The Love manifested in Christ's Death** For already, while we were still helpless, Christ 6  
at the right moment died for the ungodly. Why, 7  
it is scarcely conceivable that any one would die for a simply just man, although for a good and  
lovable man perhaps some one, here and there, will have the courage even to lay down his life. But God gives 8  
proof of His love to us in Christ's dying for us while we were still sinners.

1. *Because of . . because of*] The majority of translators into English, including the A.V. and the R.V., render 'for . . for.' Yet it is obvious that in that case the 'for' is used in two widely different senses—'delivered up because of our transgressions, raised again with a view to our justification.' But it appears highly improbable that Paul would have employed the same preposition with the same construction in two parallel and closely connected clauses to convey entirely different meanings, and it is also doubtful whether this form of expression is capable of conveying the latter of the two senses. With a verbal infinitive it seems both in Classical and in Hellenistic Greek to signify 'because of' a present or past fact. (As to the former, numerous examples may be found in Aristotle, *Const. Ath.* by aid of Sandys' *Greek Index*.) And so when it occurs with a verbal noun that indicates action. There are four, and only four other passages in the N.T. precisely analogous in form, Matt. xv. 3, 6; Rom. iii. 25; Eph. iv. 18; and in these "to secure a handing down," "to effect the passing over," "to cause their hearts to grow callous," are impossible renderings. In all these cases the preposition is retrospective.

2. *Acquittal*] Cp. v. 18.

3. *Let us enjoy peace*] v.L. 'we have peace.'

4. *As the result of faith*] Or 'as the result of our faith.' v.L. omits these words

5. *An introduction*] Lit. 'the (or, our) introduction.'

6. *Some day*] Words not in the Greek but required in idiomatic English.

7. *We also exult*] Or 'let us also exult.'

8. *Suffering produces &c.*] I.E. 'he who suffers in a right spirit becomes (1) capable of uncomplaining endurance, (2) a veteran inured to conflict, and (3) brightly confident of ultimate victory.'

9. *This hope*] Or, as before, 'hope.' Lit. 'the hope.'

10. *Floods*] S.H.'s rendering. Lit. 'has been poured out in, and there remains. In the Greek the tense is the perfect.

11. *To us. For already*] v.L. 'to us, if at least.'

Union with the now Living Christ      If therefore we have now been pronounced free from guilt through His blood, much more shall we be delivered from <sup>1</sup>God's anger through Him. For if while we were hostile to God we were reconciled to Him through the death of His Son, it is still more certain that now that we are reconciled, we shall obtain salvation through Christ's life. And not only so, but we also exult in God through our Lord Jesus Christ, through whom we have now obtained that reconciliation. 9 10 11

Through Adam Death has come to all      What follows? This comparison. Through one man sin entered into the world, and through sin death, and so death passed to all mankind in turn, in that all sinned. For prior to the Law sin was already in the world; only it is not <sup>2</sup>entered in the account against us when no Law exists. Yet Death reigned as king from Adam to Moses even over those who had not sinned, as Adam did, against Law. And in Adam we have a type of Him whose coming was still future. 12 13 14

Through Christ Redemption has come to all      But God's free gift immeasurably outweighs the <sup>3</sup>transgression. For if through the transgression of the one individual <sup>4</sup>the mass of mankind have died, infinitely greater is the generosity with which God's grace, and the gift given in His grace which found expression in the one man Jesus Christ, have been bestowed on the mass of mankind. And it is not with the gift as it was with the results of one individual's sin; for the judgement which one individual provoked resulted in condemnation, whereas the free gift after a multitude of transgressions results in acquittal. For if, through the transgression of the one individual, Death made use of the one individual to seize the sovereignty, all the more shall those who receive God's overflowing grace and gift of righteousness reign as kings in Life through the one individual, Jesus Christ. 15 16 17

It follows then that just as the result of a single transgression is a condemnation which extends to the whole race, so also the result of a single decree of righteousness is a 18

1. *God's anger*] Or 'punishment,' as in iv. 15. Lit. 'the anger.'  
2. *Entered in the account*] The word occurs in only one other passage in the N.T. (Philem. 18).  
3. *Transgression*] Or 'false step.' So throughout verses 15 to 20.  
4. *The mass of mankind*] Lit. 'the many.'

<sup>1</sup> life-giving <sup>2</sup> acquittal which <sup>3</sup> extends to the whole race. For as through the disobedience of the one individual the mass of mankind were constituted sinners, so also through the obedience of the One the mass of mankind will be constituted righteous. Now Law was brought in later on, so <sup>4</sup> that transgression might increase. But where sin increased, grace <sup>5</sup> has overflowed; in order that as sin has exercised kingly sway in inflicting death, so grace, too, <sup>6</sup> may exercise kingly sway in bestowing a righteousness which results in the Life of the Ages through Jesus Christ our Lord.

*1 No Salvt by trying to keep all laws  
2 " " = from go forgive + a free gift Abrah faith*  
**A new Life and Character result from Acceptance with God**

Real Union  
with Christ  
kills Sin

To what conclusion, then, shall we come? **1 6**  
Are we to persist in sinning in order that the grace extended to us may be the greater? No, **2**  
indeed; how shall we who have died to sin, live in it any longer? And do you not know that all of us who **3**  
have been baptized <sup>7</sup> into Christ Jesus were baptized into His death? Well, then, <sup>8</sup> we by our baptism were buried **4**  
with Him <sup>9</sup> in death, in order that, just as Christ was raised from among the dead by the Father's <sup>10</sup> glorious power, we also should live an entirely new life. For since we have **5**  
become one with Him <sup>11</sup> by sharing in His death, we shall also be one with Him <sup>11</sup> by sharing in His resurrection. This we know—that our old self was nailed to the cross **6**  
with Him, in order that our sinful nature might be deprived

1. *Life-giving*] Cp. verse 21.

2. *Acquittal*] The form here used is found also in iv. 25, the exact meaning being less the absolution as pronounced or procured than the act of absolving.

3. *Extends &c.*] Whether the acquittal that comes to all men in Christ is accepted by all or only by some is an open question so far as this passage is concerned.

4. *That transgression might increase*] Or 'in order to increase transgression.'

5. *Has overflowed*] The word occurs also in 2 Cor. vii. 4.

6. *May exercise kingly sway*] Or 'may become king.' See *Aorist*, p. 20, n.

7. *Into*] i.e. 'into association, incorporation, union with.' Or 'unto.' 'All of us who have been baptized unto Christ have been baptized unto His death;' i.e. to teach us the absolute necessity of becoming dead with Him to self and sin and the world.—ED.

8. *We by our baptism &c.*] Or 'when we descended into the baptismal water, that meant that we died with Christ—to sin' (S.H.).

9. *In death*] Lit. 'into (or unto) death.' Some connect these words with 'baptism,' and translate 'by our baptism unto death we were buried with Him.'—ED.

10. *Glorious power*] Cp. John xi. 40.

11. *By sharing in*] Lit. 'by the likeness of.'

of its power, so that we should no longer be the slaves of sin; for he who <sup>1</sup>has paid the penalty of death <sup>2</sup>stands <sup>7</sup>absolved from his sin.

But, seeing that we <sup>3</sup>have died with Christ, we believe <sup>8</sup>that we shall also live with Him; because we know that <sup>9</sup>Christ, having come back to life, is no longer liable to die. Death has no longer any power over Him. For by the <sup>10</sup>death which He died He became, once for all, dead in relation to sin; but by the life which He now lives <sup>4</sup>He is alive in relation to God. In the same way you also must regard <sup>11</sup>yourselves as dead in relation to sin, but as alive in relation to God, because you are in Christ Jesus.

Let not Sin therefore reign as king in your mortal bodies, <sup>12</sup>causing you to be in subjection to their cravings; and no <sup>13</sup>longer lend your faculties as unrighteous <sup>5</sup>weapons for Sin to use. On the contrary surrender your very selves to God <sup>6</sup>as living men who have risen from the dead, and surrender your several faculties to God, to be used as weapons to maintain the right. For Sin shall not be lord over you, <sup>14</sup>since you are subjects not of Law, but of grace.

Christians  
are pledged  
to live  
Christlike  
Lives

Are we therefore to sin because we are no <sup>15</sup>longer under the authority of Law, but under grace? No, indeed! Do you not know that if <sup>16</sup>you surrender yourselves as bondservants to obey any one, you <sup>7</sup>become the bondservants of him whom you obey, whether the bondservants of Sin (with death as the

1. *Has paid &c.*] Lit. 'has died;' not 'is dead.' The distinction cannot be expressed in Latin or French, but can be in English and in Greek. The Classical scholar will find an excellent example in Euripides, *Alc.* 541, "Those who have died (aorist) are dead (perfect)." See also *Aorist*, p. 24. The sense here is that the past sins of the man who is so closely united with Christ that God regards him as having been nailed to the very cross with Him, are blotted out because the punishment has been borne, and God's justice itself is now enlisted on the sinner's side. It is because God is "faithful and just" (1 John i. 9) that He forgives us. He cannot with justice inflict a second time punishment which has already been borne. So the sinner, now free from guilt, makes a new start with a spotless record.

2. *Stands absolved*] Or 'is justified,' in the Pauline sense of the word. The tense is the Greek perfect—the verdict of "Not guilty" has been pronounced, the charge has been for ever cancelled. See *Aorist* vii. 3, 4.

3. *Have died*] Or 'died;' not 'are dead.' See verse 7, n.

4. *He is alive in relation to God*] Paraphrase thus: 'The Lord laid on Him the iniquity of us all, but with one mighty effort He bore away the hateful load and now has done with sin for ever. Henceforth He lives to display the glorious perfections of the Father, and to enjoy unhindered communion with Him.'

5. *Weapons*] Or 'tools,' 'implements.'

6. *As living &c.*] Or, perhaps, 'as men now living after having been dead.'

7. *Become*] Lit. 'are' (henceforth). Thus no one can long remain his own master, morally and spiritually. He is only free to choose, by repeated acts of submission, whether he will become the slave of Sin or the bondservant of Christ and Duty.—Ed.



result) or of Duty (resulting in righteousness)? But thanks 17  
 be to God that though you were once in thralldom to Sin,  
 you <sup>1</sup> have now yielded a hearty obedience to that <sup>2</sup> system  
 of truth in which you have been <sup>3</sup> instructed. You were set 18  
 free from the tyranny of Sin, and became the bondservants  
 of Righteousness—your human infirmity leads me to employ 19  
 these familiar figures—and just as you once surrendered  
 your faculties into bondage to Impurity and ever-increasing  
 disregard of Law, so you must now surrender them into  
 bondage to Righteousness ever advancing towards perfect  
 holiness. For when you were the bondservants of Sin, you 20  
 were under no sort of subjection to Righteousness. At that 21  
 time, then, what benefit did you get from conduct which  
 you now regard with shame? Why, such things finally  
 result in death. But now that you have been set free from 22  
 the tyranny of Sin, and have become the bondservants of  
 God, you have your reward in being made holy, and you  
 have the Life of the Ages as the final result. For the wages 23  
 paid by Sin are death ; but God's free gift is the Life of the  
 Ages bestowed upon us in Christ Jesus our Lord.

### *Christ frees us from mere outward Rules*

Brethren, do you not know—for I am writing 1 7  
 Death frees us from Law to people acquainted with the Law—that it is  
 during our lifetime that we are subject to the  
 Law? A wife, for instance, whose husband is living is 2  
 bound to him by the Law ; but if her husband dies <sup>4</sup> the law  
 that bound her to him has now no hold over her. This 3  
 accounts for the fact that if during her husband's life she  
 lives with another man, she will be stigmatized as an  
 adulteress ; but that if her husband is dead she is <sup>5</sup> no longer

1. *Have . . yielded*] More exactly, 'have begun to yield.' See *Aorist* vi. 6.

2. *System of truth*] Lit. 'model of teaching.' That there were false teachers in the early Church, even in the days of the Apostles, is abundantly evident ; see Eph. iv. 20 ; 1 John iv. 1.

3. *Instructed*] Cp. the use of the cognate noun in Matt. xv. ; Mark vii. ; where the tradition of the Elders is referred to, and other passages in which it indicates oral instruction in Christian truth, though, strictly speaking, it is not the person taught, but the thing taught, that is handed over. Cp. vii. 2, 6 ; Gal. v. 4 ; and the common though inaccurate expression, "He has been given a good appointment."

4. *The law . . has now no hold over her*] Lit. 'she is abrogated from the law.' Cp. verse 6 ; vi. 17.

5. *No longer under the old prohibition*] Lit. 'free from the law.'



under the old prohibition, and even though she marries again, she is not an adulteress.

Union with Christ frees us from Law. So, my brethren, <sup>1</sup>to <sup>2</sup>you also the Law died through the <sup>3</sup>incarnation of Christ, that you might be wedded to Another, namely to Him who rose from the dead in order that <sup>2</sup>we might yield fruit to God. For whilst we were under the thralldom of our earthly natures, sinful passions—<sup>4</sup>made sinful by the Law—were always <sup>5</sup>being aroused to action in our bodily faculties that they might yield fruit to death. But seeing that we have died to that which once held us in bondage, <sup>6</sup>the Law has now no hold over us, so that we render a service which, instead of being old and <sup>7</sup>formal, is new and spiritual.

The Law a good and holy Thing. What follows? Is the Law itself a sinful thing? No, indeed; on the contrary, unless I had been taught by the Law, I <sup>8</sup>should have known nothing of sin as sin. For instance, I should not have known what covetousness is, if the Law had not <sup>9</sup>repeatedly said, "THOU SHALT NOT COVET" (Exod. xx. 14, 17; Deut. v. 18, 21). Sin took advantage of this, and by means of <sup>10</sup>the Commandment stirred up within me <sup>11</sup>every kind of coveting; for apart from Law sin would be dead. Once, apart from Law, I was alive, but when the Commandment came, sin <sup>12</sup>sprang into life, and I died; and, as it turned out, the very Commandment which was to bring me life, brought me death. For sin seized the advantage, and by means of the Commandment it completely deceived me, and <sup>13</sup>also put me to death. So that the Law itself is holy, and the Commandment is holy, just and good. Did then a thing which is good become death to me? No, indeed, but sin did; so that through its

1. *To you also the Law died*] Lit. 'you also were put to death in relation to the Law.'

2. *You . . . we*] By this change of persons Paul associates himself with the rest of "God's loved ones" (i. 7).

3. *Incarnation*] Lit. 'body.'

4. *Made sinful &c.*] See verses 7-13.

5. *Being aroused to action*] Or 'at work.'

6. *The Law has now &c.*] Lit. 'we have been abrogated from the Law.' Cp. verse 2.

7. *Formal*] Or 'ceremonial.'

8. *Should have known*] Or 'knew.' For the thought cp. iii. 20.

9. *Repeatedly*] Whenever the Decalogue was read. The Greek tense is the imperfect.

10. *The Commandment*] The one just quoted as a specimen of the whole Law.

11. *Every kind of coveting*] See Exod. xx. 17; Mark i. 5, n.

12. *Sprang*] Or 'returned.' Cp. Mark x. 51, 52, n.

13. *Also*] Lit. 'by means of it.'

bringing about death by means of what was good, it might be seen in its true light as sin, in order that by means of the Commandment the unspeakable sinfulness of sin might be plainly shown.

For we know that the Law is a spiritual thing ; but I am unspiritual—the slave, bought and sold, of sin. For what I do, <sup>1</sup> I do not recognize as my own action. What I desire to do is not what I do, but what I am averse to is what I do. But if I do that which I do not desire to do, I admit the excellence of the Law, and now it is no longer I that do these things, but the sin which has its home within me does them. For I know that in me, that is, in my <sup>2</sup> lower self, nothing good has its home ; for while the will to do right <sup>3</sup> is present with me, the power to carry it out is not. For what I do is not the good thing that I desire to do ; but the evil thing that I desire not to do, is what I constantly do. But if I do that which I desire not to do, it can no longer be said that it is I who do it, but the sin which has its home within me does it.

I find therefore the <sup>4</sup> law of my nature to be that when I desire to do what is right, evil is <sup>5</sup> lying in ambush for me. For in my inmost self all my sympathy is with the Law of God ; but I discover within me <sup>6</sup> a different Law at war with the Law of my understanding, and leading me captive to the Law which <sup>7</sup> is everywhere at work in my body—the Law of sin.

1. *I do not recognize as my own action*] Or 'I do, without knowing what I am doing,' as the blind slave of indwelling sin.

2. *Lower self*] Lit. 'flesh ;' a word conveying a much narrower sense than that which Paul often intended. Man has a higher nature which links him to God, and to which we give the names of 'spirit,' 'conscience,' 'will.' He has also a lower nature which makes him to some extent akin to the beasts which perish, and includes not simply his body, but also his mind in the degree in which that consists of merely earthly thoughts, feelings, affections, appetites and ambitions. The Apostle gives the name of 'flesh' to the whole of this earthly nature, especially so long as it remains sinful, i.e. continues in rebellion against the higher nature, which is its God-appointed ruler. Thus, from his point of view, hatred, envy, bad temper, ill-natured talk, worldly ambition, pride, selfishness, self-righteousness, self-will, unbelieving and rebellious thoughts of God, a lack of industry, an indisposition to pray, deficiency in courage or straightforwardness, all excessive social or domestic affections, all false patriotism, and all unhealthy curiosity and undue pursuit of knowledge, are manifestations of the 'flesh,' or sinful earthly nature, equally with grosser and more animal indulgences. So the example quoted in verse 7 is not that of a bodily appetite. Cp. also the 'works of the flesh' enumerated in Gal. v. 19-21.—ED.

3. *Is present*] Lit. 'lies by my side.' So in verse 21.

4. *Law*] Or 'rule.'

5. *Lying in ambush*] Or 'is present,' as in verse 18.

6. *A different Law*] That of a cohort of fiercely raging passions.

7. *Is everywhere at work in my body*] Lit. 'exists in my members.' It exists there, dwells there (verses 17, 20), fights hard there, but fails to gain the victory after all (vi. 14).

## ROMANS VII.—VIII.

Not the Law,  
but Christ,  
gives  
Deliverance
24  
25
 (Unhappy man that I am! who will rescue  
me from this death-burdened body? Thanks be  
to God through Jesus Christ our Lord!) To  
sum up then, with my understanding, I—my  
true self—am in servitude to the Law of God, but with my  
lower nature I am in servitude to the Law of sin.

### *Christ frees us from Sin and Death*

Forgiveness  
and spiritual  
Power
1 8  
2
 There is therefore now no condemnation to  
those who are in Christ Jesus; for the Spirit's  
Law—<sup>1</sup>telling of Life in Christ Jesus—has set  
<sup>2</sup>me free from the Law that deals only with sin and death.  
For what was impossible to the Law—powerless as it was  
because it acted through frail <sup>3</sup>humanity—God effected.  
Sending His own Son in a body like that of sinful <sup>3</sup>human  
nature and as a sacrifice for sin, He <sup>4</sup>pronounced <sup>5</sup>sentence  
upon sin in human nature; in order that in our case the  
requirements of the Law might be fully met. For our lives  
are regulated not by our earthly, but by our spiritual  
natures.

Our sinful  
Natures bear  
deadly Fruit
5
 For if men are controlled by their earthly  
natures, they give their minds to earthly things.  
If they are controlled by their spiritual natures,  
they give their minds to spiritual things. Because for the  
mind to be given up to earthly things means death; but for  
it to be given up to spiritual things means Life and peace.  
Abandonment to earthly things is a state of enmity to God.  
Such a mind does not submit to God's Law, and indeed  
cannot do so. And those whose hearts are absorbed in  
earthly things cannot please God.

God gives  
us His own  
Spirit of Life
9  
10
 You, however, are not devoted to earthly, but  
to spiritual things, if the Spirit of God is really  
dwelling in you; whereas if any man has not  
the Spirit of Christ, such a one does not belong to Him.  
But if Christ is in you, though your body must die <sup>6</sup>because

1. *Telling of*] Cp. 2 Cor. iii. 7.

2. *Me*] v.l. 'you.'

3. *Humanity. Human nature*] Lit. 'flesh.' Cp. vii. 18, n.

4. *Pronounced &c.*] The sentence falls on the sin, not (verse 1) on the sinner who is in Christ.

5. *Sentence*] Of death. The sin shall perish—not the sinner, if he repents. "The obedience of Christ 'even unto death' in human flesh was sin's death-warrant" (Vaughan).

6. *Because of sin*] Cp. v. 15.

## ROMANS VIII.

of sin, yet your spirit has Life because of righteousness. And 11  
 if the Spirit of Him who raised up Jesus from the dead is  
 dwelling in you, He who raised up Christ from the dead will  
 give Life also to your mortal bodies <sup>1</sup> because of His Spirit  
 who dwells in you.

Therefore, brethren, it is not to our lower 12  
 natures that we are under obligation that we  
 should live by their rule. For if you so live, 13  
 death is near; but if, through being under the sway of <sup>2</sup> the  
 spirit, you are putting <sup>3</sup> your old bodily habits to death, you  
 will live.

For those who are led by God's Spirit are, all 14  
 of them, God's sons. You have not for the 15  
 second time acquired the consciousness of being  
 slaves—a consciousness which fills you with terror. But  
 you have acquired a deep inward conviction of having been  
 adopted as sons—a conviction which prompts us to cry  
 aloud, "Abba! our Father!" The Spirit Himself bears 16  
 witness, along with our own spirits, to the fact that we are  
 children of God; and if children, then heirs too—heirs of 17  
 God and co-heirs with Christ; if indeed we are sharers in  
 Christ's sufferings, in order that we may also be sharers in  
 His glory. 18

Why, what we now suffer I count as nothing 18  
 in comparison with the glory which is soon to  
 be manifested in us. For all creation, gazing 19  
 eagerly as if with outstretched neck, is waiting  
 and longing to see the manifestation of the sons of God.  
 For the Creation <sup>4</sup> fell into subjection to failure and unreality 20  
 (not of its own choice, but by the will of Him who so sub-  
 jected it). Yet there was always the hope that at last the 21  
 Creation itself would also be set free from the thralldom of  
 decay so as to enjoy the liberty that will attend the glory  
 of the children of God.

For we know that the whole of Creation is 22  
 groaning together in the pains of childbirth  
 until this hour. And more than that, <sup>5</sup> we our- 23

1. *Because of*] v.l. 'by means of.'  
 2. *The spirit*] i.e. 'your higher spiritual nature,' as in verses 4, 5; in distinction  
 from the Spirit of God, as also in verses 9, 16.  
 3. *Your old bodily habits*] Lit. 'the doings of the body.'  
 4. *Fell &c.*] Or 'was condemned to have its energies marred and frustrated'  
 (S.H.). See Gen. iii. 17-19. "The whole book of Ecclesiastes is a commentary  
 upon this verse" (Vaughan).  
 5. *We ourselves*] Lit. 'we ourselves also.'

## ROMANS VIII.

selves, though we possess <sup>1</sup>the Spirit as a foretaste and pledge of the glorious future, yet we ourselves inwardly sigh, as we wait and long for open recognition as sons through the <sup>2</sup>deliverance of our bodies. It is *in hope* that we have been saved. But <sup>3</sup>an object of hope is such no longer when it is present to view; <sup>4</sup>for when a man has a thing before his eyes, how can he be said to hope for it? But if we hope for something which we do not see, then we eagerly and patiently wait for it. 24 25

In the same way the Spirit also helps us in our weakness; for we do not know what prayers to offer nor in what way to offer them. But the Spirit Himself pleads for us in yearnings that can find no words, and the Searcher of hearts knows what the Spirit's meaning is, <sup>5</sup>because His intercessions for God's people are in harmony with God's will. 26 27

Now we know that for those who love God <sup>6</sup>all things are working together for good—for those, I mean, whom with deliberate purpose He has called. For those whom He has <sup>7</sup>known beforehand He has also pre-destined to bear the likeness of His Son, that He might be the Eldest in a vast family of brothers; and those whom He has pre-destined He also has called; and those whom He has called He has also declared free from guilt; and those whom He has declared free from guilt He has also crowned with glory. 28 29 30

What then shall we say to this? If God is on our side, who is there to appear against us? He who did not withhold even His own Son, but gave Him up for all of us, will He not also with Him 31 32

1. *The Spirit . . . future*] Lit. 'the first-fruits of the Spirit.' A similar expression occurs in 2 Cor. i. 22; v. 5; Eph. i. 14.

2. *Deliverance*] Lit. 'ransoming,' as of prisoners of war reduced to slavery, whose freedom however is now purchased.

3. *An object of hope*] Lit. 'a hope.' The same word is used in Tit. ii. 13, and 'promises' is used for 'things promised' in Heb. xi. 13.

4. *For when &c.*] v.l. 'for who hopes for that which he has before his eyes?'

5. *Because*] Or 'that.'

6. *All things are working &c.*] v.l. 'in all things God is working for good with those.'

7. *Known beforehand*] Cp. Luther's German rendering, Diodati's Italian, De Sacy's French, as well as Segond's and Stapfer's, and the Dutch of the Synod of Dordrecht. Or 'knew beforehand,' 'called,' &c. The last of these eight verbs may be understood as anticipating the future or as signifying a representative glorification. "He who represented them in death continues still to represent them in glory." Cp. Eph. ii. 6. But the consecrated Christian already wears upon his brow an unseen crown of glory.—ED.

## ROMANS VIII.—IX.

freely give us all things? Who shall impeach those whom 33  
 God has chosen? <sup>1</sup>God declares them free from guilt.  
 Who is there to condemn them? Christ <sup>2</sup>Jesus died, or 34  
 rather has risen to life again. <sup>3</sup>He is also at the right hand  
 of God, and is interceding for us. Who shall separate us 35  
 from Christ's love? Shall affliction or distress, persecution  
 or hunger, nakedness or danger or the sword? As it stands 36  
 written in the Scripture,

“FOR THY SAKE THEY ARE, ALL DAY LONG, TRYING TO  
 KILL US.

WE HAVE BEEN LOOKED UPON AS SHEEP DESTINED FOR  
 SLAUGHTER” (Ps. xliv. 22).

Yet amid all these things we are <sup>4</sup>more than conquerors 37  
 through Him who has loved us. For I am convinced that 38  
 neither death nor life, neither the lower ranks of evil angels  
 nor the higher, neither things present nor <sup>5</sup>things future,  
 nor the <sup>6</sup>forces of nature, nor height nor depth, nor any 39  
 other created thing, will be able to separate us from the  
 love of God which rests upon us in Christ Jesus our Lord.

### *The Unbelief of the Jews*

I 9

**Paul's Grief  
 at the  
 Rejection of  
 the Jews** I am telling you the truth as a Christian  
 man—it is no falsehood, for my conscience en-  
 lightened, as it is, by the Holy Spirit adds its  
 testimony to mine—when I declare that I have 2  
 deep grief and unceasing anguish of heart. For <sup>7</sup>I could 3  
 pray to be <sup>8</sup>accursed from Christ on behalf of my brethren,  
 my human kinsfolk—for such the Israelites are. To them 4  
 belongs recognition as God's sons, and they have His  
 glorious Presence and the Covenants, and the giving of the

1. The Greek of this passage, differently punctuated, might be rendered somewhat freely, 'Will God Himself impeach them? Why, He declares them free from guilt! Who is there to condemn them? Will Christ Jesus condemn them? Why, He died for them!'—ED.

2. *Jesus*] v.L. omits.

3. *He is also*] Lit. 'who is also.' v.L. omits 'also.'

4. *More than conquerors*] Or 'gloriously triumphant.'

5. *Things future*] Lit. 'things soon to be.'

6. *Forces of nature*] Cp. Job xxxviii. 31 (A.V. and R.V. margin), 33, R.V. and Rodwell's Translation; Dan. x. 13, 20; Matt. xxiv. 29; Mark xiii. 25; Luke xxi. 26; Eph. ii. 2; Rev. ix. 11; xvi. 5.

7. *I could pray*] If the request could but be granted. Cp. Ps. xlix. 7; Exod. xxxii. 32, 33. The impossibility of any one who is merely human bearing the full guilt and responsibility for another's guilt, is also illustrated in the case of Rebekah and Jacob (Gen. xxvii. 13), and of Pilate and the Jews (Matt. xxvii. 24, 25).—ED.

8. *Accursed from Christ*] Severed from Him and devoted to destruction.

## ROMANS IX.

Law, and the Temple service, and <sup>1</sup>the ancient Promises. To them the Patriarchs belong, and from them in respect of His human lineage came the Christ, who is exalted above all, God blessed throughout the Ages. Amen.

Not however that God's word has failed ; for

all who have sprung from Israel do not count as

Israel, nor because they are Abraham's posterity

do they all count as Abraham's true children.

But the promise was "THROUGH ISAAC SHALL YOUR POSTERITY BE RECKONED" (Gen. xxi. 12). In other words, it is not the children by natural descent who count as God's children, but the children made such by the promise are regarded as Abraham's posterity. For the words are the language of promise and run thus, "ABOUT THIS TIME NEXT YEAR I WILL COME, AND SARAH SHALL HAVE A SON" (Gen. xviii. 10). Nor is that all: <sup>2</sup>later on there was Rebecca too. She was soon to bear two children to her husband, our forefather Isaac—and even then, though they were not then born and had not done anything either good or evil, yet in order that God's electing purpose might not be frustrated, based, as it was, not on their actions but on the will of Him who called them, she was told, "THE ELDER OF THEM WILL BE BONDSERVANT TO THE YOUNGER" (Gen. xxv. 23). This agrees with the other Scripture which says, "JACOB I <sup>3</sup>HAVE LOVED, BUT ESAU I <sup>3</sup>HAVE HATED" (Mal. i. 2, 3).

What then are we to infer? That there is

injustice in God? No, indeed; the solution

is found in His words to Moses,

"WHEREVER I SHOW MERCY IT SHALL BE

NOTHING BUT MERCY, AND WHEREVER I SHOW COMPASSION

IT SHALL BE SIMPLY COMPASSION" (Exod. xxxiii. 19).

And from this we learn that everything <sup>4</sup>is dependent not on man's will or <sup>5</sup>endeavour, but upon God who has mercy. For the Scripture said to Pharaoh,

"IT IS FOR THIS VERY PURPOSE THAT I HAVE LIFTED YOU

1. *The ancient Promises*] Lit. 'the Promises.'

2. *Later on there was*] Lit. 'but.'

3. *Have loved. Have hated*] If the 'have' were omitted, the English would represent the Greek imperfect, but we have the aorist here. See *Aorist* xi. 3, and cp. Rom. viii. 29, 30, n.

4. *Is dependent not &c.*] Or 'rests not with the man who is willing or who runs (the race), but with &c.'

5. *Endeavour*] Lit. 'the (man) running,' as in the foot-race. The 'will and endeavour' of Paul, like those of Moses, were for his brethren's salvation, but as yet they had been in vain.



## ROMANS IX.

SO HIGH—THAT I MAY MAKE MANIFEST IN YOU MY POWER, AND THAT MY NAME MAY BE PROCLAIMED FAR AND WIDE IN ALL THE EARTH" (Exod. ix. 16).

This is a proof that wherever He chooses He shows mercy, 18 and wherever He chooses He <sup>1</sup>hardens the heart.

"Why then does God still find fault?" you 19

The Potter and the Clay will ask; "for who is resisting His will?"

Nay, but who are you, <sup>2</sup>a mere man, that 20 you should cavil against GOD? SHALL THE THING MOULDED SAY TO HIM WHO MOULDED IT, "WHY HAVE YOU MADE ME THUS?" (Isa. xxix. 16.) Or has not the potter rightful 21 power over the clay to make out of the same lump one vessel for more honourable and another for less honourable uses? And what if God, while choosing to make manifest 22 the terrors of His anger and to show what is possible with Him, has yet borne with long-forbearing patience with the subjects of His anger who <sup>3</sup>stand ready for destruction, <sup>4</sup>in order to make known <sup>5</sup>His infinite goodness towards 23 the subjects of His mercy whom He has <sup>6</sup>prepared beforehand for glory, even towards us whom He has called 24 not only from among the Jews but also from among the Gentiles?

So also in Hosea He says, 25

Old  
Testament  
Predictions  
on the  
Subject

"I WILL CALL THAT NATION MY PEOPLE WHICH  
WAS NOT MY PEOPLE,  
AND I WILL CALL HER BELOVED WHO WAS  
NOT BELOVED.

AND IN THE PLACE WHERE IT WAS SAID TO THEM, 'NO 26  
PEOPLE OF MINE ARE YOU,'

THERE SHALL THEY BE CALLED SONS OF THE <sup>7</sup>EVER-  
LIVING GOD" (Hos. ii. 23).

And Isaiah cries aloud concerning Israel, 27

"THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE  
THE SANDS OF THE SEA, ONLY A REMNANT OF THEM SHALL BE  
SAVED; FOR THE LORD WILL <sup>8</sup>HOLD A RECKONING UPON THE 28

1. *Hardens*] See Vaughan's admirable note.

2. *A mere man*] Lit. 'O man.'

3. *Stand ready*] Greek perfect. See *Aorist* vii. 3, 4.

4. *In order &c.*] V.L. 'and in order &c.'

5. *His infinite goodness*] Lit. 'the wealth of His glory.' God's essential 'glory' is His self-sacrificing goodness and love.—Ed.

6. *Prepared*] Or 'destined.' See Hatch, *Biblical Greek*, p. 54.

7. *Ever-living*] Lit. 'living.'

8. *Hold a reckoning*] Or 'execute a sentence.'

## ROMANS IX.—X.

EARTH, <sup>1</sup> MAKING IT EFFICACIOUS AND BRIEF" (Isa. x. 22 ; xxviii. 22).

Even as Isaiah <sup>2</sup> says in an earlier place,

29

"WERE IT NOT THAT THE LORD, THE GOD OF <sup>3</sup>HOSTS, HAD LEFT US SOME FEW DESCENDANTS, WE SHOULD HAVE BECOME LIKE SODOM, AND HAVE COME TO RESEMBLE GOMORRAH" (Isa. i. 9).

30

To what conclusion does this bring us? Why, that <sup>4</sup>the Gentiles, who were not in <sup>5</sup>pursuit of righteousness, have overtaken it—a righteousness, however, which arises from faith; while <sup>6</sup>the descendants of Israel, who were in pursuit of a Law that could give righteousness, have not arrived at one. And why? Because they were pursuing a righteousness which should arise not from faith, but from <sup>7</sup>what they regarded as merit. They struck their foot against the stone which lay in their way; in agreement with the statement of Scripture,

"SEE, I AM PLACING ON MOUNT ZION A STONE FOR PEOPLE TO STUMBLE AT, AND A ROCK FOR THEM TO TRIP OVER, AND YET HE WHOSE FAITH RESTS UPON IT SHALL NEVER HAVE REASON TO FEEL ASHAMED" (Isa. viii. 14 ; xxviii. 16).

10

Brethren, the <sup>8</sup>longing of my heart, and my prayer to God, on behalf of my countrymen is for their salvation. For I bear witness that they possess an enthusiasm for God, but it is an unenlightened enthusiasm. Ignorant of the righteousness which God provides and <sup>9</sup>building their hopes upon a <sup>10</sup>righteousness of their own, they have refused submission to God's righteousness. For as a means

1. *Making it efficacious*] Or 'finishing it up.' The figure is apparently taken from the final operations in weaving, the etymological meaning being 'bringing the ends together.' See Matt. xxviii. 20, n.

2. *Says*] Lit. 'has said.' See *Aorist* vii. 8.

3. *Hosts*] The armies either of Heaven or of Israel. Cp. Jas. v. 4.—ED.

4. *The Gentiles*] Or perhaps 'Gentiles,' without the article. But the Greek idiom, in speaking of any nation or group of nations as a whole, not only permits but prefers the omission of the article ('the Hellenes' alone excepted), and as 'Israel' (verse 31) is named as a whole, it is most natural to understand similarly this mention of the Gentile race as a whole.

5. *Pursuit*] As in the foot-race. Cp. verse 16, n.

6. *The descendants of Israel*] Lit. simply 'Israel.'

7. *What they regarded as merit*] Lit. 'works.'

8. *Longing*] Lit. 'good pleasure.' There is a mixture of constructions here. We may render more freely, 'that which would delight my heart, and for which my prayer rises to God on their behalf, is their salvation.'

9. *Building &c.*] Lit. 'endeavouring to make their own (righteousness) stand.'

10. *Righteousness*] Or 'method of righteousness.'

## ROMANS X.

of righteousness Christ is the <sup>1</sup> termination of Law to every believer.

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## ROMANS X.—XI.

Message comes through its having been spoken by Christ.  
But, I ask, have they not heard? Yes, indeed: 18

“TO THE WHOLE WORLD <sup>1</sup>THE PREACHERS’ VOICES HAVE  
SOUNDED FORTH,

AND THEIR WORDS TO THE REMOTEST PARTS OF THE  
EARTH” (Ps. xix. 4).

But again, did Israel fail to <sup>2</sup>understand? Listen to 19  
Moses first. He says,

“I WILL FIRE YOU WITH JEALOUSY AGAINST A NATION WHICH  
IS NO NATION,

AND WITH FURY AGAINST A NATION DEVOID OF UNDER-  
STANDING” (Deut. xxxii. 21).

And Isaiah, with strange boldness, exclaims, 20

“I HAVE BEEN FOUND BY THOSE WHO WERE NOT LOOKING  
FOR ME,

I HAVE REVEALED MYSELF TO THOSE WHO WERE NOT  
INQUIRING OF ME” (Isa. lxv. 1).

While as to Israel he says, 21

“ALL DAY LONG I HAVE STRETCHED OUT MY <sup>3</sup>ARMS TO A  
SELF-WILLED AND FAULT-FINDING PEOPLE” (Isa. lxv. 2).

I ask then, Has God cast off His People? I 11

Israel will  
at last be  
saved No, indeed. Why, I myself am an Israelite,  
of the posterity of Abraham and of the tribe of

Benjamin. God has not cast off His People whom He knew 2  
beforehand. Or are you ignorant of what Scripture says in  
speaking of Elijah—how he pleaded with God against  
Israel, saying, “LORD, THEY HAVE PUT THY PROPHETS TO 3  
DEATH, AND HAVE <sup>4</sup>OVERTHROWN THY ALTARS; AND, NOW THAT  
I ALONE REMAIN, THEY ARE THIRSTING FOR MY BLOOD” (1  
Kings xix. 10)? But what did God say to him in reply? 4  
“I HAVE RESERVED FOR MYSELF 7,000 MEN WHO HAVE NEVER  
BENT THE KNEE TO BAAL” (1 Kings xix. 18). In the same 5  
way also at the present time there has come to be a remnant  
whom God in His grace has selected. But if it is in His 6  
grace that He has selected them, then His choice is no  
longer determined by human actions. Otherwise grace would  
be grace no longer.<sup>5</sup>

1. *The preachers*] Lit. ‘their;’ referring in the original Hebrew to the works of nature, but here applied by the Apostle to the heralds of the Good News.

2. *Understand*] How their privileges were invaded.

3. *Arms*] See *Aorist*, p. 5.

4. *Overthrown*] Lit. ‘dug down.’

5. V.L. adds ‘But if it is through works, then it is no longer grace; since work is work no longer.’

Jewish Believers few as yet      How then does the matter stand? It stands 7  
 thus. That which Israel are in earnest pursuit of,  
 they have not obtained; but God's chosen ser-  
 vants have obtained it, and the rest have become hardened.  
 And so Scripture says, 8

"GOD HAS GIVEN THEM A SPIRIT OF DROWSINESS—EYES  
 TO SEE NOTHING WITH AND EARS TO HEAR NOTHING WITH—  
 EVEN UNTIL NOW" (Isa. xxix. 10; Deut. xxix. 4).

And David says, 9

"LET THEIR VERY FOOD BECOME A SNARE AND A TRAP  
 TO THEM,

A STUMBLING-BLOCK AND A RETRIBUTION.

LET DARKNESS COME OVER THEIR EYES THAT THEY MAY 10  
 BE UNABLE TO SEE,

AND MAKE THOU THEIR BACKS CONTINUALLY TO STOOP"  
 (Ps. lxix. 22, 23).

I ask, however, 11

A glorious  
 Prospect

"Have they stumbled so as to be finally  
 ruined?"

No, indeed; but by their lapse salvation has come to the  
 Gentiles in order to arouse the jealousy of the descendants of  
 Israel; and if their lapse is the <sup>1</sup>enriching of the world, and 12  
 their overthrow the <sup>1</sup>enriching of the Gentiles, will not still  
 greater good follow their restoration?

But to you Gentiles I say that, <sup>2</sup>since I am an Apostle 13  
 specially sent to the Gentiles, I take pride in my ministry,  
 trying whether I can succeed in rousing my own country- 14  
 men to jealousy and thus save some of them. For if their 15  
 having been cast aside has carried with it the reconciliation  
 of the world, what will their being accepted again be but  
 Life out of death?

Gentiles  
 warned not  
 to be proud

Now if the firstfruits of the dough are holy, so 16  
 also is the whole mass (Num. xv. 19-21); and if  
 the root of a tree is holy, so also are the branches.

And if some of the branches have been pruned away, and 17  
 you, although you were but a wild olive, have been grafted  
 in among them and have become a sharer with others in the  
<sup>3</sup>rich sap of the root of the olive tree, beware of glorying 18  
 over the natural branches. Or if you are so glorying, do not

1. *Enriching*] Lit. 'riches.'

2. *Since*] Lit. 'since therefore.' But see *Aorist*, Appendix B, 4.

3. *Rich sap of the root*] Lit. 'root of the fatness.' v.l. 'root and of the fat-  
 ness.'

## ROMANS XI.

forget that it is not you who uphold the root : the root upholds you.

The Kind-  
ness and  
Severity  
of God

“Branches have been lopped off,” you will 19  
say, “for the sake of my being grafted in.”  
This is true ; yet it was their unbelief that cut 20  
them off, and you only stand through your faith.

Do not be puffed up with pride. Tremble rather—for if God 21  
did not spare the natural branches, neither will He spare  
you. Notice therefore God’s kindness and God’s severity. 22  
On those who have fallen His severity has descended, but  
upon you His kindness has come, provided that you do not  
cease to respond to that kindness. Otherwise you will be  
cut off also. Moreover, if they turn from their unbelief, 23  
they too will be grafted in. For God is powerful enough  
to graft them in again ; <sup>1</sup>and if you were cut from that 24  
which by nature is a wild olive and contrary to nature  
were grafted into the good olive tree, how much more  
certainly will these natural branches be grafted on their  
own olive tree ?

God’s  
Purpose one  
of Mercy to  
all alike

For there is a truth, brethren, not revealed 25  
hitherto, of which I do not wish to leave you in  
ignorance, for fear you should attribute superior  
wisdom to yourselves—the truth, I mean, that  
partial blindness has fallen upon Israel until the great mass  
of the <sup>2</sup>Gentiles have come in ; and so all Israel will be 26  
saved. As is declared in Scripture,

“FROM MOUNT ZION <sup>3</sup>A DELIVERER WILL COME :

HE WILL REMOVE <sup>4</sup>ALL UNGODLINESS FROM <sup>5</sup>JACOB ;

AND THIS SHALL BE MY COVENANT WITH THEM 27

(Isa. lix. 20, 21) ;

WHEN I HAVE TAKEN AWAY THEIR SINS ” (Isa. xxvii. 9).

In relation to the Good News, the Jews are God’s enemies 28  
for your sakes ; but in relation to God’s choice they are  
dearly loved for the sake of their forefathers. For God does 29  
not repent of His free gifts nor of His call ; <sup>6</sup>but just as you 30  
were formerly disobedient to Him, but now have received

1. *And if*] Lit. ‘for if.’ See *Aorist*, Appendix A, 11.

2. *Gentiles*] Or ‘nations.’

3. *A Deliverer*] ‘A’ not ‘the.’ In the Greek, ‘Deliverer,’ being a participle used as a noun, has of necessity the definite article. In the Hebrew of Isa. lix. 20, as in the R.V., there is no article.

4. *All ungodliness*] Lit. ‘ungodlinesses.’

5. *Jacob*] I.E. the descendants of Jacob.

6. *But*] Lit. ‘for.’ See *Aorist*, Appendix A, 11.

mercy <sup>1</sup> at a time when they are disobedient, so now they 31  
also have been disobedient at a time when you are receiving  
mercy ; so that to them too there <sup>2</sup> may now be mercy. For 32  
God has locked up all in the prison of unbelief, that upon all  
alike He may have mercy.

Oh, how inexhaustible are God's resources 33  
and God's wisdom and God's knowledge! How  
The marvellous Wisdom of God's impossible it is to search into His decrees or  
Methods trace His footsteps!

"WHO HAS EVER KNOWN THE MIND OF THE 34  
LORD, OR SHARED HIS COUNSELS" (Isa. xl. 13, 14)?

"WHO HAS FIRST GIVEN GOD ANYTHING, SO AS TO RECEIVE 35  
PAYMENT IN RETURN" (Job xxxv. 7; xli. 11)?

For the universe owes its origin to Him, was created by 36  
Him, and has its aim and purpose in Him. To Him be the  
glory throughout the Ages! Amen.

### Practical Exhortations

I plead with you therefore, brethren, by the 1 12  
Self-Surrender to the Love of God <sup>3</sup>compassions of God, to present <sup>4</sup>all your  
faculties to Him as a living and holy sacrifice  
acceptable to Him. This with you will be an  
act of reasonable worship. And do not follow the customs 2  
of the present age, but be transformed by the entire renewal of  
your minds, so that you may <sup>5</sup>learn by experience what God's  
will is—that will which is good and beautiful and perfect.

For through the <sup>6</sup>authority graciously given 3  
to me I warn every individual among you <sup>7</sup>not  
to value himself unduly, but to cultivate sobriety  
of judgement in accordance with the amount of  
Union with the one Christ forbids Pride

1. *At a time*] "God's plan is to make disobedience an opportunity of showing mercy" (S.H.). The dative case in the Greek here is what is called the 'circumstantial' or 'modal' dative, of which neither 'by' nor 'through' conveys the true force in English.

2. *May now be*] V.L. omits this second 'now.'

3. *Compassions*] Or 'compassion.' The plural may be a Hebraism. The earlier part of this Letter dwells on one after another of God's infinite mercies.

4. *All your faculties*] Lit. 'your bodies.'

5. *Learn by experience*] Or 'habitually discriminate.'

6. *Authority graciously*] Lit. 'grace.' Paul regarded it as a crowning illustration of the grace (i.e. the unearned, unmerited kindness) of God that he—the chief of sinners—who had been a persecutor of the saints and a blasphemer, should not only have found forgiveness through Christ but should also have had the work and divine authority of an Apostle entrusted to him. As the result he sometimes, as here, applies the word 'grace' to his Apostleship itself. Cp. verse 6; xv. 15; 1 Cor. iii. 10; Gal. ii. 9; Ephes. iii. 2, 7, 8.—ED.

7. *Not to value himself &c.*] There is a curious play upon words here, the literal rendering being, 'not to be too high-minded compared with what he ought to be minded, but to give his mind to being sober-minded.'



## ROMANS XII.

faith which God has allotted to each one. For just as there are in the one human body many parts, and these parts have not all the same function ; so collectively we form one body in Christ, while individually we are linked to one another as its members. But since we have special gifts which differ in accordance with the diversified <sup>1</sup>work graciously entrusted to us, if it is prophecy, let the prophet speak <sup>2</sup>in exact proportion to his faith ; if it is the gift of <sup>3</sup>administration, let the administrator exercise a sound judgement in his duties. The teacher must do the same in his teaching ; and he who exhorts others, in his exhortation. He who gives should be liberal ; he who is in authority should be energetic and alert ; and he who succours the afflicted should do it cheerfully.

Brotherly  
Love and  
brotherly  
Conduct

Let your love be perfectly sincere. Regard with horror what is evil ; cling to what is right. As for brotherly love, be affectionate to one another ; in matters of worldly honour, yield to one another. Do not be indolent when zeal is required. Be thoroughly warm-hearted, <sup>4</sup>the Lord's own servants, full of joyful hope, patient under persecution, earnest and persistent in prayer. Relieve the necessities of God's people ; always practise hospitality. Invoke blessings on your persecutors—blessings, not curses. Rejoice with those who rejoice ; weep with those who weep. Have full sympathy with one another. Do not give your mind to high things, but <sup>5</sup>let humble ways content you. DO NOT BE WISE IN YOUR OWN CONCEITS (Prov. iii. 7).

Pay back to no man evil for evil. TAKE THOUGHT FOR WHAT IS RIGHT AND SEEMLY IN EVERY ONE'S ESTEEM (Prov. iii. 4 ; LXX.). If you can, so far as it depends on you, live at peace with all the world. Do not be revengeful, my dear friends, but give way before <sup>6</sup>anger ; for it is written, " 'REVENGE BELONGS TO ME : I WILL PAY BACK,' says the Lord " (Deut. xxxii. 35). On the contrary, there-

1. *Work graciously*] Lit. 'grace.' See verse 3, n.

2. *In exact &c.*] Cp. verse 3. Let there be no word spoken but from the conviction that God gives it.

3. *Administration*] Or, perhaps, 'deaconship.' But it is by no means certain that either 'bishop' or 'deacon' had acquired its special and limited sense when this Letter was written.

4. *The Lord's own servants*] v.l. 'servants (or slaves) of opportunity.'

5. *Let humble ways &c.*] Or 'associate freely with humble brethren.'

6. *Anger*] Lit. 'the anger,' of your opponent. Or 'leave room for the anger' of God, so that He may punish.—ED.

fore, IF YOUR ENEMY IS HUNGRY, GIVE HIM FOOD ; IF HE IS THIRSTY, QUENCH HIS THIRST. FOR BY DOING THIS YOU WILL BE <sup>1</sup>HEAPING BURNING COALS UPON HIS HEAD (Prov. xxv. 21, 22). Do not be overcome by evil, but overcome <sup>21</sup> the evil with goodness.

Our Duty in  
Relation to  
the State

Let every individual be obedient to those who <sup>1</sup> **13** rule over him ; for no one is a ruler except by God's permission, and our present rulers have had their rank and power assigned to them by Him. Therefore the man who rebels against his ruler is resisting <sup>2</sup> God's will ; and those who thus resist will bring punishment upon themselves. For judges and magistrates <sup>2</sup> are to be <sup>3</sup> feared not by right-doers but by wrong-doers. You desire—do you not?—to have no reason to fear your ruler. Well, do the thing that is right, and then he will commend you. For he is God's servant for your benefit. But if you do <sup>4</sup> what is wrong, be afraid. He does not wear the sword to no purpose : he is God's servant—an administrator to inflict <sup>3</sup> punishment upon evil-doers. We must obey therefore, not <sup>5</sup> only in order to escape punishment, but also for conscience' sake.

The prompt  
Payment of  
all Debts

Why, this is really the reason you pay <sup>4</sup> taxes ; <sup>6</sup> for <sup>5</sup> tax-gatherers are <sup>6</sup> ministers of God, devoting their energies to this very work. Pay <sup>7</sup> promptly <sup>7</sup> to all men what is due to them : taxes to those to whom taxes are due, toll to those to whom toll is due, respect to those to whom respect is due, honour to those to whom honour is due.

True Love  
is perfect  
Obedience

Owe nothing to any one except <sup>8</sup> mutual love ; <sup>8</sup> for he who loves his fellow man has satisfied the demands of Law. For the precepts, "THOU <sup>9</sup> SHALT NOT COMMIT ADULTERY," "THOU SHALT DO NO MURDER," "THOU SHALT NOT STEAL," "THOU SHALT NOT

1. *Heaping burning coals &c.*] And so your enemy, *as such*, will be utterly destroyed !—Ed.

2. *Are to be feared not*] "This was written before the Imperial government had begun to persecute Christianity" (Conybeare).

3. *Punishment*] Cp. iv. 15.

4. *Taxes*] Not tribute. Rome, the imperial city, received tribute, but paid none.

5. *Tax-gatherers*] This word is not expressed in the Greek, but must be understood.

6. *Ministers*] The word here employed (which in its Latin form is 'liturgus,' whence 'liturgy') means service in sacred things. It occurs xv. 16 ; Phil. ii. 25 ; Heb. i. 7 ; viii. 2.

7. *Promptly*] Or 'punctually.' The aorist tense of the verb implies this.

8. *Mutual love*] A debt from which we can never be free.—Ed.

## ROMANS XIII.—XIV.

COVER" (Exod. xx. 13-17; Deut. v. 17-21), and all other precepts, are summed up in this one command, "THOU SHALT LOVE THY FELLOW MAN AS MUCH AS THOU LOVEST THYSELF" (Lev. xix. 18). Love avoids doing any wrong to one's fellow man, and is therefore complete obedience to Law. 10

Carry out these injunctions because you know 11

The  
Nearness of  
the Day of  
Christ

the critical period at which we are living, and that it is now high time, 'to rouse yourselves from sleep; for salvation is now nearer to us than when we <sup>2</sup>first became believers. The night is far advanced, and day is about to dawn. We must therefore lay aside the deeds of darkness, and clothe ourselves with the armour of Light. Living as we do in broad daylight, let us conduct ourselves becomingly, not indulging in revelry and drunkenness, nor in lust and debauchery, nor in quarrelling and <sup>3</sup>jealousy. On the contrary, clothe yourselves with the Lord Jesus Christ, and make no provision for gratifying your earthly cravings. 12 13 14

I now pass to another subject. Receive as a 1 14

Conscientious  
Differences  
of Opinion

friend a man whose faith is weak, but not for the purpose of deciding <sup>4</sup>mere matters of opinion. One man's faith allows him to eat anything, while a man of weaker faith eats nothing but vegetables. Let not him who eats certain food look down upon him who abstains from it, nor him who abstains from it find fault with him who eats it; for God has received both of them. Who are you that you should find fault with the servant of another? <sup>5</sup>Whether he stands or falls is a matter which concerns his own master. But stand he will; for the Master can give him power to stand. One man esteems one day more highly than another; another esteems all days alike. Let every one be thoroughly convinced in his own mind. He who regards the day as sacred, so regards it for the Master's sake; and he who 2 3 4 5 6

1. *To rouse yourselves*] Briskly and sharply; not after the fashion of the sluggard (Prov. xxvi. 14). The tense implies this; cp. verse 7.

2. *First*] See *Aorist* vi. 6.

3. *Jealousy*] The late Mr. Serjeant Cox, towards the end of his long life, said, as the result of many years' experience at the Bar and on the Bench, "I consider the strongest of all human passions to be jealousy."

4. *Mere matters of opinion*] Lit. 'thoughts.'

5. *Whether he stands or falls*] In his too great scrupulousness (as you who eat may suppose), or his too little (as the abstainer may judge). Retaining the metaphor we might substitute for these words 'his uprightness or lack of uprightness.'—Ed.

eats certain food eats it for the Master's sake, for he gives thanks to God ; and he who refrains from eating it refrains for the Master's sake, and he also gives thanks to God.

**We are all  
Servants of  
one Master** For not one of us lives to himself, and not one 7  
dies to himself. If we live, we live to the Lord : 8  
if we die, we die to the Lord. So whether we  
live or die, we belong to the Lord. For this was the pur- 9  
pose of Christ's dying and coming to life—namely that He  
might be Lord both of the dead and the living.

**Individual  
Responsibility  
to God** But you, why do you find fault with your 10  
brother ? Or you, why do you look down upon  
your brother ? We shall all stand before God  
to be judged ; for it is written, 11

“ ‘As I LIVE,’ says the Lord, ‘TO ME EVERY KNEE SHALL  
BOW, AND EVERY TONGUE SHALL MAKE CONFESSION TO GOD’ ”  
(Isa. xlv. 23).

So we see that every one of us will give account of himself 12  
to God.

**Hinder  
no one's  
Christian  
Progress** Therefore let us no longer judge one another ; 13  
but, instead of that, you should come to this  
judgement—that we must not put a stumbling-  
block in our brother's path, nor anything to trip  
him up. As one who lives in union with the Lord Jesus, 14  
I know and am certain that in its own nature <sup>1</sup>no food is  
‘impure’ ; but if people regard any food as impure, to them  
it is.

**Brotherly  
Love limits  
Freedom  
of Action** If your brother is pained by the food you are 15  
eating, your conduct is no longer controlled by  
love. <sup>2</sup>Take care lest, by the food you eat, you  
lead to ruin a man for whom Christ died.  
Therefore do not let <sup>3</sup>the boon which is yours <sup>4</sup>in common 16  
<sup>5</sup>be exposed to reproach. For the Kingdom of God does 17  
not consist of eating and drinking, but of right conduct,  
peace and joy, through the Holy Spirit ; and whoever in 18  
this way devotedly serves Christ, God takes pleasure in him,  
and men <sup>6</sup>highly commend him.

1. *No food*] Lit. ‘nothing’ ; but the English word ‘thing’ is broad enough to include not only what is here referred to, but sin itself, the one thing in the universe which is essentially impure.

2. *Take care &c.*] The Greek tense (present imperative) implies ‘as in fact you are leading him.’ Cp. Matt. xxviii. 5, n.

3. *The boon*] The consciousness of Christian freedom which you may all have.

4. *In common*] The ‘yours’ in this verse is plural.

5. *Be exposed*] ‘As you are exposing it’ is implied. Cp. verse 15, n.

6. *Highly commend*] In their consciences, even when they persecute.

Therefore let us aim at whatever makes for peace and 19  
mutual upbuilding of character. Do not for food's sake be 20  
throwing down God's work. <sup>1</sup>All food is pure; but a man  
is in the wrong if his food is a snare <sup>2</sup>to others. The right 21  
course is to forego eating meat or drinking wine or doing  
anything that tends to your brother's <sup>3</sup>fall.

As for you and your faith, keep your faith to yourself in 22  
the presence of God. The man is to be congratulated who  
does not pronounce judgement on himself in what his actions  
sanction. But he who has misgivings and yet eats meat is 23  
condemned already, because his conduct is not based on  
faith; for all conduct not based on faith is sinful.

Christlike  
Sympathy  
and Unsel-  
fishness

As for us who are strong, our duty is to bear 1 15  
with the weaknesses of those who are not strong,  
and not seek our own pleasure. Let each of 2  
us endeavour to please his fellow Christian,  
aiming at a blessing calculated to build him up. For even 3  
the Christ did not seek His own pleasure. His principle  
was, "THE REPROACHES WHICH THEY <sup>4</sup>ADDRESSED TO THEE  
HAVE FALLEN ON ME" (Ps. lxi. 9). For all that was written 4  
of old has been written for our instruction, so that we may  
always have hope through the power of endurance and the  
<sup>5</sup>encouragement which the Scriptures afford. And may God, 5  
<sup>6</sup>the giver of power of endurance and of that encourage-  
ment, grant you to be in full sympathy with one another in  
accordance with the example of Christ Jesus, so that with 6  
oneness both of heart and voice you may glorify the God  
and Father of our Lord Jesus Christ.

Christ has  
welcomed  
Jews and  
Gentiles

Habitually therefore give one another a friendly 7  
reception, just as Christ also has received you,  
and thus promote the glory of God. <sup>7</sup>My mean- 8  
ing is that Christ has become <sup>8</sup>a servant to the  
people of Israel in vindication of God's truthfulness—<sup>9</sup>in

1. *All food*] Lit. 'Everything.' Cp. verse 14, n.

2. *To others*] Or, perhaps, 'to his own conscience.'

3. *Fall*] v.l. adds 'or stumbling or enfeeblement.'

4. *Addressed*] Or 'were addressing.'

5. *Encouragement*] Or 'consolation.' Cp. Acts iv. 36, n.

6. *The giver of*] Such also seems to be the true force of the genitive in the expressions 'the God of hope' (verse 13), 'of peace' (verse 33), 'of confusion' (1 Cor. xiv. 33), 'of love and peace' (2 Cor. xiii. 11), 'of all grace' (1 Pet. v. 10), and possibly 'of glory' (Acts vii. 2, but see note there).

7. *My meaning is*] Cp. 1 Cor. i. 12.

8. *A servant*] i.e. 'God's servant.' Cp. the often misunderstood and often misquoted verse, Heb. i. 14.

9. *In showing*] Lit. 'in order to show, &c.' this clause being apparently parallel to the preceding one in vindication of God's faithfulness.

showing how sure are the promises made to our forefathers—and that the Gentiles also have glorified God in acknowledgment of His mercy. So it is written,

“FOR THIS REASON I WILL PRAISE THEE AMONG THE GENTILES, AND SING PSALMS IN HONOUR OF THY NAME” (Ps. xviii. 49).

And again the Psalmist says,

“BE GLAD, YE GENTILES, IN COMPANY WITH HIS PEOPLE” (Deut. xxxii. 43).

And again,

“PRAISE THE LORD, ALL YE GENTILES, AND LET ALL THE PEOPLE EXTOL HIM” (Ps. cxvii. 1).

And again Isaiah says,

“THERE SHALL BE THE ROOT OF JESSE AND ONE WHO RISES UP TO RULE THE GENTILES. ON HIM SHALL THE GENTILES BUILD THEIR HOPES” (Isa. xi. 1, 10).

May God, the giver of hope, fill you with <sup>1</sup> continual joy and peace <sup>2</sup> because you trust in Him—so that you may have abundant hope through the power of the Holy Spirit.

A Prayer for  
Joy, Peace  
and Hope

### Personal Explanations

But as to you, brethren, I am convinced—  
The Apostle and his Readers <sup>3</sup> yes, I Paul am convinced—that, even apart from my teaching, you are already full of goodness of heart, and enriched with complete Christian knowledge, and are also competent to instruct one another. But I write to you the more boldly—partly as reminding you of what you already know—because of the <sup>4</sup> authority graciously entrusted to me by God, that I should be a minister of Christ Jesus among the Gentiles, doing priestly duties in connexion with God’s Good News so that the sacrifice—namely the Gentiles—may be acceptable to Him, being (as it is) an offering which the Holy Spirit has made holy. I can therefore glory in Christ Jesus concerning the work for God in which I am engaged.

1. *Continual*] Lit. ‘all.’

2. *Because you trust in Him*] Lit. ‘in believing.’

3. *Yes, I Paul*] Who may have seemed to be rebuking you.

4. *Authority graciously*] Lit. ‘grace.’ See xii. 3, n.

The Results  
of Paul's  
Ministry

For I will not presume to mention any of the 18  
results that Christ has brought about by other  
agency than mine in securing the obedience of  
the Gentiles by word or deed, with power manifested in 19  
signs and marvels, and through the power of the Holy  
Spirit. <sup>1</sup> But—to speak simply of my own labours—begin-  
ning in Jerusalem and the outlying districts, I <sup>2</sup> have pro-  
claimed without reserve, even as far as Illyricum, the Good  
News of the Christ; making it my ambition, however, not 20  
to tell the Good News where Christ's name was already  
known, for fear I should be building on another man's  
foundation. But, as Scripture says, 21

“THOSE SHALL SEE, TO WHOM NO REPORT ABOUT HIM  
HAS HITHERTO COME,

AND THOSE WHO UNTIL NOW HAVE NOT HEARD SHALL  
UNDERSTAND” (Isa. lii. 15).

A Visit to  
Rome  
anticipated

And it is really <sup>3</sup> this which has again and 22  
again prevented my coming to you. But now, 23  
as there is no more unoccupied ground in this  
part of the world, and I have for years past been eager to  
pay you a visit, I hope, as soon as ever I extend my travels 2  
into Spain, to see you on my way and be helped forward  
by you on my journey, when I have first enjoyed being with  
you for a time.

The  
Collection  
for the Poor  
in Jerusalem

But at present I am going to Jerusalem to 25  
serve God's people, for Macedonia and Greece 26  
have kindly contributed a certain sum in relief  
of the poor among God's people, in Jerusalem.  
Yes, they have kindly done this, and, in fact, it was a debt 27  
they owed them. For seeing that the Gentiles have been  
admitted into partnership with the Jews in their spiritual  
blessings, they in turn are under an obligation to render 28  
sacred service to the Jews in temporal things. So after  
<sup>4</sup> discharging this duty, and making sure that these kind  
gifts reach <sup>5</sup> those for whom they are intended, I shall start 29  
for Spain, passing through Rome on my way there; and  
I know that when I come to you it will be with a vast  
amount of blessing from Christ.

1. *But—to speak simply of my own labours—*] Lit. ‘so that.’

2. *Have proclaimed*] The tense (the Greek perfect) implies ‘where the Glad Tidings are echoing and re-echoing still.’ See *Aorist* vii. 3, 4.

3. *This*] This unresting evangelistic labour, always breaking new soil.

4. *Discharging this duty*] The expression here used by Paul was perhaps intended to suggest that the gift he brought was a religious offering.

5. *Those for whom they are intended*] Lit. ‘them.’



<sup>1</sup> But I entreat you, brethren, in the name of 30  
A Request  
for Prayer our Lord Jesus Christ and by the love which  
His Spirit inspires, to help me by wrestling in  
prayer to God on my behalf, asking that I may escape 31  
unhurt from those in Judaea who are disobedient, and that  
the service which I am going to Jerusalem to render may  
be well received by the Church there, in order that if God 32  
be willing I may come to you with a glad heart, and may  
enjoy a time of rest with you. May God, who gives peace, 33  
be with you all! Amen.

### Conclusion

The Bearer  
of this  
Letter Herewith I introduce our sister Phoebe to 1 16  
you, <sup>2</sup> who is a <sup>3</sup> servant of the Church at Cen-  
chreae, that you may receive her as a fellow 2  
Christian in a manner worthy of God's people, and may  
assist her in any matter in which she may need help.  
For she has indeed been a kind friend to many, including  
myself.

Kindly  
Greetings Greetings to Prisca and Aquila my fellow 3  
labourers in the work of Christ Jesus—friends 4  
who have endangered their own lives for mine.  
I am grateful to them, and not I alone, but all the Gentile  
Churches also. Greetings, too, to <sup>4</sup> the Church that meets at 5  
their house.

Greetings to my dear Epaenetus, who was the earliest con-  
vert to Christ in the province of Asia; to Mary who has 6  
laboured strenuously among you; and to Andronicus and 7  
<sup>5</sup> Junia, my <sup>6</sup> countrymen, who once shared my imprison-  
ment. They <sup>7</sup> are of note among the Apostles, and <sup>8</sup> are

1. But] The Apostle was anticipating (verses 29, 32) a happy visit to Rome, but he had grave fears as to his own safety in going to Jerusalem first.

2. Who is] v.l. adds 'also,' i.e. in addition to her being recognised as a Christian sister.

3. Servant] Or 'deaconsess.'

4. The Church &c.] The trade that Aquila and Priscilla and Paul followed no doubt necessitated their occupation, if not of a large house, at any rate of a house that contained one large room, probably the entire top story. We have not similar information concerning Nymphas (Col. iv. 15), or Philemon (Philem. 2). See also Acts ii. 46; xviii. 3.

5. Junia] Or 'Junias.'

6. Countrymen] Or perhaps 'relatives.' Cp. verses 11, 21; ix. 3.

7. Are of note among the Apostles] Cp. 2 Cor. viii. 23. Or 'are held in high esteem by the Apostles.'

8. Are Christians &c.] Lit. 'were in Christ (as they still are) before me.' See Aorist vii. 3, 4.

## ROMANS XVI.

Christians of longer standing than myself. Greetings to 8  
 Ampliatus, dear to me in the Lord ; to Urban, our fellow 9  
 labourer in Christ, and to my dear Stachys. Greetings to 10  
 Apella, that veteran believer ; and to the members of the  
 household of Aristobulus. Greetings to my countryman, 11  
 Herodion ; and to the believing members of the household  
 of Narcissus. Greetings to those Christian workers, Try- 12  
 phaena and Tryphosa ; also to dear Persis, who has laboured  
 strenuously in the Lord's work. Greetings to Rufus, who is 13  
 one of the Lord's chosen people ; and to his mother, who  
 has also been a mother to me. Greetings to Asyncritus, 14  
 Phlegon, Hermes, Patrobas, Hermas, and to the brethren  
 associated with them ; to Philologus and Julia, Nereus and 15  
 his sister and Olympas, and to all God's people associated  
 with them.

Salute one another with a holy kiss. 16

All the Churches of Christ send greetings to you.

But I beseech you, brethren, to keep a watch on those 17  
 who are causing the divisions among you, and are leading  
 others into sin, in defiance of the instruction which you have  
 received ; and <sup>1</sup>habitually to shun them. For men of that 18  
 stamp are not bondservants of Christ our Lord, but are  
 slaves to their own appetites ; and by their plausible words  
 and their flattery they utterly deceive the minds of the  
 simple. Your <sup>2</sup>fidelity to the truth is everywhere known. 19  
 I rejoice over you, therefore, but I wish you to be wise as  
 to what is good, and simple-minded as to what is evil.  
 And, <sup>3</sup>before long, God <sup>4</sup>the giver of peace will crush Satan 20  
 under your feet. The grace of our Lord Jesus <sup>5</sup>Christ be  
 with you !

Timothy, my fellow worker, sends you greetings, and so 21  
 do my countrymen Lucius, Jason and Sosipater. I, Tertius, 22  
 who write this letter, send you Christian greetings. Gaius, 23  
 my host, who is also the host <sup>6</sup>of the whole Church, greets

<sup>1</sup>. *Habitually to shun*] v.l. 'promptly to turn from.'

<sup>2</sup>. *Fidelity to the truth*] Lit. 'obedience.' Thus Paul obliquely warns his readers to beware lest their unsuspicious thirst for knowledge become a weakness on which those false teachers may practise.

<sup>3</sup>. *Before long*] i.e. at the fall of Jerusalem in 70 A.D., when the Evil one was dethroned (Rev. xii. 9 ; xx. 2), and Christ's unseen, heavenly kingdom established over the earth.—ED.

<sup>4</sup>. *The giver of*] Cp. xv. 5, n.

<sup>5</sup>. *Christ*] v.l. omits. Another v.l. omits the whole verse.

<sup>6</sup>. *Of the whole Church*] Hence it is possible that the A.V. rendering of 1 Cor. xi. 20 ("when you come together into one place") is correct.

you. So do Erastus, the treasurer of the city, and Quartus our brother.<sup>1</sup>

**Doxology**      <sup>2</sup>To Him who has it in His power to make you 25  
strong, as declared in the Good News which I  
am spreading, and the proclamation concerning Jesus Christ,  
in harmony with the unveiling of the Truth which in the  
periods of past Ages remained unuttered, but has now been 26  
brought fully to light, and by the command of the God of  
the Ages has been made known by the writings of the  
Prophets among all the Gentiles to win them to <sup>3</sup>obedience  
to the faith—to God, the only wise, through Jesus Christ, 27  
<sup>4</sup>even to Him be the glory through all the Ages! Amen.

1. v.l. inserts verse 24: 'The grace of our Lord Jesus Christ be with you all! Amen.'

2. (vv. 25-27.) "The doxology sums up all the great ideas of the Epistle" (S.H.).

3. *Obedience to the faith*] Cp. i. 5, n.

4. *Even to Him*] Lit. 'to whom.' Ecstatic fervour triumphs over grammar!



PAUL'S FIRST LETTER TO THE  
CORINTHIANS

The genuineness of the two Letters to the Corinthians has never been seriously disputed. The first was written by the Apostle Paul, probably in the early spring of 56 A.D., just before he left Ephesus for Troas in the course of his third missionary tour (Acts xix.). The Church in Corinth had been founded by him during his previous tour (Acts xviii.). After some hesitation he had been induced to preach in Corinth, and in spite of the opposition of the Jews such great success attended his efforts that he remained there for more than eighteen months. The furious attack upon him which was frustrated by Gallio gave impetus to the new cause, so that when the Apostle left, there was a comparatively strong Church there, consisting mostly of Greeks, but including not a few Jews also. The dangers, however, arising out of the temperament and circumstances of the Corinthians soon manifested themselves. The city was the capital of Roman Greece, a wealthy commercial centre, and the home of a restless, superficial intellectualism. Exuberant verbosity, selfish display, excesses at the Lord's table, unseemly behaviour of women at meetings for worship, and also abuse of spiritual gifts, were complicated by heathen influences and the corrupting customs of idolatry. Hence the Apostle's pleas, rebukes, and exhortations. Most noteworthy of all is his forceful treatment of the subject of the Resurrection of Christ; and this only a quarter of a century after the event. Of the Letter mentioned in v. 9 we know nothing.

## PAUL'S FIRST LETTER TO THE CORINTHIANS

### Introduction

Greeting Paul, called to be an Apostle of <sup>1</sup>Christ Jesus 1  
through the will of God--and our brother  
Sosthenes :

To the Church of God in Corinth, men and women 2  
<sup>2</sup>consecrated in Christ Jesus, called <sup>3</sup>to be <sup>4</sup>saints, with all  
in every place who call on the name of our Lord Jesus  
Christ--<sup>5</sup>their Lord as well as ours. May grace and peace 3  
be granted to you from God our Father and the Lord Jesus  
Christ.

Reasons for I thank my God continually on your behalf 4  
Thankfulness for the grace of God bestowed on you <sup>6</sup>in Christ  
Jesus--that you have been <sup>7</sup>so richly blessed 5  
in Him, with readiness of speech and fulness of knowledge.  
Thus my testimony as to the Christ has been confirmed in 6  
your experience, so that there is no gift of God in which you 7  
<sup>8</sup>consciously come short while patiently waiting for the  
re-appearing of our Lord Jesus Christ, who will also keep 8  
you stedfast to the very End, so that you will be free from  
reproach on the day of our Lord Jesus Christ. God is ever 9  
true to His promises, and it was by Him that you were, one  
and all, called <sup>9</sup>into fellowship with His Son Jesus Christ,  
our Lord.

1. *Christ Jesus*] v.l. 'Jesus Christ.'

2. *Consecrated*] Or 'sanctified.'

3. *To be saints*] Through the power of the Holy Spirit. This primarily, and to do and dare and bear great things for God and speak for Him, only secondarily and as the result of being saints.—Ed.

4. *Saints*] Or 'holy.'

5. *Their Lord as well as ours*] Or 'their place and ours no less.'

6. *In Christ Jesus*] Through your vital union with Him. Cp. John xv. 2, 4.

7. *So richly*] Or 'in every respect.' But cp. 2 Cor. xi. 6, n.

8. *Consciously*] Cp. Luke xv. 14, n.

9. *Into fellowship*] Lit. 'into partnership.'



*The Divisions in the Corinthian Church*

Now I entreat you, brethren, in the name of 10  
An Appeal  
for Unity our Lord Jesus Christ, to <sup>1</sup>cultivate a spirit  
of harmony—all of you—and that there be no  
divisions among you, but rather a perfect union through  
your having one mind and one judgement. For I have been 11  
distinctly informed, my brethren, about you by Chloe's  
people, that there are dissensions among you. What 12  
I mean is that each of you is a partisan. One man says  
"I belong to Paul;" another "I belong to Apollos;" a  
third "I belong to <sup>2</sup>Peter;" a fourth "I belong to Christ."  
Is the Christ <sup>3</sup>in fragments? Is it Paul who was crucified 13  
on your behalf? Or were you baptized <sup>4</sup>to be Paul's  
adherents? I thank God that I did not baptize any of 14  
you except Crispus and Gaius—for fear people should say 15  
that you were baptized <sup>5</sup>to be my adherents. I did, how- 16  
ever, baptize Stephanas' household also: but I do not think  
that I baptized any one else.

Christ did not send me to baptize, but to 17  
The Message  
of the Cross proclaim the Good News; and not in merely  
wise words—lest the Cross of Christ should be  
deprived of its power. For <sup>6</sup>the Message of the Cross is 18  
<sup>7</sup>foolishness to those who are on the way to perdition, but  
it is the power of God to those whom He is saving. For 19  
so it stands written, "I WILL EXHIBIT THE NOTHINGNESS OF  
THE WISDOM OF <sup>8</sup>THE WISE, AND THE INTELLIGENCE OF THE  
INTELLIGENT I WILL BRING TO NOUGHT" (Isa. xxix. 14).

1. *Cultivate a spirit of harmony*] Lit. 'speak the same thing.'

2. *Peter*] Lit. 'Cephas.'

3. *In fragments*] See *Aorist* vii. 3, 4.

4. *To be Paul's adherents*] Lit. 'unto (or, into) Paul's name.' Cp. xii. 13; Matt. xxviii. 19; and see Ellicott on Gal. iii. 27.

5. *To be my adherents*] Lit. 'unto (or, into) my name.'

6. *The Message of the Cross*] Not merely the facts as to Christ's death and the doctrines involved therein, but also the truth expressed in Luke ix. 23: "If any man would come after me let him ignore self, and take up his cross daily, and follow me; for whoever would save his life shall lose it, but whoever shall lose his life for my sake, the same shall save it." We do not get the full benefit of Christ's atoning sacrifice unless we are willing, through faith, to die with Him to sin and the world (Gal. vi. 14).—ED.

7. (vv. 18-27) *Foolishness, foolish*] Or 'absurdity, absurd.' These words, signifying a high degree of folly, were probably more or less frequently flung at the Apostle by the 'wise men' who heard—or heard of—his preaching at Corinth.

8. *The wise*] Or 'the philosophers' (Acts xvii. 18). This latter title, the true and modest meaning of which is 'lover of knowledge,' was first adopted by Pythagoras, but many men, far inferior to Pythagoras, claimed to be not mere lovers of wisdom but actual possessors of it ('*sophoi*,' wise), and Paul here allows them to stand on this loftier pedestal that their fall, when God abases them, may be the more conspicuous. Cp. Col. ii. 8.

## I CORINTHIANS I.—II.

Where is your wise man? Where your expounder of the Law? Where your investigator of the questions of this present age? Has not God shown the world's wisdom to be utter foolishness?

For after the world by its wisdom—as God in His wisdom had ordained—had failed to gain the knowledge of God, God was pleased, by the apparent foolishness of the Message which we preach, to save those who accepted it. Seeing that Jews demand <sup>1</sup>miracles, and Greeks go in search of wisdom, while we proclaim a Christ who has been crucified—to the Jews a stumbling-block, to Gentiles foolishness, but to those who have received the Call, whether Jews or Greeks, Christ the power of God and the wisdom of God. Because that which the world deems foolish in God is wiser than men's wisdom, and that which it deems feeble in God is mightier than men's might.

Facts as to  
the Church  
in Corinth

For consider, brethren, God's call to you. <sup>2</sup>Not many who are wise with merely human wisdom, not many of position and influence, not many of noble birth have been called. But God has chosen the things which the world regards as foolish, in order to put its wise men to shame; and God has chosen the things which the world regards as destitute of influence, in order to put its powerful things to shame; and the things which the world regards as base, and those which it sets utterly at nought—things <sup>3</sup>that have no existence—God has chosen in order to reduce to nothing things that do exist; to prevent any mortal man from boasting in the presence of God. But you—and it is all God's doing—are in Christ Jesus: He has become for us a wisdom which is from God, consisting of righteousness and sanctification and <sup>4</sup>deliverance; in order that it may be as Scripture says, "HE WHO BOASTS—LET HIS BOAST BE IN THE LORD" (Jer. ix. 24).

And as for myself, brethren, when I came to you, it was not with surpassing power of eloquence or earthly wisdom that I came, announcing to you <sup>5</sup>that which God had com-

The spirit in  
which Paul  
preached in  
Corinth

1. *Miracles*] Lit. 'signs,' as everywhere in John's Gospel.  
2. *Not many . . . have been called*] Or 'Not many of you are wise, &c.'  
3. *That have no existence*] Slaves for example, of whom there were many in the early Christian Church. According to the popular language of those days the slave was a thing that was not, "He had no side of his existence distinct from his master's" (T. C. Edwards).

4. *Deliverance*] Cp. Rom. iii. 24, n.; Eph. i. 7, 14, n.

5. *That which God &c.*] v.l. 'the mystery (or, secret truth) of God.'

## I CORINTHIANS II.

manded me to bear witness to. <sup>1</sup>For I determined to be <sup>2</sup>utterly ignorant, when among you, of everything except of Jesus Christ, and of Him as having been crucified. And <sup>3</sup>so far as I myself was concerned, I came to you <sup>2</sup>in conscious feebleness and in fear and in deep anxiety. And <sup>4</sup>my language and the Message that I proclaimed were not adorned with persuasive words of earthly wisdom, but depended upon truths which the Spirit taught and mightily carried home; so that your trust might rest not on the <sup>5</sup>wisdom of man but on the power of God.

The true,  
Divine  
Wisdom

Yet when we are among mature believers we <sup>6</sup>do speak words of wisdom; a wisdom not belonging, however, to the present age nor to the leaders of the present age who are soon to pass away. But in dealing with truths hitherto kept secret we speak <sup>7</sup>of God's wisdom—that hidden wisdom which, before the world began, God pre-destined, so that it should result in glory to us; a wisdom which not one of the leaders of the <sup>8</sup>present age <sup>3</sup>possesses, for if they had <sup>4</sup>possessed it, they would never have crucified the Lord of glory. But—to use <sup>9</sup>the words of Scripture—we speak of THINGS WHICH EYE HAS NOT SEEN NOR EAR HEARD, and which have never entered the heart of man: ALL THAT GOD HAS IN READINESS FOR THEM THAT LOVE HIM (Isa. lxiv. 4). For us, however, God has <sup>10</sup>drawn aside the veil through the teaching of the Spirit; for the Spirit searches everything, including the depths of the divine nature.

The Teaching  
of the Holy  
Spirit

For, among human beings, who knows a <sup>11</sup>man's inner thoughts except the man's own spirit within him? In the same way, also, only God's Spirit is acquainted with God's inner thoughts. But <sup>12</sup>we have not received <sup>5</sup>the spirit of the world, but the Spirit which comes forth from God, that we may know the blessings that have been so freely given to us by God. Of <sup>13</sup>these we speak—not in language which man's wisdom teaches us, but in that which the Spirit teaches—adapting, as we do, spiritual words to spiritual <sup>6</sup>truths. The <sup>14</sup>

1. Perhaps the comparative failure of his preaching in Athens (Acts xvii. 34) had taught the Apostle how little men's hearts and consciences are touched by even the cleverest arguments on behalf of the truth.—Ed.

2. Powerful as the Message was, the bearer was himself weak.

3. Possesses] Lit. 'learnt.'

4. Possessed] Lit. 'learnt.'

5. The spirit of the world] Cp. Eph. ii. 2.

6. Truths] Or 'men.'

<sup>1</sup> unspiritual man rejects the <sup>2</sup> things of the Spirit of God, and cannot attain to the knowledge of them, because they are spiritually judged. But the spiritual man judges of 15 everything, although he is himself judged by no one. For 16 WHO HAS PENETRATED THE MIND OF THE LORD, AND WILL INSTRUCT HIM (Isa. xl. 13)? But *we* have the mind of Christ.

Divisions a  
sure proof  
of Un-  
spirituality

And as for myself, brethren, I found it 1 3 impossible to speak to you as spiritual men. It had to be as to worldlings—mere babes in Christ. <sup>3</sup> I fed you with milk and not with 2

solid food, since for this you were not yet strong enough. And even now you are not strong enough: you are still 3 unspiritual. For <sup>4</sup> so long as jealousy and strife continue among you, can it be denied that you are unspiritual and are living and acting like mere men of the world? For 4 when some one says, "I belong to Paul," and another says, "I belong to Apollos," is not this the way men of the world speak?

Human  
Teachers  
mere Instru-  
ments in  
God's Hands

What then is Apollos? And what is Paul? 5 They are just God's servants, through whose efforts, and as the Lord granted power to each, you accepted the faith. I planted and Apollos 6 watered; but it was God who was, all the time, giving the increase. So that neither the planter nor the 7 waterer is of any importance. God who gives the increase is all in all. Now in aim and purpose the planter and the 8 waterer are one; and yet each will receive his own special reward, answering to his own special work. <sup>5</sup> Apollos and 9 I are simply fellow workers <sup>6</sup> for and with God, and you are *God's* field—*God's* building.

The Re-  
sponsibility  
of Teachers

<sup>7</sup> In discharge of the task which God 10 graciously entrusted to me, I—like a competent master-builder—have laid a foundation, and others are building upon it. But let every one be careful

1. *Unspiritual*] Or 'psychical'; or, if we had such a word, 'soulish.' In the psychical man "the spirit, being unvified and uninformed by the Spirit of God, is overborne by the animal soul with its desires—and is in abeyance, so that he may be said not to have it" (Alford).

2. *Things*] Teachings, suggestions, warnings, promises.

3. *I fed you with*] Lit. 'I caused you to drink,' an example of 'zeugma.' Cp. Phl. iv. 9.

4. *So long as . . . continue*] Lit. 'where . . . are.'

5. *Apollos and I are simply*] Lit. 'we are.'

6. *For and with*] Lit. 'of.'

7. *In discharge . . . entrusted*] Lit. 'In accordance with the grace of God which was given.' See Rom. xii. 3, n.

<sup>1</sup> how and what he builds. For no one can lay any<sup>2</sup> other foundation in addition to that which is already laid, namely Jesus Christ. And whether the building which any one<sup>3</sup> is erecting on that foundation be of gold or silver or costly stones, of timber or hay or straw—the true character of each individual's work will become manifest. For<sup>4</sup> the day of Christ will disclose it, because that day<sup>5</sup> is soon to come upon us clothed in fire, and as for the quality of every one's work—the fire is the thing which will test it. If any one's work—the building which he has erected—stands the test, he will be rewarded. <sup>6</sup> If any one's work is burnt up, he will suffer the loss of it; yet he will himself be rescued, but only, as it were, by passing through the fire.

To injure  
God's People  
is an awful  
Sin  
Do you not know that you are God's Sanctuary, and that the Spirit of God has His home within you? If any one is marring the Sanctuary of God, him will God mar; for the Sanctuary of God is holy, which you all are.

Mere human  
Wisdom  
worthless  
Let no one deceive himself. If any man imagines that he is wise, <sup>6</sup> compared with the rest of you, with the wisdom of the present age, let him become "foolish" so that he may be wise. This world's wisdom is "foolishness" in God's sight; for it is written, "HE SNARES THE WISE WITH THEIR OWN CUNNING" (Job v. 13). And again, "THE LORD TAKES KNOWLEDGE OF THE REASONINGS OF THE WISE—HOW USELESS THEY ARE" (Ps. xciv. 11). Therefore let no one boast about<sup>7</sup> his human teachers. For everything belongs to you—be it Paul or Apollos or<sup>8</sup> Peter, the world or life or death, <sup>9</sup> things present or future—everything belongs to you; and you belong to Christ, and Christ belongs to God.

The Responsibility of  
Preachers is  
to God  
As for<sup>10</sup> us Apostles, let any one take this view of us—we are Christ's<sup>11</sup> officers, and stewards of God's secret truths. This being so, it follows

1. *How and what*] Lit. 'how.'
2. *Is erecting*] The Apostle refers to the teaching-work (good, bad, or indifferent) which was going on in the Corinthian Church at the time he wrote.
3. *The day of Christ*] Lit. simply 'the day.'
4. *Is soon . . . clothed*] Lit. 'is being revealed.'
5. "The fire is not the punishment, but the test" (Edwards).
6. *Compared with*] Lit. 'among.'
7. *His human teachers*] Lit. 'men.'
8. *Peter*] Lit. 'Cephas.'
9. *Things future*] Lit. 'things soon to be.'
10. *Us Apostles*] Paul, Apollos, Peter. See verse 6. Lit. simply 'us.'
11. *Officers*] See Matt. xxvi. 58. The word occurs twenty times in all, but only here in the Letters of Paul.

that fidelity is what is required in stewards. <sup>1</sup>I how- 3  
 ever am very little concerned at undergoing your scrutiny,  
 or that of other men; in fact I do not even scrutinize  
 myself. Though I am not conscious of having been in 4  
 any way unfaithful, yet I do not for that reason stand  
 acquitted; but He whose scrutiny I must undergo is the  
 Lord. Therefore form no premature judgements, but wait 5  
 until the Lord <sup>2</sup>returns. He will <sup>3</sup>both bring to light the  
 secrets of darkness and will openly disclose the motives that  
 have been in people's hearts; and then the praise which  
 each man deserves will come to him from God.

In writing this much, brethren, <sup>4</sup>with special 6  
 reference <sup>5</sup>to Apollos and myself, I have done  
 so for your sakes, in order to teach you by our  
 example what those words mean, which say,  
 "Nothing beyond what is written!"—so that you may  
 cease to take sides in boastful rivalry, for one teacher  
 against another.

<sup>6</sup>Why, who gives you your superiority, my 7  
 brother? Or what have you that you did not  
 receive? And if you really <sup>7</sup>did receive it, why  
 boast as if this were not so?

Every one of you already <sup>8</sup>has all that heart can desire; 8  
 already you <sup>9</sup>have grown rich; without waiting for us, you  
<sup>9</sup>have ascended your thrones! Yes indeed, would to God  
 that you had ascended your thrones, that we also might  
 reign with you! God, it seems to me, has <sup>10</sup>exhibited us 9  
 Apostles last of all, as men condemned to death; for we  
 have come to be a spectacle to all creation—alike to angels  
 and to men. We, for Christ's sake, are labelled as 10  
 "foolish"; <sup>11</sup>you, as Christians, are men of shrewd intelli-

1. *I however?* And no doubt Apollos and Peter would say the same.

2. *Returns*] Lit. 'comes.'

3. *Both . . . and*] Both the actions of men and their motives.

4. *With special reference &c.*] "By what I have said of Apollos and myself, I have shown what holds true of all Christian teachers" (Thayer).

5. *To Apollos and myself*] Lit. 'to myself and Apollos.' Cp. ix. 6.

6. With these three pointed questions Paul turns for a moment from the Church as a whole to rebuke some individual teacher unnamed, whom the flattery of a party has elated.

7. *Did receive*] Cp. Luke xi. 18, n.

8. *Has all that heart can desire*] Lit. 'is filled to satiety.'

9. *Have grown. Have ascended*] See *Aorist* vi. 6.

10. *Exhibited . . . last of all*] Alluding "to the custom of carrying into effect the sentence on men condemned to death as a fitting close to the day's sport, when less sanguinary exhibitions had palled on the spectators' appetite" (T. C. Edwards).

11. *You*] "Party leaders and party men" (Alford).

gence. We are mere weaklings : you are strong. You are in high repute : we are outcasts. To this very moment we endure both hunger and thirst, with scanty clothing and many a blow. Homes we have none. Wearily we toil, working with our own hands. When reviled, we bless ; when persecuted, we bear it patiently ; when slandered, we try to conciliate. We have <sup>1</sup>come to be regarded as the mere dirt and filth of the world—the refuse of the universe, even to this hour.

A loving Entreaty I am not writing all this to shame you, but I am offering you advice as my dearly-loved children. For even if you were to have ten thousand <sup>2</sup>spiritual instructors—for all that you could not have several fathers. It is I who in Christ Jesus became your father through the Good News. I entreat you therefore to become like me. For this reason I <sup>3</sup>have sent Timothy to you. <sup>4</sup>Spiritually he is my dearly-loved and faithful child. He will remind you of my <sup>5</sup>habits as a Christian teacher—the manner in which I teach everywhere in every Church.

The Reality of Apostolic Authority But some of you have been puffed up through getting the idea that I am not coming to <sup>6</sup>Corinth. But, if the Lord is willing, I shall come to you without delay ; and then I shall know not the fine speeches of these conceited people, but their power. For <sup>7</sup>Apostolic authority is not a thing of words, but of power. Which shall it be? Shall I come to you with a rod, or in a loving and tender spirit?

### A stern Rebuke

An Instance of gross Immorality It is actually reported that there is fornication among you, and of a kind unheard of even among the Gentiles—a man has his father's wife ! And you, instead of mourning and removing from among you the man who has done this deed of shame, are

1. *Come to be regarded as*] Lit. 'become.'  
2. *Spiritual instructors*] Lit. 'schoolmasters in Christ.' The first of these words also occurs in Gal. iii. 24, 25.  
3. *Have sent*] Or 'sent,' or 'send.' See T. C. Edwards's note.  
4. *Spiritually*] Lit. 'In the Lord.'  
5. *Habits as a Christian teacher*] Lit. 'ways in Christ.'  
6. *Corinth*] Lit. 'you.'  
7. *Apostolic authority*] Lit. 'the Kingdom of God.'—Ed.



filled with self-complacency! I for my part, present with 3  
you in spirit although absent in body, have already, as  
though I were present, judged him who has so acted. In 4  
the name of our Lord Jesus, when you are all assembled  
and my spirit is with you, together with the power of our  
Lord Jesus, I have handed over such a man to Satan for 5  
the <sup>1</sup>destruction of his <sup>2</sup>body, that his spirit may be saved  
on the day of the Lord <sup>3</sup>Jesus.

It is no good thing—this which you make the 6  
ground of your boasting. Do you not know  
that a little <sup>4</sup>yeast <sup>5</sup>corrupts the whole of the  
dough? Get rid of the old yeast so that you 7  
may be dough of a new kind; for in fact you *are* <sup>6</sup>free from  
corruption. For our Passover Lamb has already been  
offered in sacrifice—even Christ. Therefore let us keep our 8  
festival not with old yeast nor with the yeast of what is  
evil and mischievous, but with bread free from yeast—the  
bread of <sup>7</sup>transparent sincerity and of truth.

I wrote to you <sup>8</sup>in that letter that you were 9  
not to associate with fornicators; <sup>9</sup>not that in 10  
this world you are to keep wholly aloof from  
such as they, any more than from people who are avaricious  
and greedy of gain, or from worshippers of idols. For that  
would mean that you would be compelled to go out of the  
world altogether. But what I meant was that you were 11  
not to associate with any one bearing the name of “brother,”  
if he was addicted to fornication or avarice or idol-worship  
or abusive language or hard-drinking or greed of gain.  
With such a man you ought not even to eat. For what 12  
business of mine is it to judge outsiders? Is it not for you  
to judge those who are within the Church while you leave 13  
to God’s judgement those who are outside? Remove the  
wicked man from among you (Deut. xxii. 24).

1. *Destruction of his body*] Or possibly ‘marring of his earthly life.’—Ed.
2. *Body*] Lit. ‘flesh;’ the word which Paul applies to the whole of man’s earthly nature. See Rom. vii. 18, n.—Ed.
3. *Jesus*] v.l. omits.
4. *Yeast*] i.e. ‘leaven’ or ‘barm.’
5. *Corrupts*] Or ‘puts . . . into a ferment.’ Lit. ‘leavens.’
6. *Free from corruption*] i.e. in inmost motive and intention.
7. *Transparent*] Cp. 2 Cor. ii. 17, n.
8. *In that letter*] Lit. ‘in the letter;’ one now lost.
9. *Not &c.*] Lit. ‘not (meaning) that you were wholly (not-to-associate),’ &c.

*Litigation at Corinth*

Litigation in  
heathen Law  
Courts

If one of you has a grievance against an opponent, does he dare to go to law before irreligious men and not before God's people? Do you not know that God's people will sit in judgement upon the world? And if you are the court before which the world <sup>1</sup>is to be judged, are you unfit to deal with these petty matters? Do you not know that we are to sit in judgement upon angels—to say nothing of things belonging to this life? If therefore you have things belonging to this life which need to be decided, is it <sup>2</sup>men who are absolutely nothing in the Church—is it *they* whom you make your judges? I say this to put you to shame. Has it come to this, that there does not exist among you a single wise man competent to decide between <sup>3</sup>a man and his brother, but brother goes to law with brother, and that before unbelievers?

All Litigation  
between  
Christians  
discouraged

<sup>4</sup>To say no more, then, it is altogether a defect in you that you have law-suits with one another. Why not rather endure injustice? Why not rather submit to being defrauded? On the contrary you yourselves inflict injustice and fraud, and upon brethren too. Do you not know that unrighteous men will not inherit God's Kingdom?

Cherish no delusion here. Neither fornicators, nor idolaters, nor adulterers, nor any who are guilty of unnatural crime, nor thieves, nor avaricious people, nor any who are addicted to hard drinking, to abusive language or to greed of gain, will inherit God's Kingdom. And all this describes what some of you were. <sup>5</sup>But now you have had every stain washed off: now you have been set apart as holy: now you have been pronounced free from guilt; in the name of our Lord Jesus Christ and through the Spirit of our God.

1. *Is to be judged*] Or 'is (even now) being judged.'

2. *Men who &c.*] I.E. the heathen magistrates of your city. No Christian, however poor and weak, could possibly be described by the Apostle as nothing in the Church. Each is still (viii. 11) "the brother for whom Christ died."

3. *A man and*] Words not in the Greek, but necessarily inserted in the English. See *Journal of Philology* (Cambridge, 1869), vol. ii., p. 321.

4. *To say no more*] Lit. 'Already.' Before going any further in showing how your excellences (i. 5-7) are counterbalanced by many faults.

5. *But now*] Or 'Yet.' Lit., the most emphatic word for 'But.' *But now . . . now . . . now*] Lit. 'But now . . . but now . . . but now,' thrice repeated, to accentuate the greatness of the contrast, and God's marvellous grace.

Christian Freedom no Excuse for Immorality

Everything is allowable to me, but not every- 12  
 thing is profitable. Everything is allowable to  
 me, but <sup>1</sup>to nothing will I become a slave.  
 Food of all kinds is meant for the stomach, and 13  
 the stomach is meant for food, and God will cause both of  
 them to perish. Yet the body does not exist for the purpose  
 of fornication, but for the Master's service, and the Master  
 exists for the body; and as God by His power raised the 14  
 Master to life, so He will also raise us up.

The awful Guilt of such Sins

Do you not know that your bodies are 15  
<sup>2</sup>members of Christ? Shall I then take away  
 the members of Christ and make them the  
 members of a prostitute? No, indeed. Or do you not 16  
 know that a man who has to do with a prostitute is one  
 with her in body? For God says, "THE TWO SHALL BECOME  
 ONE" (Gen. ii. 24). But he who is in union with the 17  
 Master is one with Him in spirit. Flee from fornication. 18  
 Any other sin that a human being commits lies outside the  
 body; but he who commits fornication sins against his own  
 body. Or do you not know that your bodies are a sanctuary 19  
 of the Holy Spirit who is within you—the Spirit whom  
 you have from God? And you are not your own, for you 20  
 have been <sup>3</sup>redeemed at infinite cost. Therefore glorify God  
 in your bodies.

### *The Subject of Marriage*

The Apostle's own View of the Matter

I now deal with the subjects mentioned in 1 7  
 your letter. It is well for a man to abstain  
 altogether from marriage. But because there 2  
 is so much fornication every man should have a wife of his  
 own, and every woman should have a husband. Let a man 3  
 pay his wife her due, and let a woman also pay her husband  
 his. A married woman is not mistress of her own person: 4  
 her husband has certain rights. In the same way a married  
 man is not master of his own person: his wife has certain  
 rights. <sup>4</sup>Do not refuse one another, unless perhaps it is 5

1. *To nothing &c.*] Lit. 'I will not be brought under its power by anything.'  
 2. *Members*] Cp. "For Antony is but a limb of Caesar" (*Julius Caesar*, ii.  
 1, 165).

3. *Redeemed at infinite cost*] Lit. 'bought for a price.'  
 4. *Do not refuse*] The tense seems to imply (cp. Matt. xxviii. 5, n.) a statement  
 in the letter from the Church that this asceticism was practised among its married  
 members. Or the tense may be understood as significant of habitual and per-  
 manent obligation; as also the present imperative in verse 3.

just for a time and by mutual consent, so that you may devote yourselves to prayer and may then associate again; lest the Adversary begin to tempt you because of your deficiency in self-control.

Thus much in the way of concession, not of command. 6 Yet I would that everybody lived as I do; but each of us 7 has his own special gift from God—one in one direction and one in another.

Advice to But I tell the unmarried, and women who 8 unmarried are widows, that it is well for them to remain 9 and married as I am. If, however, they cannot maintain 10 self-control, by all means let them marry; for marriage is better than the fever of passion. But to those already 11 married my instructions are—yet not mine, but the Lord's—that a wife is not to leave her husband; or if she has already left him, let her either remain as she is or be reconciled to him; and that a husband is not to send away his wife.

Advice to To <sup>1</sup>the rest it is I who speak—not the Lord. 12 those If a brother has a wife who is an unbeliever, married to and she consents to live with him, let him not 13 Unbeliever send her away. And a woman who has an 14 unbelieving husband—if he consents to live with her, let her not separate from him. For, in such cases, the unbelieving husband <sup>2</sup>has become—and is—holy through union with a Christian woman, and the unbelieving wife is holy through union with a Christian brother. Otherwise your children would be unholy, but in reality they have a place among God's people. If, however, the unbeliever <sup>3</sup>is determined 15 to leave, let him or her do so. Under such circumstances the Christian man or woman is no slave; God <sup>4</sup>has called us <sup>5</sup>to live lives of peace. For what assurance have you, 16 O woman, as to whether <sup>6</sup>you will save your husband? Or what assurance have you, O man, as to whether you will save your wife?

1. *The rest*] Where only one of the parties is a Christian.

2. *Has become—and is—holy*] Has a place, so to speak, in the outer court of the Christian Temple. See *Aorist* vii. 3, 4.—Ed.

3. *Is determined to leave*] "If the unbelieving one leaves" would represent a different word in the Greek for 'if' and a part of the verb not used here.

4. *Has called us*] 'And we are His called ones' is implied in the tense of the Greek verb, which the English perfect quite inadequately represents. See *Aorist* vii. 3, 4, 9.

5. *To live lives of peace*] Lit. simply 'in peace.' Not 'to' or 'into' 'peace.' The sense seems to be, 'do not live in an atmosphere of strife, being free to escape from it; for God eternally dwells in an atmosphere of peace and He calls us to participate and rejoice in it.'

6. *You will save*] Or possibly 'you will not save.'

Existing Relationships to be acquiesced in      <sup>1</sup>Only, whatever be <sup>2</sup>the condition in life which the Lord has assigned to each individual—and whatever the condition in which he was living when God called him—in that let him continue. This is what I command in all the Churches. Was any one already circumcised when called? Let him not have recourse to the surgeons. Was any one uncircumcised when called? Let him remain uncircumcised. Circumcision is nothing, and uncircumcision is nothing: obedience to God's commandments is everything. Whatever be the <sup>3</sup>condition in life in which a man was, when he was called, in that let him continue. Were you a slave when God called you? Let not that weigh on your mind. And yet if you can get your freedom, take advantage of the opportunity. For <sup>4a</sup>a Christian, if he was a slave when called, is the Lord's freed man, and in the same way a free man, if called, becomes the slave of Christ. You have all been <sup>5</sup>redeemed at infinite cost: <sup>6</sup>do not become slaves to men. Where each one stood when he was called, there, brethren, let him still stand—close to God.

Concerning unmarried women I have no command to give you from the Lord; but I offer you my opinion, which is that of a man who, through the Lord's mercy, is deserving of your confidence. I think then that, taking into consideration the distress which is now upon us, it is well for a man to remain as he is. Are you bound to a wife? Do not seek to get free. Are you free from the marriage bond? Do not seek for a wife. Yet <sup>7</sup>if you marry, you have not sinned; and if a maiden marries, she has not sinned. Such people, however, will have <sup>8</sup>outward trouble. But I am for sparing you.

1. *Only*] Marking an exception to the 'is not a slave' of verse 15. The Greek expression (like the equivalent 'sino' in Spanish) is limited in the N.T. to use after a negative, with the solitary exception of Acts xxvi. 32.

2. *The condition*] In the sense shown by the examples in verses 18, 21; not meaning 'trade' or 'occupation.'

3. *Condition*] In Gal. iii. 28, "the Apostle enumerates the three fundamental conceptions which at once divide and unite the race, that of Jew or Greek (the national distinction), that of slave and free (the social distinction), and that of male and female (the physical distinction)" (Edwards).

4. *A Christian*] Lit. 'the (man) in the Lord.'

5. *Redeemed at infinite cost*] Lit. 'bought for a price.'

6. *Do not become*] Not 'do not be,' which is inexact and would be a direct incentive to revolt. If you are free, do not sell your freedom.

7. *If you marry*] Cp. Luke xi. 18. The literal rendering of the verb is 'shall have married;' and so in the next clause.

8. *Outward trouble*] Lit. 'affliction for the flesh.'

Yet of this I warn you, brethren : <sup>1</sup>the time 29  
 has been <sup>2</sup>shortened—so that henceforth those  
 who have wives should be as though they had  
 none, those who weep as though they did not 30  
 weep, those who rejoice as though they did not  
 rejoice, those who buy as though they did not possess, and 31  
 those who use the world as not using it to the full. For the  
 world as it now exists is passing away. And I would have 32  
 you free from worldly anxiety. An unmarried man concerns  
 himself with the Lord's business—how he shall please the  
 Lord ; but a married man concerns himself with the business 33  
 of the world—how he shall please his wife. There is a 34  
 difference too between a married and an unmarried woman.  
 She who is unmarried concerns herself with the Lord's  
 business—that she may be holy both in body and spirit ; but  
 the married woman concerns herself with the business of the  
 world—how she shall please her husband. Thus much I 35  
 say in your own interest ; not to lay a trap for you, but to  
 help towards what is becoming, and enable you to wait on  
 the Lord without distraction.

If, however, a father thinks he is acting un- 36  
 becomingly towards his still unmarried daughter  
 if she be past the bloom of her youth, and so the  
 matter is urgent, let him do what she desires ;  
 he commits no sin ; <sup>3</sup>she and her suitor should be allowed to  
 marry. But if a father stands firm in his resolve, being free 37  
 from all external constraint and having a legal right to act  
 as he pleases, and in his own mind has come to the decision  
 to keep his daughter unmarried, he will do well. So that 38  
 he who gives his daughter in marriage does well, and yet he  
 who does not give her in marriage will do better.

A woman is bound to her husband during the 39  
 whole period that he lives ; but if her husband  
 dies, she is at liberty to marry whom she will,  
 provided that he is a Christian. But in my judgement, her 40  
 state is a <sup>5</sup>more enviable one if she remains as she is ; and I  
 also think that I have the Spirit of God.

1. (vv. 29-31.) The nearness, yet uncertainty, of the time of Christ's Coming was the regulative element in their Christian lives.

2. *Shortened—so that henceforth*] v.l. 'is henceforth shortened . . so that.'

3. *She and her suitor*] Lit. 'they.'

4. *Dies*] Lit. 'shall have fallen asleep.'

5. *More enviable*] Lit. 'more blessed.' See Matt. v. 3-11, n.



*Idol Sacrifices*

Food that  
has been  
sacrificed  
to idols

Now as to things which have been sacrificed **1 8**  
to idols. This is a subject which we <sup>1</sup> already  
understand—because we all have knowledge of  
it. Knowledge, however, tends to make people  
conceited ; it is love that builds us up. If any one imagines **2**  
that he already possesses any true knowledge, he has as yet  
attained to no knowledge of the kind<sup>2</sup> to which he ought to  
have attained ; but if any one loves God, that man is known **3**  
by God. As to eating things which have been sacrificed to **4**  
idols, we are fully aware <sup>2</sup> that an idol is nothing in the  
world, and that there is no God but One. For if so-called **5**  
gods do exist, either in Heaven or on earth—and in fact  
there are many such gods and many such lords—yet *we* **6**  
have but one God, the Father, who is the source of all  
things and for whose service we exist, and but one Lord,  
Jesus Christ, through whom we and all things exist.

Brotherly  
Love must  
solve the  
Problem

But <sup>3</sup> all believers do not recognize these facts. **7**  
Some, <sup>4</sup> from force of habit in relation to the  
idol, even now eat idol sacrifices as such, and  
their consciences, being but weak, are polluted.  
It is true that a particular kind of food will not bring us **8**  
into God's presence ; we are neither inferior to others if we  
abstain from it, nor superior to them if we eat it. But take **9**  
care lest this liberty of yours should prove a hindrance to the  
progress of weak believers. For if any one were to see you, **10**  
who know the real truth of this matter, reclining <sup>5</sup> at table in  
an idol's temple, would not his conscience (supposing him to  
be a weak believer) <sup>6</sup> be emboldened to eat the food which  
has been sacrificed to the idol? Why, <sup>7</sup> your knowledge **11**  
becomes the ruin of the weak believer—your brother, for  
whom Christ died ! Moreover when you thus sin against **12**

1. *Already understand—because*] Or 'already understand that.'

2. *That an idol is nothing*] Or, possibly, 'that there is no idol ;' though it is hard to reconcile the latter rendering with Acts xvii. 16. 1 Cor. x. 19 also favours the 'is nothing,' and so do the ancient Versions. Another interpretation is that in all Creation there is no such thing as a visible image of the true God ; but this would require the insertion here of an important word which, as a matter of fact, is absent.

3. *All believers*] Or 'all of you.' Some brethren are weak, verse 11.

4. *From force of habit*] v.l. 'through (or, in) their consciousness of the idol.'

5. *At table*] At a sacrificial banquet with a party of heathen friends.

6. *Be emboldened*] Lit. 'be edified' by your (supposed) good example. Influenced by you he will eat although he believes he is sinning by so doing !—Ed.

7. *Your knowledge . . . ruin of the weak believer*] Lit. 'the weak (believer) is ruined through (or, through acting on) your knowledge.'



the brethren and wound their weak consciences, you are, in reality, sinning against Christ. Therefore if what I eat 13 causes my brother to fall, never again to the end of my days will I touch any kind of animal food, for fear I should cause my brother to fall.

Am I not free? Am I not an Apostle? Can 1 9  
 Paul's own Example of Self-  
 Restraint it be denied that I <sup>1</sup> have seen Jesus, our Lord?  
 Are not you yourselves my work in the Lord?

If to other men I am not an Apostle, yet at any 2  
 rate I am one to you; for your very existence as a Christian Church is the seal of my Apostleship. That is how I vindi- 3  
 cate myself to those who criticize me.

Have we not a right <sup>2</sup> to claim food and drink? 4  
 His Apostolic Position and Rights Have we not a right to take with us on our 5  
 journeys a Christian sister as our wife, as the rest of the Apostles do—and the Lord's brothers and <sup>3</sup> Peter? Or again, is it only <sup>4</sup> Barnabas and myself who are not at 6  
 liberty to give up working with our hands? What soldier 7  
 ever serves at his own cost? Who plants a vineyard and yet does not eat any of the grapes? Or who tends a <sup>5</sup> herd of cattle and yet does not taste their milk?

Am I making use of merely worldly illustrations? Does 8  
 not the Law speak in the same tone? For in the Law of 9  
 Moses it is written,

“THOU SHALT NOT MUZZLE AN OX WHILE IT IS TREADING OUT THE GRAIN” (Deut. xxv. 4).

Is God simply thinking about the oxen? Or is it really 10  
 in our interest that He speaks? Of course, it was written in our interest, because <sup>6</sup> it is His will that when a ploughman ploughs, and a thrasher thrashes, it should be in the hope of sharing that which comes as the result.

If it is we who sowed the spiritual grain in you, is it a 11  
 great thing that we should reap a temporal harvest from you? If other teachers <sup>7</sup> possess that right over you, do 12  
 not we possess it much more? Yet we have not availed

1. *Have seen*] Greek perfect. See *Aorist* vii. 6.

2. *To claim food and drink*] At the expense of the Churches.

3. *Peter*] Lit. 'Cephas.'

4. *Barnabas and myself*] Lit. 'myself and Barnabas.' Cp. iv. 6, n.

5. *Herd of cattle*] Or 'flock.' In Gen. xxxii. 16, LXX., the word is applied to goats, sheep, camels, oxen, and asses. A.V. 'drove.'—En.

6. *It is His will &c.*] Lit. 'the ploughman ought.' God's righteous, loving will is the ultimate criterion of human duty.

7. *Possess*] Not collectively, but individually.

ourselves of the right, but we patiently endure all things rather than hinder in the least degree the progress of the Good News of the Christ. Do you not know that those who perform the sacred rites have their food from <sup>1</sup>the sacred place, and that those who serve at the altar all alike share with the altar? In the same way the Lord also <sup>2</sup>directed those who proclaim the Good News to maintain themselves by the Good News.

But I, for my part, <sup>3</sup>have not used, and do not use, my full rights in any of <sup>4</sup>these things. Nor do I now write with that object so far as I myself am concerned, for I would rather die than have anybody make this boast of mine an empty one. If I go on preaching the Good News, that is nothing for me to boast of; for the necessity is imposed upon me; and alas for me, if I fail to preach it! And if I preach willingly, I receive my wages; but if against my will, a stewardship has nevertheless been entrusted to me. What are <sup>5</sup>my wages then? The very fact that the Good News which I preach will cost my hearers nothing, <sup>6</sup>so that I cannot be charged with <sup>7</sup>abuse of my privileges as a Christian preacher.

Though free from all human control, I <sup>8</sup>have made myself the slave of all in the hope of winning <sup>9</sup>as many converts as possible. To the Jews I have become like a Jew in order to win Jews; to men under the Law as if I were under the Law—although I am not—in order to win those who are under the Law; to men without Law as if I were without Law—

1. *The sacred place*] Or 'the Temple.' Cp. Matt. xxi. 12, n.

2. *Directed*] When sending out the Twelve (Matt. x. 10), and when sending out the Seventy (Luke x. 7). See *Aorist* v. 6 and footnote.

3. *Have not used, and do not use*] Such is the force of the Greek perfect. Cp. verse 22; 2 Cor. i. 19.

4. *These things*] "Freedom from restrictions as to food, freedom to marry, and authority to claim maintenance from the Churches" (T. C. Edwards).

5. *My wages*] "The consciousness of preaching freely a free gospel was the Apostle's pay for declining to be paid" (T. C. Edwards).

6. *So that I cannot*] Or 'in order that I may not.'

7. *Abuse*] Or 'making full use;' as in vii. 31.

8. *Have made*] At some past time, indefinite. See *Aorist* vii. 2. So with 'have become,' verse 22.

9. *As many . . . as possible*] Lit. 'the greater part' (of my hearers). The last clause of verse 22 shows that Paul's ambition was to save *some*. That others would remain hostile and unconverted he knew. The English 'the more' (as in the familiar phrase 'The more the merrier') is inexact. Such is never the sense of the article in Greek when it precedes a comparative and agrees with it. In 'the more' (which looks literal, but is not) the article is the old ablative and does not agree with the adjective.

although I am not without Law in relation to God but am abiding in Christ's Law—in order to win those who are without Law. To the weak I have become weak, so as to gain the weak. To all men I have become all things, in the hope that in every one of these ways I may save some. And I do everything for the sake of the Good News, that I may share with my hearers in its benefits.

(2) His own  
Desire to  
secure the  
Crown of  
Life

<sup>1</sup> Do you not know that in the foot-race the runners all run, but that only one gets the prize? You must run like him, in order to win with certainty. But every competitor in an athletic contest practises abstemiousness in all directions. They indeed do this for the sake of securing a perishable wreath, but we for the sake of securing one that will not perish. That is how I run, not being in any doubt as to my goal. I am a boxer who does not inflict blows on the air, but I hit hard and straight at my own body and lead it off into slavery, lest possibly, <sup>2</sup> after I have been a herald to others, I should myself be <sup>3</sup> rejected.

Israelites  
who for  
want of Self-  
Mastery  
missed  
the Prize

For I would have you remember, brethren, how our forefathers were all of them <sup>4</sup> sheltered by the cloud, and all got safely through the <sup>5</sup> Red Sea. All were baptized in the cloud and in the sea <sup>6</sup> to be followers of Moses. All ate the same <sup>7</sup> spiritual food, and all drank the same <sup>7</sup> spiritual drink; for they long drank the water that flowed from the

1. *Do you not know*] This formula occurs here for the tenth time in this Letter.

2. *After I have been a herald*] "Après avoir fait le héraut" (Stapfer).

3. *Rejected*] "As unworthy of the crown and the prize" (Ellicott).

4. *Sheltered by*] Lit. 'under.' The division of chapters at this point is unfortunate. Paul proceeds to give an illustration from the history of his own nation of some who, after beginning well, did not run so as to obtain the prize.—Ed.

5. *Red Sea*] Lit. 'sea.'

6. *To be followers of*] Or 'to be adherents of.' Lit. 'into' or 'unto.' Cp. Gal. iii. 27. "When they saw Moses cross first, they too braved the waters" (Chrysostom). Among the ideas involved in Christian Baptism are those of complete separation from the world and intimate union with the Saviour. Possibly Paul, in the same way, thought of the Israelites as having been permanently cut off from Egypt and compelled to cast in their lot with Moses—first by the cloud which was bright to them but dark to the Egyptians (Exod. xiv. 20), and then by the Red Sea as soon as the waters, having closed up again, rolled between them and the land of bondage. Two facts add to the likelihood of the Apostle having thus regarded the cloud and the sea as instruments by which the Israelites were separated from Egypt and linked to Moses rather than as watery elements in which they were immersed or by which they were sprinkled. (1) The people are expressly recorded to have been untouched by the water—the sea was as dry land to them (Exod. xiv. 21, 22; xv. 8, 19). (2) The Greek preposition for the 'in' of 'baptized in' frequently denotes simple instrumentality. 'Separated from Egypt by means of the cloud and the Red Sea to become followers of Moses' would then be the real meaning here.—Ed.

7. *Spiritual*] Or, perhaps, 'miraculous.'

spiritual rock that went with them—and that rock was the Christ. But with most of them God was not well pleased ; 5 for they were laid low in the Desert.

And in this they became a warning to us, to 6  
 The Lessons taught by their Example teach us not to be eager, as they were eager, in pursuit of what is evil. And you must not be 7 worshippers of idols, as some of them were. For it is written,

“THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP <sup>1</sup> TO DANCE” (Exod. xxxii. 6).

Nor may we be fornicators, like some of them who 8 committed fornication and on a single day 23,000 of them fell dead. And do not let us <sup>2</sup> test the Lord too far, as some 9 of them tested Him and were destroyed by the serpents. And do not be discontented, as some of them were, and they 10 were destroyed by the Destroyer. All this kept happening 11 to them with a figurative meaning ; but it was put on record by way of admonition to us <sup>3</sup> upon whom the <sup>4</sup> ends of the Ages have come.

So then let him who thinks he is standing 12  
 Every Temptation may be successfully resisted securely beware of falling. No <sup>5</sup> temptation 13 <sup>6</sup> has you in its power but such as is common to human nature ; and God is faithful and will not allow you to be tempted beyond your strength. But, when the temptation comes, He will also provide the way of escape ; so that you may be able to bear it.

Therefore, my dear friends, avoid all con- 14  
 Idolatry to be scrupulously shunned nexion with the worship of idols. I speak as to 15 men of sense : judge for yourselves of what I say. The cup of blessing, which we bless, does it not mean 16 a joint-participation in the blood of Christ ? The loaf of bread which we break, does it not mean a joint-participation in the body of Christ ?

<sup>7</sup> Since there is one loaf, we who are many are one body ; 17

1. *To dance*] Lit. ‘to play.’ Cp. Exod. xxxii. 6, 18, 19.
2. *Test . . . too far . . . tested*] Or ‘try how far we can possibly go with . . . tried how far they could go with ;’ the first verb being stronger than the second.
3. *Upon whom &c.*] Or ‘in whose time the ends of the Ages have arrived ;’ the exact sense of the verb is ‘have come into port,’ as at the end of a voyage.
4. *Ends of the Ages*] Cp. Acts ii. 17, n.
5. *Temptation*] Or ‘trial.’
6. *Has you in its power*] Lit. ‘has taken you and still holds you,’ the Greek perfect. Cp. ix. 15.

7. The first part of this verse may be paraphrased—‘Since by the Lord’s appointment there is only a single loaf which is broken into fragments when the Supper is celebrated, so we, many though we are, are yet mystically and spiritually one body through our union with Him.’

# 1 CORINTHIANS X.

we, all of us, share in that one loaf. Look at the Israelites 18  
—the nation and their ritual. Are not those who eat the  
sacrifices joint-partakers in the altar? Do I mean that a 19  
thing sacrificed to an idol is what it claims to be, or that  
an idol is a real thing? No, but that which <sup>1</sup>the Gentiles 20  
sacrifice, they sacrifice to demons, not to God; and I would  
not have you <sup>2</sup>have fellowship with one another through the  
demons. You cannot drink the Lord's cup and the cup of 21  
demons: you cannot be joint-partakers both in the table of  
the Lord and in the table of demons. Or are we actually 22  
arousing the Lord <sup>3</sup>to jealousy. Are we stronger than  
He is?

Everything is allowable, but not everything is 23  
profitable. Everything is allowable, but every-  
thing does not build others up. Let no one be 24  
for ever seeking his own good, but let each seek  
that of his fellow man.

Anything that is for sale in the meat market, eat, and ask 25  
no questions <sup>4</sup>for conscience' sake; for THE EARTH IS THE 26  
LORD'S, AND ALL THAT IT CONTAINS (Ps. xxiv. 1). If an 27  
unbeliever gives you an invitation and you are disposed to  
accept it, eat whatever is put before you, and ask no  
questions for conscience' sake. But <sup>5</sup>if any one tells you, 28  
"This food has been offered in sacrifice;" abstain from  
eating it—out of respect for him who warned you, and, as  
before, for conscience' sake. But now I mean his con- 29  
science, not your own.

<sup>6</sup>"Why, on what ground," you may object, "is the  
question of my liberty of action to be decided by a conscience  
not my own? If, so far as I am concerned, I partake with 30  
a grateful heart, why am I to be found fault with in regard  
to a thing for which I give thanks?"

Whether, then, you are eating or drinking, or whatever 31  
you are doing, let everything be done to the glory of God.

1. *The Gentiles*] V.L. 'they.'

2. *Have fellowship with one another through*] Or 'participate with.'

3. *To jealousy*] To be jealous of demon rivals. Cp. Deut. xxxiii. 21. The verb here used is found elsewhere in the N.T. only in Rom. x. 19 (quoted from Deut.); xi. 11, 14.

4. *For conscience' sake*] 'Thus doing honour to your own strong and healthy conscience, which is justly clear, for.'

5. *If any one*] Some Christian fellow guest whose faith is weak.

6. *Why, on what ground &c.*] The 'you may object' is not in the Greek. In our idiom the whole question would more naturally be put in the second person—'Why should your liberty . . . not your own? If you partake . . . why are you, . . . you give thanks?'

True  
Religion  
must inspire  
all our  
Actions

Do not be causes of stumbling either to Jews 32  
or to Gentiles, nor to the Church of God. That 33  
is the way that I also seek in everything the  
approval of all men, not aiming at my own  
profit, but at that of the many, in the hope  
that they may be saved. Be imitators of me, in so far as I 11  
I in turn am an imitator of Christ.

Women at  
Meetings of  
the Church

Now I commend you for remembering me in 2  
everything, and because you hold fast truths  
and practices precisely as I have taught them to  
you. I would have you know, however, that of every man, 3  
Christ is the Head, that of a woman her husband is the  
Head, and that God is Christ's Head. A man <sup>1</sup> who wears 4  
a veil when praying or <sup>2</sup> prophesying dishonours his  
Head; but <sup>3</sup> a woman who prays or prophesies with her 5  
head uncovered dishonours her Head, for <sup>4</sup> it is exactly the  
same as if she had her hair cut short.

If a woman will not wear a veil, let her also cut off her 6  
hair. But since it is a dishonour to a woman to have her  
hair cut off or her head shaved, let her wear a veil. For a 7  
man ought not to have a veil on his head, since he is the  
image and glory of God; while woman is the glory of man.  
Man does not take his origin from woman, but woman 8  
takes hers from man. For man was not created for 9  
woman's sake, but woman for man's. That is why a 10  
woman ought to have on her head <sup>5</sup> a symbol of subjection,  
<sup>6</sup> because of the angels. Yet, <sup>7</sup> in the Lord, woman is not 11  
independent of man nor man independent of woman. For 12  
<sup>8</sup> just as woman originates from man, so also man comes  
into existence through woman, but everything springs  
originally from God.

Judge of this for your own selves: is it seemly for a 13  
woman to pray to God when she is unveiled? Does not 14  
<sup>9</sup> Nature itself teach you that if a man has long hair it is a

1. *Who wears a veil*] Or 'who wears long hair.' So Chrysostom. Lit. 'having (anything hanging) from his head.'

2. *Prophesying*] Cp. xii. 10, 28, and notes.

3. *A woman who prays*] See xiv. 34, n.

4. *It is*] Lit. 'she is.'

5. *A symbol of subjection*] i.e. (a symbol of) her husband's authority. Lit. 'authority.' "Authority and subjection are opposite sides of the same fact" (T. C. Edwards).

6. *Because of the angels*] Who are conceived of as spectators.

7. *In the Lord*] In the Christian order of things.

8. *Just as &c.*] See Gen. ii. 21-23.

9. *Nature itself &c.*] A woman "is instinctively conscious that Nature's gift of long hair is for a covering" (T. C. Edwards).



dishonour to him, but that if a woman has long hair it is <sup>15</sup>  
her glory, because her hair <sup>1</sup> was given her for a covering?  
But if any one is inclined to be contentious on the point, we <sup>16</sup>  
have no such custom, nor have the Churches of God.

### *Matters relating to Christian Worship*

But while giving you these instructions, there <sup>17</sup>  
<sup>Dissensions at Meetings of the Church</sup> is one thing I cannot praise—your meeting  
together, with bad rather than good results.

For, in the first place, when you meet <sup>2</sup> as a <sup>18</sup>  
Church, there are divisions among you. This is what I am  
told, and I believe that there is some truth in it. <sup>3</sup> For <sup>19</sup>  
there must of necessity be differences of opinion among you,  
in order that it may be plainly seen who are the men of  
sterling worth among you.

When, however, you meet in one place, there <sup>20</sup>  
<sup>Disorder at the Lord's Supper</sup> is no eating the Supper of the Lord ; for it is his <sup>21</sup>  
own supper of which each of you is in a hurry  
to partake, and <sup>4</sup> one eats like a hungry man, while another  
has already drunk to excess. Why, have you no homes in <sup>22</sup>  
which to eat and drink? Or do you wish to show your  
contempt for the Church of God and make those who have  
no homes feel ashamed? What shall I say to you? Shall  
I praise you? In this matter I certainly do not praise you.

For it was from the Lord that I received the <sup>23</sup>  
<sup>The Facts as to the Origin of the Supper</sup> facts which, in turn, I handed on to you ; <sup>5</sup> how  
that the Lord Jesus, on the night He <sup>6</sup> was to be  
betrayed, took some bread, and after giving <sup>24</sup>  
thanks He broke it and said,

“ This is my body which is <sup>7</sup> about to be broken for you.  
Do this in memory of me.”

1. *Was given*] A gift which she keeps and glories in—so the Greek tense (perfect) implies. See *Aorist* vii. 9.

2. *As a Church*] Lit. ‘in Church ;’ not meaning in a building so called.

3. Or perhaps the sense is, ‘For in order for there to be—as I understand that there are—party-leaders among you, there must, of course, needs even be parties.’ The ‘must’ in that case expresses logical necessity. The Greek word *dochimoi* translated in the text ‘men of sterling worth’ has a meaning approaching that of ‘party leaders’ in some Classical authors.—ED.

4. *One . . . another*] Some explain, ‘the poor man . . . the rich one.’ But this does not harmonize with verse 34.

5. (vv. 23-25.) Cp. Matt. xxvi. 26-29 ; Mark xiv. 22-25 ; Luke xxii. 19, 20.

6. *Was to be betrayed*] Or ‘was being betrayed.’ In English, to convey this sense, we should more naturally use the active voice, ‘Judas was betraying Him.’

7. *About to be broken*] This word (for it is only one in the Greek) is omitted by the majority of modern Commentators. But in English it seems indispensable.



In the same way, when the meal was over, He also took 25  
the cup.

“This cup,” He said, “is the new Covenant <sup>1</sup>of which  
my blood is the pledge. Do this, every time that you drink  
it, in memory of me.”

The  
Significance  
and Sacred-  
ness of the  
Meal

For every time that you eat this bread and 26  
drink from the cup, you are proclaiming the  
Lord’s death—until He <sup>2</sup>returns. Whoever, 27  
therefore, <sup>3</sup>in an unworthy manner, eats the  
bread or drinks from the cup of the Lord <sup>4</sup>sins  
against the body and blood of the Lord. But let a man 28  
examine himself, and, having done that, then let him eat the  
bread and drink from the cup. For any one who eats and 29  
drinks, eats and drinks judgement to himself, if he fails to  
<sup>5</sup>estimate the body aright. That is why many among you 30  
are sickly and out of health, and why not a few <sup>6</sup>die. If, 31  
however, we estimated ourselves aright, we should not be  
judged. But when we are judged by the Lord, chastisement 32  
follows, to save us from being condemned along with the  
world.

Therefore, brethren, when you come together for this 33  
meal, wait for one another. If any one is hungry, let him 34  
eat at home ; so that your coming together may not lead to  
judgement.

The other matters I will deal with whenever I come.

Spiritual  
Gifts. The  
Need of  
Discrimi-  
nation

It is important, brethren, that you should 1 12  
have clear knowledge on the subject of spiritual  
<sup>7</sup>gifts. You know that when you were heathens 2  
you went astray after dumb idols, wherever you  
<sup>8</sup>happened to be led. For this reason I would 3  
have you understand that no one speaking under the in-  
fluence of the Spirit of God ever says, “Jesus is accursed,”

1. *Of which my blood is the pledge*] Lit. ‘in my blood.’

2. *Returns*] Lit. ‘comes.’

3. *In an unworthy manner*] See verses 21, 22.

4. *Sins against &c.*] I.E. possibly, ‘is guilty of an offence against the unity and brotherhood of the Church, which has been redeemed by the blood of Christ.’ Paul emphasizes the unity and brotherhood of the Church by calling the Church the ‘body of Christ.’—Ed.

5. *Estimate . . . aright*] Or ‘discern.’ By failure to discern the body of Christ Paul may possibly mean failure to recognize the unity and brotherhood of the Christian Church.

6. *Die*] Lit. ‘fall asleep.’ Or ‘are dead.’ Lit. ‘have fallen asleep.’ But the present tense of this verb appears not to be so used by Paul. Cp. 1 Thess. iv. 13.

7. *Gifts*] Or possibly ‘men.’

8. *Happened*] ‘From time to time’ is implied by the tense ; now to the worship of a voiceless Zeus, now—and more frequently, the place being such as Corinth was—to that of Aphrodite.

## I CORINTHIANS XII.

and that no one is able to say, "Jesus is Lord," except under the influence of the Holy Spirit.

Now there are various kinds of gifts, but 4  
Spiritual Gifts. Their there is one and the same Spirit ; various forms 5  
Diversity of official service, and yet one and the same Lord ; diversities in work, and yet one and the same God— 6  
 He who in each person brings about the whole result. But 7  
 to each of us a manifestation of the Spirit has been granted for the common good. To one the utterance of wisdom has 8  
 been granted through the Spirit ; to another the utterance of knowledge <sup>1</sup> in accordance with the will of the same Spirit ; to a third man, by means of the same Spirit, special faith ; 9  
 to another various gifts of healing, by means of the one Spirit ; to another the exercise of miraculous powers ; to 10  
 another the gift of <sup>2</sup> prophecy ; to another the power of discriminating between prophetic utterances ; to another varieties of the gift of ' tongues ; ' to another the interpretation of tongues. But these results are all brought about by 11  
 one and the same Spirit, who <sup>3</sup> bestows His gifts upon each of us in accordance with His own will.

For just as the human body is one and yet has 12  
The organic many parts, and all its parts, many as they are, constitute but one body, <sup>4</sup> so it is with <sup>5</sup> the Church 13  
Unity of the of Christ. For, in fact, in one Spirit all of us—whether we are  
Church Jews or <sup>6</sup> Gentiles, slaves or free men—were baptized to form but one body ; and we were all <sup>7</sup> nourished by that one Spirit.

For the human body does not consist of one 14  
Unity should part, but of many. Were the foot to say, 15  
make "Because I am not a <sup>8</sup> hand I am not a part  
Jealousy of the body," that would not make it any the  
impossible less a part of the body. Or were the ear to say, "Because 16  
 I am not an eye, I am not a part of the body," that would not make it any the less a part of the body. If the whole 17  
 body were an eye, where would the hearing be? If the

<sup>1</sup> *In accordance with the will of*] Cp. verse 11 ; Rom. viii. 27 ; Eph. iv. 24 ; 1 Pet. iv. 6 ; v. 2.

<sup>2</sup> *Prophecy*] Christian prophets were preachers and expounders who spoke under the immediate influence of the Holy Spirit.

<sup>3</sup> *Bestows . . upon each*] Lit. 'distributes . . to.'

<sup>4</sup> *So it is with*] Such is the English idiom, which might also be used with advantage in Hag. ii. 14 ; "So it is with this people, and so it is with this nation" Cp. xv. 42.

<sup>5</sup> *The Church of Christ*] Lit. 'the Christ.'

<sup>6</sup> *Gentiles*] Lit. 'Greeks.'

<sup>7</sup> *Nourished by*] Lit. 'made to drink.'

<sup>8</sup> *Hand*] Or 'arm.' Cp. Matt. xii. 10, n. ; Zech. xiii. 6, R.V.

whole body were an ear, where would the nostrils be? But, as a matter of fact, God has arranged the parts in the body—every one of them—as He has seen fit. If they were all one part, where would the body be? But, as a matter of fact, there are many parts and but one body.

It is also impossible for the eye to say to the hand, "I do not need you;" or again for the head to say to the feet, "I do not need you."

No, it is quite otherwise. Even those parts of the body which are apparently somewhat feeble are yet indispensable; and those which we deem less honourable we clothe with more abundant honour; and so our ungraceful parts come to have a more abundant grace, while our graceful parts have everything they need. But it was God who <sup>1</sup>built up the body, and bestowed more abundant honour on the part that felt the need, that there might be no disunion in the body, but that all the members might entertain the same anxious care for one another's welfare. And if one part is suffering, every other part suffers with it; or if one part is receiving special honour, every other part <sup>2</sup>shares in the joy.

As for you, you are the body of Christ, and individually you are members of it. And <sup>3</sup>by God's appointment there are in the Church—first Apostles, secondly <sup>4</sup>Prophets, thirdly teachers. Then come miraculous powers, and then ability to cure diseases or render loving service, or powers of organization, or varieties of the gift of 'tongues.' Are all Apostles? Are all Prophets? Are all teachers? Have all miraculous powers? Have all ability to cure diseases? Do all speak in 'tongues'? Do all interpret? But always seek to excel in the greater gifts. And now I will point out to you a way of life which transcends all others.

If I can speak with the tongues of men and of angels, but am destitute of Love, I have but become a loud-sounding trumpet or a clanging

1. *Built up*] Lit. 'mixed together.'

2. *Shares in the joy*] E.G. "the head is crowned with a garland, and the whole man is conscious of being glorified; or the mouth pronounces an oration, and at once the eyes laugh and show their gladness" (Chrysostom).

3. *By God's appointment there are*] Lit. 'God appointed some.' The voice (middle) of the verb intimates 'for Himself,' 'to do His will,' 'to render service to Him.'

4. *Prophets*] Or 'inspired teachers.' Cp. verse 10 and T. C. Edwards's note.

# I CORINTHIANS XIII.

cymbal. If I possess the gift of prophecy and am versed 2  
in all mysteries and all knowledge, and have such absolute  
faith that I can remove mountains, but am destitute of  
Love, I am nothing. And if I <sup>1</sup> distribute all my possessions 3  
to the poor, and give up my body <sup>2</sup> to be burned, but am  
destitute of Love, it profits me nothing.

Love is patient and kind. Love knows neither envy nor 4  
jealousy. <sup>3</sup> Love is not forward and self-assertive, nor  
boastful and conceited. She does not behave unbecom- 5  
ingly, nor seek to aggrandize herself, nor blaze out in  
passionate anger, nor brood over wrongs. She finds no 6  
pleasure in injustice done to others, but joyfully sides with  
the truth. She knows how to be silent. She is full of trust, 7  
full of hope, full of patient endurance.

Love never fails. But if there are prophecies, they will be 8  
<sup>4</sup> done away with ; if there are languages, they will cease ;  
if there is knowledge, it will be <sup>4</sup> brought to an end. For 9  
our knowledge is imperfect, and so is our prophesying ;  
but when the perfect state of things is come, all that is 10  
imperfect will be brought to an end. When I was a child, 11  
I talked like a child, <sup>5</sup> felt like a child, reasoned like a child :  
when I <sup>6</sup> became a man, <sup>7</sup> I <sup>4</sup> put from me childish ways.  
For the present we see things as if in a mirror, <sup>8</sup> and are 12  
puzzled ; but then we shall see them face to face. For  
the present the knowledge I gain is imperfect ; but then I  
shall know fully, even as <sup>9</sup> I am fully known. <sup>10</sup> And so there 13  
remain Faith, Hope, Love—these three ; and of these the  
greatest is Love.

1. *Distribute . . . give up*] The tense (the aorist) implies the doing of these things once for all.

2. *To be burned*] v.l. 'that I may make a boast of it.'

3. *Love is not forward*] v.l. omits this third 'Love.'

4. *Done away with . . . brought to an end . . . put from me*] The same verb (four times) as in xv. 24, 26. The special miraculous gifts which characterized the Apostolic age appear to have ceased at the destruction of Jerusalem in 70, A.D.—ED.

5. *Felt*] Or 'thought.'

6. *Became a man*] 'Such as I still am' is implied by the perfect tense of the Greek. See *Aorist* vii. 9, and cp. Homer *Iliad* xxi. 156.

7. *I put from me childish ways*] Again the perfect tense, signifying 'and have for ever done with them.' In these clauses the English perfect would be proper only if the writer had but recently grown to full manhood, which was far from being the case with Paul.

8. *And are puzzled*] Lit. 'in a riddle.'

9. *I am fully known*] Or 'I have come to be fully known.'

10. "Hope will remain, as anticipation certain to be fulfilled. Faith will remain, as trust, entire and undoubting" (Alford): Love will remain, as that sublimest attribute which we shall share with the Infinite One Himself. See 1 John iv. 8, 16.

'Prophecy'  
superior to  
the Gift of  
Tongues

Be eager in your pursuit of this Love, and be earnestly ambitious for spiritual gifts, but let it be chiefly so in order that you may prophesy.

For he who speaks in an unknown tongue is not speaking to men, but to God; for no one understands him. Yet in the Spirit he is speaking secret truths. But he who <sup>1</sup>prophesies speaks to men words of edification, <sup>2</sup>encouragement and comfort. He who speaks in an unknown tongue <sup>3</sup>does good to himself, but he who prophesies <sup>3</sup>does good to the Church. I should be right glad were you all to speak in 'tongues,' but yet more glad were you all to prophesy. And, in fact, the man who prophesies is superior to him who speaks in 'tongues,' except when the latter <sup>4</sup>can interpret in order that the Church may get a blessing. But, brethren, as things are, if I come to you speaking in 'tongues,' what benefit shall I confer on you, <sup>5</sup>if the utterance is neither in the form of a revelation nor of additional knowledge nor of prophecy nor of teaching?

Even inanimate things—flutes or harps, for instance—when yielding a sound, if they make no distinction in the notes, how shall the tune which is played on the flute or the harp be known? If the bugle—to take another example—gives an uncertain sound, who will prepare for battle? And so with you; if with the living voice you fail to utter intelligible words, how will people know what you are saying? You will be talking to the winds.

There are, we will suppose, a great number of languages in the world, and no creature is without a language. If, however, I do not know the meaning of the particular language, I shall seem to the speaker of it, and he to me, to be merely talking some foreign tongue. Therefore, seeing that you are ambitious for spiritual gifts, seek to excel in them so as to <sup>6</sup>benefit the Church.

Therefore let a man who has the gift of tongues pray for the power of interpreting them. For if I pray in an

1. *Prophecies*] Cp. xii. 28, n.

2. *Encouragement*] Cp. Acts iv. 36, n.

3. *Does good to*] Lit. 'edifies,' 'builds up.'

4. *Can interpret*] Cp. xiii. 1-3, n.

5. *If the utterance &c.*] "A man's spirit may, even in a state of ecstasy, receive a revelation, which, when interpreted, becomes a prophecy; or the ecstasy may quicken the action of thought and lead to knowledge, which may be taught as a doctrine" (T. C. Edwards).

6. *Benefit*] Or 'edify,' 'build up.'

unknown tongue, <sup>1</sup> my spirit prays, but my understanding is barren. How then does the matter stand? I will pray 15  
in spirit, and I will pray with my understanding also. I will <sup>2</sup> praise God in spirit, and I will praise Him with my understanding also. Otherwise, if you bless God in spirit 16  
only, how shall he who is in the position of an ungifted man say the 'Amen' to your giving of thanks, when he does not know what your words mean? Rightly enough you are 17  
giving thanks, and yet your neighbour is not <sup>3</sup> benefited. I speak in a tongue, thank God, more than all of you; but 18  
in the Church I would rather speak five words with my understanding—so as to instruct others also—than ten thousand words in an unknown tongue. 19

Brethren, do not prove yourselves to be children in your 20  
minds. As regards evil, indeed, be utter babes, but as regards your minds prove yourselves to be men of ripe years. In the Law it stands written, "'BY MEN OF UNKNOWN 21  
TONGUES AND BY THE LIPS OF AN UNKNOWN NATION WILL I SPEAK TO THIS PEOPLE, BUT EVEN THEN THEY WILL NOT LISTEN TO ME' (Isa. xxviii. 11), says the Lord." This shows that 22  
the gift of tongues is intended as a sign not to those who believe but to unbelievers, but <sup>4</sup> prophecy is intended not for unbelievers but for those who believe. Accordingly if 23  
the whole Church has assembled and all are speaking in 'tongues,' and there come in ungifted men, or unbelievers, will they not say that you are all mad? If, on the other 24  
hand, every one is prophesying and an unbeliever or an ungifted man comes in, he is convicted by all and closely examined by all, and the hidden evils of his heart are 25  
brought to light. And, as the result, he will fall on his face and worship God, and will report to others that of a truth God is among you.

What then, brethren? Whenever you as- 26  
semble, there is not one of you who is not ready either with a song of praise, a sermon, a revelation, a 'tongue,' or an interpretation. Let everything be done with a view to the <sup>5</sup> building up of faith and character. If there is speaking in an unknown tongue, 27

The orderly  
Exercise of  
spiritual  
Gifts

1. *My spirit*] The highest element of man's composite nature.

2. *Praise God*] The Greek word may imply an instrumental accompaniment.

3. *Benefited*] Lit. 'edified,' 'built up.'

4. *Prophecy*] i.e. 'inspired teaching.' Cp. xii. 10, n.

5. *Building up of faith and character*] Lit. 'edification.'



only two or at the most three should speak, and they should do so one at a time, and one should interpret; or if there is no interpreter, let the man with the gift be silent in the Church, speaking to himself and to God. But if there are Prophets, let two or three speak and let the rest <sup>1</sup>judge. And if anything is revealed to some one else who is <sup>2</sup>seated there, let the first be silent. For you can all prophesy one by one, so that all may learn and all be encouraged: and the spirits of Prophets yield submission to Prophets. For God is not a God of disorder, but of peace, <sup>3</sup>as He is in all the Churches of His people.

Let <sup>4</sup>married women be silent in the Churches, for they are not permitted to speak. They must be content with a subordinate place, as the Law also says; and if they wish to ask questions, they should ask <sup>5</sup>their own husbands at home. For it is disgraceful for a married woman to speak at a Church assembly.

<sup>6</sup>Was it from you that God's Message first went forth, or is it to you only that it has come?

If any one deems himself to be a Prophet or a man with spiritual gifts, <sup>7</sup>let him recognize as the Lord's command all that I am now writing to you. But if any one is ignorant, <sup>8</sup>let him be ignorant.

The conclusion, my brethren, is this. Be earnestly ambitious to prophesy, and do not check speaking with tongues; only let everything be done in a becoming and orderly manner.

1. *Judge*] Or 'discern.' Cp. xii. 10. As to whether the words spoken "really came forth from the Spirit, or were only the imaginings of the speaker's heart" (Ellicott). In strange contradiction to this precept *The Teaching of the Twelve Apostles* directs, "No prophet, when speaking in the Spirit, shall you test or judge"—the verb Paul uses here—"for every sin shall be forgiven, but this sin shall not be."

2. *Seated there*] See the excellent notes of Ellicott and T. C. Edwards.

3. V.L., preferred by the American Revisers, connects the last clause with verse 34: 'As in all the Churches of God's people, let (married) women be silent.'

4. *Married women*] One word in the Greek—the same as that often rendered simply 'women.' xi. 1-16 proves that Paul did not order all women to be silent at meetings of the Church. The reference to 'husbands' in verse 35 also shows that 'married women' is the correct rendering here. Cp. 1 Tim. ii. 11, 12, n.—Ed.

5. *Their own husbands*] Or, in accordance with the undoubted usage of the LXX., simply 'their husbands.'—En.

6. *Was it from you*] Lit. 'Or was it from you.'

7. *Let him &c.*] Let this furnish a test whether he really has the Spirit, or not. Or perhaps the sense is 'let him fully understand that these rules I am laying down are from the Lord.'

8. *Let him be ignorant*] V.L. 'he is not known.' The sense of the entire verse will then be 'But if any man does not know the Lord's voice when he hears it, he is one of those to whom, on the last day, the Lord will say "I do not know you."'



*The Resurrection of the Dead*

The Death  
and  
Resurrection  
of Jesus

But let me recall to you, brethren, the Good News which I brought you, which you accepted, and on which you are standing, through which also you are obtaining salvation, if you bear in mind the words in which I proclaimed it—unless indeed your faith has been unreal <sup>1</sup>from the very first. For I repeated to you the all-important fact which also I had been taught, that Christ died for our sins in accordance with the Scriptures; that He was buried; that He rose to life again on the third day in accordance with the Scriptures, and was seen by <sup>2</sup>Peter, and then by the Twelve. Afterwards He was seen by more than five hundred brethren <sup>3</sup>at once, most of whom are still alive, although some of them have now fallen asleep. Afterwards He was seen by James, and then by all the Apostles. And last of all, as to one of untimely birth, He appeared to me also.

Paul himself  
a Witness  
as to His  
Resurrection

For I am <sup>4</sup>the least of the Apostles, and am not fit to be called an Apostle—because I persecuted the Church of God. But what I am I am by the grace of God, and His grace bestowed upon me did not prove ineffectual. But I laboured more strenuously than all the rest—yet it was not I, but God's grace working with me. But whether it is I or they, this is the way we preach and the way that you came to believe.

The Denial  
of the  
Possibility  
of Resur-  
rection

But if Christ is preached as having risen from the dead, how is it that some of you say that there is no such thing as a resurrection of the dead? If there is no such thing as a resurrection of the dead, then Christ Himself has not risen to life. And if Christ has not risen, it follows that what we preach is a delusion, and that your faith also is <sup>5</sup>a delusion. Nay more, we are actually being discovered to be bearing false witness about God, because we have testified that God raised Christ to life, whom He did not raise, if in reality none of the dead are raised. For if none of the dead are raised to life, then Christ has not risen; and if Christ

1. *From the very first*] Cp. Rom. xiii. 11, and see *Aorist* vi. 6.

2. *Peter*] Lit. 'Cephas.'

3. *At once*] Or 'once for all,' while to some He appeared oftener.

4. *The least of the Apostles*] Cp. 1 Tim. i. 15, n.; Eph. iii. 8.

5. *A delusion*] Nothing will come of it. Cp. verse 17.

has not risen, your faith is <sup>1</sup> a vain thing—you are still in your sins. It follows also that those who <sup>2</sup> have fallen 18 asleep in Christ <sup>2</sup> have perished. If in this present life we 19 <sup>3</sup> have a *hope* resting on Christ, <sup>4</sup> and nothing more, we are more to be pitied than all the rest of the world.

But, in reality, Christ *has* risen from among 20  
Christ's  
Resurrection  
a Pledge  
that all will  
rise the dead, being the first to do so of those who are asleep. For seeing that death came through 21 man, through man comes also the resurrection of the dead. For just as through Adam all die, 22 so also through Christ all will be made alive again. But 23 this will happen to each in the right order—Christ having been the first to rise, and afterwards Christ's people rising at His return. <sup>5</sup> Later on, comes <sup>6</sup> the End, when He is to 24 surrender the Kingship <sup>7</sup> to God, the Father, when He shall have <sup>8</sup> overthrown all other government and all other authority and power. For He must continue King until 25 <sup>9</sup> He shall have put all His enemies under His feet (Ps. viii. 6 ; cx. 1). The last enemy that is to be <sup>8</sup> overthrown is 26 Death ; for He <sup>10</sup> will have put all things in subjection under 27 His feet. And when He shall have declared that "All things <sup>11</sup> are in subjection," it will be with the manifest exception of Him who has reduced them all to subjection to Him. But 28 when the whole universe has been made subject to Him, then the Son Himself will also become subject to Him who

1. *A vain thing*] There is nothing in it : it is an utter unreality.

2. *Have fallen asleep . . . have perished*] Alford rightly observes that Paul "uses the aorists, speaking of the act of death, not of the continuing state." But he forgets that the English Simple Past tenses ('fell asleep' and 'perished') would necessarily refer to the death of certain individuals at a certain definite time. See *Aorist* v. 3, 4. In the passage before us even Ellicott inserts the 'have,' though his reason for so doing is most unsatisfactory. See *Aorist* ix. 5. By 'perish' the Apostle here apparently means 'pass out of existence.'—ED.

3. *Have a hope resting*] Cp. John v. 45.

4. *And nothing more*] The order of the words will not allow the connexion of this phrase (rendered by 'only') with 'life.' The meaning is not 'in this life only,' but 'a delusive hope, and that only,' with no fulfilment.

5. *Later on*] The 'then' of the A.V. is only a correct translation in the sense of 'next in order.' The Greek word denotes sequence, not simultaneousness. Cp. Mark iv. 28.—ED.

6. *The End*] Of Christ's mediatorial kingship, the object of its existence having been fully secured.—ED.

7. *To God, the Father*] Lit. 'to the God and Father.'

8. *Overthrown*] Lit. 'reduced to powerlessness.'

9. *He shall have put*] I.E. God, the Father, shall have put. See verses 27, 28; Ps. viii. 6 ; cx. 1.—ED.

10. *Will have put*] Lit. 'has put.'

11. *Are in subjection*] I.E. now at last the work of subjection, the overthrow of all foes, is completed. The perfect tense of the verb occurs only here and in Heb. ii. 8 (last word) See *Aorist* vii. 3, 4.

has made the universe subject to Him, in order that GOD may be <sup>1</sup> all in all.

<sup>2</sup> Otherwise <sup>3</sup> what will become of those who 29  
Baptism for the Dead got themselves baptized for the dead? If the  
 dead do not rise at all, <sup>4</sup> why are these baptized  
 for them? Why also do <sup>5</sup> we Apostles expose ourselves to 30  
 danger every hour? I protest, brethren, as surely as I 31  
 glory over you—which I may justly do in Christ Jesus  
 our Lord—that I die day by day. If from merely human 32  
 motives I <sup>6</sup> have fought with <sup>7</sup> wild beasts in Ephesus,  
 what profit is it to me? If the dead do not rise, let us  
 eat and drink, for to-morrow we are to die. Do not deceive 33  
 yourselves :

“ Evil companionships corrupt good morals.”  
 Wake from this drunken fit ; live righteous lives, and cease 34  
 to sin ; for some have no knowledge of God : I speak thus  
 in order to move you to shame.

But some one will say, “ How can the dead 35  
All Fruit differs from its Seed rise? And with what kind of body do they come  
 back ? ” <sup>8</sup> Foolish man ! the seed you yourself 36  
 sow has no life given to it unless it first dies ; and as for 37  
 what you sow, it is not the plant which is to be that you are  
 sowing, but a bare grain, of wheat (it may be) or of some-  
 thing else, and God gives it a body as He has seen fit, and 38  
 to each kind of seed a body of its own. All flesh is not the 39  
 same : there is human flesh, and flesh of cattle, of birds,  
 and of fishes. There are bodies which are celestial and 40  
 there are bodies which are earthly, but the glory of the  
 celestial ones is one thing, and that of the earthly ones is  
 another. There is one glory of the sun, another of the moon, 41  
 and another of the stars ; for star differs from star in glory.

1. *All in all*] “ All creatures will say, ‘ God is everything to me ’ ” (Bengel).
2. *Otherwise*] I.E. if there is no resurrection of the dead.
3. *What will &c.*] “ What shall we say is the meaning and purpose of baptism for the dead, if used by men that deny the resurrection ? ” (T. C. Edwards). This practice existed at an early period and was apparently not unknown in Corinth. But see the Commentators. Tregelles’s punctuation (with the ? before “ for the dead ” instead of after) leaves ‘ the ’ unaccounted for.
4. *Why are &c.*] Cp. iv. 7.
5. *We Apostles*] Lit. simply an emphatic ‘ we.’
6. *Have fought &c.*] During my stay here. This Letter was written from Ephesus (xvi. 8).
7. *Wild beasts*] Antagonists as ferocious as lions and tigers. Or, regarding the wild beasts as literal ones, ‘ If I had fought . . what profit would it have been to me ? ’ —ED.
8. *Foolish man*] Not the vocative case (in the best MSS.), but the nominative ; as though the writer were first throwing the epithet at his opponent, before turning immediately afterwards to address this argument from analogy to him.

The earthly  
and the  
spiritual  
Bodies

<sup>1</sup> It is the same with the resurrection of the dead. The body is sown in a state of decay, it is raised free from decay; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; <sup>2</sup> an <sup>3</sup> animal body is sown, a spiritual body is raised. <sup>4</sup> As surely as there is an animal body, so there is also a spiritual body. In the same way also it is written, "THE first MAN ADAM BECAME A LIVING ANIMAL" (Gen. ii. 7); the last Adam is a life-giving Spirit. Nevertheless, it is not what is spiritual that came first, but what is animal; what is spiritual came afterwards. The first man is a man of earth, earthy; the second man is from Heaven. What the earthy one is, that also are those who are earthy; and what the heavenly One is, that also are those who are heavenly. And as we have borne a resemblance to the earthy one, let us see to it that we also bear a resemblance to the heavenly One.

The Change  
which awaits  
our Bodies

But this I tell you, brethren: <sup>5</sup> our mortal bodies cannot inherit the Kingdom of God, nor will what is perishable inherit what is imperishable. I tell you <sup>6</sup> a truth hitherto kept secret: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the sounding of <sup>7</sup> the last trumpet; for the trumpet will sound, and the dead will be raised incapable of decay, and *we* shall be changed. For so it must be: this perishable nature must clothe itself with what is imperishable, and this mortality must clothe itself with immortality. But when this perishable nature has put on what is imperishable, and this mortality has put on immortality, then will the words of Scripture be fulfilled, "DEATH HAS BEEN SWALLOWED UP IN VICTORY" (Isa. xxv. 8). "WHERE, O DEATH, IS THY VICTORY? WHERE, O DEATH, IS THY <sup>8</sup> STING" (Hos. xiii. 14)? Now sin is the sting of

1. *It is the same with*] Cp. xii. 12, n.

2. *An animal body is sown, a spiritual body is raised*] The words in the Greek do not indicate that the two bodies are necessarily identical.—ED.

3. *Animal*] More accurately 'psychical' or 'soulish'; 'fit to be the dwelling-place and instrument of the soul'; "a body in which the psyche, or soul, comes into relation with the sensuous and material" (Ellicott). Cp. ii. 14, n., and 1 Thess. v. 23.

4. *As surely as*] Lit. "If." v.l. omits the word.

5. *Our mortal bodies*] Lit. 'flesh and blood.'

6. *A truth hitherto kept secret*] Lit. 'a mystery.'

7. *The last trumpet*] Owing to the far earlier date of this Letter, no reference to Rev. xi. 15, 18 can be intended, although the event is, of course, one and the same! Cp. 1 Thess. iv. 16.—ED.

8. *Sting*] Cp. Rev. ix. 10.

death, and sin derives its power from the Law ; but God 57  
 be thanked who gives us the victory through our Lord  
 Jesus Christ! Therefore, my dear brethren, be firm, unmov- 58  
 able, busily occupied at all times in the Lord's work,  
 knowing that your toil is not fruitless <sup>1</sup> in the Lord.

### *The Poor in Jerusalem*

The  
 Collection  
 for the Poor  
 in Jerusalem

As to the collection for God's people, what I <sup>1</sup> 1  
 have directed the Churches of Galatia to do,  
 you must do also. On the first day of every <sup>2</sup> 2  
 week let each of you put on one side and store  
 up at his home <sup>2</sup> whatever gain has been granted to him ;  
 so that whenever I come, there may then be no collections  
 going on. And when I am with you, whatever brethren <sup>3</sup> 3  
 you accredit by letter I will send to carry your kind gift to  
 Jerusalem. And if it is worth while for me also to make <sup>4</sup> 4  
 the journey, they shall go as my companions.

### *Personal Matters, and Farewell*

The  
 Apostle's  
 Plans

I shall come to you after passing through <sup>5</sup> 5  
 Macedonia ; for my plan will be to pass through  
 Macedonia ; and I shall make some stay with <sup>6</sup> 6  
 you perhaps, or even spend the winter with you, in order  
 that you may help me forward, whichever way I travel.  
 For I do not wish to see you on this occasion merely in <sup>7</sup> 7  
 passing ; but, if the Lord permits, I hope to remain some  
 time with you. I shall remain in Ephesus, however, until <sup>8</sup> 8  
<sup>3</sup> the time of the Harvest Festival, for a wide door stands <sup>9</sup> 9  
 open before me which demands great efforts, and we have  
 many opponents.

Timothy

If Timothy pays you a visit, see that he is <sup>10</sup> 10  
 free from fear in his relations with you ; for he  
 is engaged in the Master's work just as I am. Therefore <sup>11</sup> 11  
 let no one slight him, but all of you should help him forward

1. *In the Lord*] For whose sake and under whose eye it is endured, and who at the Resurrection will certainly recompense it.

2. *Whatever &c.*] Lit. (the gain) 'whereinsoever he is prospered' (by God). The act of Sunday Observance commanded in this verse is not always practised by Christian people.—Ed.

3. *The time of the Harvest Festival*] Lit. 'the Pentecost.

in peace to join me ; for I am waiting for him and <sup>1</sup> others of the brethren.

**Apollos** As for our brother Apollos, I have repeatedly 12  
urged him to accompany the brethren who are  
<sup>2</sup> coming to you : but he is quite resolved not to do so at  
present. He will come, however, when he has a good  
opportunity.

<sup>3</sup> Be on the alert ; stand firm in the faith ; acquit your- 13  
selves like men ; be strong. Let all that you do be done 14  
<sup>4</sup> from motives of love.

**Stephanas** And I beseech you, brethren—you know the 15  
household of Stephanas, how they were the  
earliest Greek converts to Christ, and have devoted them-  
selves to the service of God's people—I beseech you, on your 16  
part, to show deference to such men, and to every one who  
participates in their work and toils hard. It is a joy to me 17  
that Stephanas, Fortunatus and Achaïcus have now arrived,  
because <sup>5</sup> what was wanting so far as you are concerned  
they have supplied. They have refreshed my spirit, <sup>6</sup> and 18  
yours. Acknowledge such men as these.

The Churches in the province of Asia send 19  
**Kindly** you greetings ; and Aquila and Prisca, in hearty  
**Greetings** Christian love, do the same, together with the  
Church which meets <sup>7</sup> at their house. The brethren all send 20  
greetings to you. Greet one another <sup>8</sup> with a holy kiss.

**Conclusion** The final greeting of me—Paul—with my 21  
own hand. If any one is destitute of love to 22  
the Lord, let him be accursed. <sup>9</sup> OUR LORD IS COMING.  
The grace of the Lord Jesus be with you. My love in Christ 23, 24  
Jesus be with you all.

1. *Others of the brethren*] Who are coming with him.

2. *Coming to you*] Bringing this Letter.

3. *Be on the alert*] Lit. 'Awake.'

4. *From motives of love*] Lit. 'in love.'

5. *What was wanting so far as you are concerned*] Or 'my lack of you' (T. C. Edwards).

6. *And yours*] It is to their presence here that you owe much in this my Letter of what I know will refresh and cheer your spirits.

7. *At their house*] Cp. Rom. xvi. 5, n.

8. *With a holy kiss*] Men kissing men and women women.

9. *OUR LORD IS COMING*] Lit. 'Maran atha.'





PAUL'S SECOND LETTER TO THE  
CORINTHIANS

The second Letter to the Corinthians was probably written in the autumn of 56 A.D., the first Letter to them having been sent in the spring of that year. But there are other letters of which we have no clear account. One, lost to us, evidently preceded the first Letter (1 Cor. v. 9). In our "second" Letter we find mention (ii. 2, 4) of a severe communication which could not but give pain. Can this have been our "first" to the Corinthians? Some think not, in which case there must have been an "intermediate" letter. This some students find in 2 Cor. x. 1-xiii. 10. If so, there must have been four letters. Some have thought that in 2 Cor. vi. 14-vii. 1, and viii., ix., yet another is embedded, making possibly five in all. The reader must form his own conclusions, inasmuch as the evidence is almost entirely internal. On the whole it would seem that our first Letter, conveyed by Titus, had produced a good effect in the Corinthian Church, but that this wore off, and that Titus returned to the Apostle in Ephesus with such disquieting news that a visit of Paul just then to Corinth would have been very embarrassing, alike for the Church and the Apostle. Hence, instead of going, he writes a "painful" letter and sends it by the same messenger, proceeding himself to Troas and thence to Macedonia, where, in great tension of spirit, he awaits the return of Titus. At last there comes a reassuring account, the relief derived from which is so great that our second Letter is written, with the double purpose of comforting those who had been so sharply rebuked and of preventing the recurrence of the evils which had called forth the remonstrance. In this way both the tenderness and the severity of the present Letter may be explained.

## PAUL'S SECOND LETTER TO THE CORINTHIANS

### *The Apostle and his Readers*

Greeting Paul, an Apostle of Christ Jesus by the will of 1 1  
God—and our brother Timothy :

To the Church of God in Corinth, with all God's people  
throughout <sup>1</sup> Greece. May grace and peace be granted to 2  
you from God our Father and the Lord Jesus Christ.

Thanksgiving  
for Divine  
Comfort Heartfelt thanks be to the God and Father of 3  
our Lord Jesus Christ—the <sup>2</sup> Father who is full  
of compassion and the God who gives all  
<sup>3</sup> comfort. He comforts us in our every affliction so that we 4  
may be able to comfort those who are in any kind of  
affliction by means of the comfort with which we ourselves  
are comforted by God. For just as we have more than our 5  
share of suffering for the Christ, so also through the Christ  
we have more than our share of comfort. But if, on the 6  
one hand, we are enduring affliction, it is <sup>4</sup> for your comfort  
and salvation ; and if, on the other hand, we are receiving  
comfort, it is for your comfort which is produced within you  
through your patient fortitude under the same sufferings as  
those which we also are enduring. And our hope for you is 7  
stedfast ; for we know that as you are partners with us in  
the sufferings, so you are also partners in the comfort.

1. *Greece*] Greek 'Achaïa,' i.e. the Roman province of Achaïa, which roughly coincided with modern Greece. The capital was Corinth.

2. *Father who is full of compassion*] Lit. 'Father of compassions.' Cp. 'God of forgivenesses,' Neh. ix. 17, R.V. margin. The plural in these expressions is what the grammarians call *pluralis majestatis*. See Job x. 12, which is literally, "Lives and favour hast Thou granted me:" apparently a dim anticipation of immortality, as in Ps. xxi. 4. So 'behemoth' (Job xl. 15) is the plural of 'behēmah,' a beast, and signifies 'a huge beast,' the hippopotamus.

3. *Comfort*] This ten times repeated word seems to include the idea of exhortation as well as consolation. See Acts iv. 36, n.

4. *For your comfort*] v.L. adds 'and salvation' to these words on their second occurrence here.

## 2 CORINTHIANS I.

Thanksgiving  
for Divine  
Deliverance
 For as for our troubles which came upon us 8  
 in <sup>1</sup>the province of Asia, we would have you  
 know, brethren, that we were exceedingly  
 weighed down, <sup>2</sup>and felt overwhelmed, so that we renounced  
 all hope even of life. Nay, we had, as we still have, the 9  
<sup>3</sup>sentence of death within our own selves, in order that our  
 confidence may repose, not on ourselves, but on God who  
 raises the dead to life. He it is who rescued us from so 10  
 imminent a death, and will do so again; and we have a  
 firm hope in Him that He will also rescue us in all the  
 future, while you on your part lend us your aid in entreaty 11  
 for us, so that from many lips thanksgivings may rise on  
 our behalf for the boon granted to us at the intercession  
 of many.

Paul's  
Motives  
had been -  
disinterested
 For the reason for our boasting is this—the 12  
 testimony of our own conscience that it was in  
 holiness and with <sup>4</sup>pure motives before God,  
 and in reliance not on worldly wisdom but on  
 the gracious help of God, that we have conducted ourselves  
 in the world, and above all in our relations with you. For 13  
 we are writing to you nothing different from what we have  
 written before, or from what indeed you already recognize  
 as truth and will, I trust, recognize as such to the very end;  
 just as some few of you have recognized us as your reason 14  
 for boasting, even as you will be ours, on the day of Jesus  
 our Lord.

Why Paul  
had postponed his  
Visit
 It was because I entertained this confidence 15  
 that I intended to visit you <sup>5</sup>before going else-  
 where—so that you might receive a twofold  
<sup>6</sup>proof of God's favour—and to pass by way of 16  
 Corinth into Macedonia. Then my plan was to return from  
 Macedonia to you, and be helped forward by you to Judaea.  
 Did I display any <sup>7</sup>vacillation or caprice in this? Or the 17  
 purposes which I form—do I form them on worldly  
 principles, now crying “Yes, yēs,” and now “No, no”?

As certainly as God is faithful, our language to you is not 18

1. *The province of Asia*] The Roman province so called, of which Ephesus was the capital. It was in the west of Asia Minor.

2. *And felt overwhelmed*, Lit. ‘beyond strength.’

3. *Sentence*] Or ‘presentiment.’ Lit. ‘answer.’

4. *Pure motives*] See ii. 17, n.

5. *Before going elsewhere*] Lit. ‘first.’

6. *Proof of God's favour*] v.l. ‘joy.’

7. *Vacillation or caprice*] One word in the Greek which no one English word seems adequately to represent. Perhaps ‘levity’ comes nearest.

now "Yes" and now "No." For Jesus Christ the Son of God—He who was proclaimed among you by us, that is by <sup>1</sup> Silas and Timothy and myself—did not show Himself a waverer between "Yes" and "No." But it <sup>2</sup> was and always is "Yes" with Him. For all the promises of God, whatever their number, have <sup>3</sup> their confirmation in Him; and for this reason through Him also our "Amen" acknowledges their truth <sup>4</sup> and promotes the glory of God through our faith. But He who is making us as well as you <sup>5</sup> steadfast through union with the Anointed One, and has anointed us, is God, and He has also set His seal upon us, and has <sup>6</sup> put <sup>7</sup> His Spirit into our hearts as a pledge and foretaste of future blessing.

But as for me, as my soul shall answer for it, I appeal to God as my witness, that it was to spare you pain that I gave up my visit to Corinth. <sup>8</sup> Not that we want to lord it over you in respect of your faith—we do, however, desire to help your joy—for in the matter of your faith you are standing firm.

But, so far as I am concerned, I have resolved not to have a painful visit the next time I come to see you. For if I of all men give you pain, who then is there to gladden my heart, but the very persons to whom I give pain? And I write this to you in order that when I come I may not receive pain from those who ought to give me joy, confident as I am as to all of you that my joy is the joy of you all. For with many tears I write to you, and in deep suffering and depression of spirit, not in order to grieve you, but in the hope of showing you how brimful my heart is with love for you.

Now if any one has caused sorrow, it has been caused not so much to me, as in some degree—for I have no wish to exaggerate—to all of you. In the case of such a person the punishment

The penitent  
Offender to  
be received  
back

1. *Silas*] Lit. 'Silvanus.' It has been conjectured that Silas is another name for Luke.—ED.

2. *Was and . . . is*] The Greek verb possesses this double force. Cp. 1 Cor. ix. 15; and *Aorist* vii. 3.

3. *Their confirmation*] Lit. 'the Yes.'

4. *And promotes the glory of God through our faith*] Lit. 'to glory, through us.'

5. *The Anointed One*] Lit. 'Christ.'

6. *Put . . . into*] Lit. 'given in.'

7. *His Spirit . . . as a pledge &c.*] Lit. 'the earnest (or, first instalment) of the Spirit.' See v. 5, n.

8. *Not that we want to lord it over you*] As some accuse us of doing.

which was inflicted by the majority of you is enough. So 7  
that you may now take the opposite course, and forgive him  
'rather and comfort him, for fear he should perhaps be 8  
driven to despair by his excess of grief. I beg you therefore 8  
fully to reinstate him in your love. For in writing to you I 9  
have also this object in view—to discover by experience  
whether you are prepared to be obedient in every respect.  
When you forgive a man an offence I also forgive it ; for in 10  
fact what I have forgiven, if I have forgiven anything, has  
always been for your sakes and in the presence of Christ, for 11  
fear Satan should gain an advantage over us. For we are  
not ignorant of his <sup>2</sup> devices.

Personal  
Trials and  
Apostolic  
Success

Now when I came into <sup>3</sup> the Troad to spread 12  
there the Good News about the Christ, even  
though in the Lord's providence a door stood  
open before me, yet, obtaining no relief for my 13  
spirit because I did not find our brother Titus, I bade them  
farewell and went on into Macedonia. But to God be the 14  
thanks who in Christ ever heads our <sup>4</sup> triumphal procession,  
and by our hands waves in every place that sweet incense,  
the knowledge of Him. For we are a fragrance of Christ 15  
grateful to God in those <sup>5</sup> whom He is saving and in those  
who are perishing ; to the last-named an odour of death 16  
predictive of death, and to the others an odour of life  
predictive of life. And for such service as this who is com-  
petent ? <sup>6</sup> We are ; for, <sup>7</sup> unlike most teachers, we are not 17  
fraudulent hucksters of God's Message ; but with <sup>8</sup> trans-  
parent motives, as commissioned by God, in God's presence  
and in communion with Christ, so we speak.

Paul's Con-  
verts a Proof  
of his Divine  
Mission

Do you say that this is self-recommendation 1 3  
once more ? Or do we need, as some do, letters  
of recommendation to you or from you ? Our 2  
letter of recommendation is yourselves—a letter

1. *Rather*] v.l. omits this word.

2. *Devices*] Or 'purposes.'

3. *The Troad*] The district so called after the ancient city of Troy. It formed the extreme north-west corner of Asia Minor. On the west coast of the Troad was a town named Troas, and we might translate here 'to Troas.'

4. *Triumphal procession*] On the Roman triumph, also alluded to in Col. ii. 15, see the article 'Triumphus' in Smith's *Dictionary of Antiquities*.

5. *Whom He is saving*] Lit. 'who are being saved.'

6. *We are*] These words are implied but not expressed in the Greek.

7. *Unlike most*] Their self-seeking teachers.

8. *Transparent motives*] The same word (*elikrineia*) occurs i. 12 ; 1 Cor. v. 8 ; and the cognate adjective Phil. i. 10 ; 2 Pet. iii. 1. The idea is that of character and thought of crystalline purity, as proved in strong sunlight : 'sun-testedness,' if we had such a word.

written on our hearts and everywhere known and read. For all can see that you are a letter of Christ entrusted to our care, and written not with ink, but with the Spirit of the <sup>1</sup>ever-living God—and not on tablets of stone, but on <sup>2</sup>human hearts as tablets.

Such is the confidence which we have through God alone fitted Paul for his Task Christ in the presence of God ; not that of ourselves we are competent to decide anything by our own reasonings, but our competency comes from God. It is He also who has made us competent to serve Him in connexion with a new <sup>3</sup>Covenant, which is not a written code but a Spirit ; for the written code inflicts death, but the Spirit gives Life.

The Splendour of the new Faith If, however, the service <sup>4</sup>that proclaims death—its code being engraved in writing upon stones—came with glory, so that the children of Israel could not look steadily on the face of Moses because of the brightness of his face—a vanishing brightness ; will not the service of the Spirit be far more glorious ? For if the service which pronounces doom <sup>5</sup>had glory, far more glorious still is the service which tells of righteousness. For, in fact, that which was once resplendent in glory (Exod. xxxiv. 30, LXX.) has no glory at all in this respect, that it pales before the glory which surpasses it. For if that which was to be abolished came with glory, much more is that which is permanent arrayed in glory.

Therefore, cherishing a hope like this, we speak without reserve, and we do not imitate Moses, who used to throw a veil over his face to hide from the gaze of the children of Israel the passing away of what was but transitory. Nay, their minds were made dull ; for to this very day during the reading of the book of the <sup>6</sup>ancient Covenant, the same veil <sup>7</sup>remains unlifted, because it is only in Christ that it is to be abolished. Yes, to this day, whenever Moses is read,

1. *Ever-living*] Lit. 'living.'

2. *Human hearts*] Lit. 'hearts of flesh.' But see Rom. vii. 18, n.

3. *Covenant*] Greek 'Diathēkē.' "This word must be invariably taken in the sense of 'covenant' in the N.T." (Hatch). But Heb. ix. 16 is an exception.

4. *That proclaims death*] Lit. 'of death.' Cp. Rom. viii. 2.

5. *Had glory*] v.l. 'is glory.'

6. *Ancient Covenant*] The Law of Moses, not the whole of the Old Testament Scriptures.

7. *Remains . . . abolished*] Or 'remains, it not being yet revealed to them that in Christ the ancient Covenant is abolished.'



a veil lies upon their <sup>1</sup> hearts. But whenever <sup>2</sup> the heart 16  
of the nation shall have returned to the Lord, the veil will  
be withdrawn (Exod. xxxiv. 34, LXX.).

Now by "the Lord" is meant the Spirit ; and where the 17  
Spirit of the Lord is, <sup>3</sup> freedom is enjoyed. And all of us, 18  
with unveiled faces, reflecting like bright mirrors the glory  
of the Lord, are being transformed into the same likeness,  
from one degree of radiant holiness to another, even as  
derived from the Lord the Spirit.

Therefore, being engaged in this service and 1 4  
being mindful of the mercy which has been  
shown us, we are not cowards. Nay, we have 2  
renounced the secrecy which marks a feeling of  
shame. We practise no cunning tricks, nor do  
we adulterate God's Message. But by a full clear statement  
of the truth we strive to commend ourselves in the presence  
of God to every human conscience. If, however, the mean- 3  
ing of our Good News has been veiled, <sup>4</sup> the veil has been 4  
on the hearts of those who are on the way to perdition, in  
whom the god of this present age has blinded their un-  
believing minds so as to shut out the sunshine of the Good  
News of the glory of the Christ, who is the image of God.  
(For we do not proclaim ourselves, but we proclaim Christ 5  
Jesus as Lord, and ourselves as your bondservants for the  
sake of Jesus.) For God who said, "Out of darkness let 6  
light shine," is He who has shone in our hearts to give us  
the light of the knowledge of God's glory, which is radiant  
on the face of Christ.

But we have <sup>5</sup> this treasure in <sup>6</sup> a fragile vase 7  
of clay, in order that the surpassing greatness  
of the power may be seen to belong to God, and  
not to originate in us. <sup>7</sup> We are hard pressed, 8  
yet never in absolute distress ; perplexed, yet never utterly  
baffled ; pursued, yet never left unsuccoured ; struck to the 9

1. *Hearts*] Or 'understanding.'

2. *The heart of the nation*] Or 'any one.'

3. *Freedom*] From the mere letter of the Law.

4. *The veil . . . the god*] Or (taking the Greek participle and the relative pronoun as being both neuter, instead of masculine, and the repeated preposition as denoting instrumentality) 'it is veiled by means of the things which are perishing, by means of which the god.' In that case the phrase 'the things which are perishing' denotes the Mosaic system which was then passing away.—ED.

5. *This treasure*] I.E. this bright light.

6. *A fragile vase of clay*] Lit. 'earthenware jars.' Cp. Gideon's carrying of torches within pitchers (Judges vii. 16).—ED.

7. Paul's metaphors in verses 8 and 9 are all military metaphors.

ground, yet never slain ; always, wherever we go, carrying 10  
 with us in our bodies the putting to death of Jesus, so that  
 in our bodies it may also be clearly shown that Jesus lives.  
 For we, alive though we are, are continually surrendering 11  
 ourselves to death for the sake of Jesus, so that in this  
 mortal nature of ours it may also be clearly shown that  
 Jesus lives. Thus we are constantly dying, while you are in 12  
 full enjoyment of Life.

But possessing the same Spirit of faith as he 13  
 The Hope of who wrote, " I BELIEVED, AND THEREFORE I  
 Eternal Life HAVE SPOKEN " (Ps. cxvi. 10), we also believe,  
 and therefore we speak. For we know that He who <sup>1</sup> raised 14  
 the Lord Jesus from the dead will raise us also to be with  
 Jesus, and will cause <sup>2</sup> both us and you to stand in His own  
 presence. For <sup>3</sup> everything is for your sakes, in order that 15  
 grace, being more richly bestowed because of the thanks-  
 givings of the increased number, may more and more  
 promote the glory of God.

Therefore we are not cowards. Nay, even 16  
 Transitory though our outward man is wasting away, yet  
 Pain may lead on to our inward man is being renewed day by day.  
 Eternal For this <sup>4</sup> our light and transitory burden of 17  
 Glory suffering is achieving for us a preponderating,  
 yes, a vastly preponderating, and eternal weight of glory ;  
 while <sup>5</sup> we look not at things seen, but things unseen ; for 18  
 things seen are temporary, but things unseen are eternal.

For we know that if this poor tent, our earthly 1 5  
 The spiritual and im- house, is taken down, we have in Heaven a  
 mortal Body building which God has provided, a house not  
 built by human hands, but eternal. For in this one we 2  
 sigh, because we long to put on over it our dwelling which  
 comes from Heaven—<sup>6</sup> if indeed having really put on a <sup>7</sup> robe 3

1. *Raised the Lord Jesus*] v.l. omits 'the Lord.'

2. *Both us and you*] Lit. 'us together with you.'

3. *Everything is*] Or 'all of these sufferings are.'

4. *Our*] v.l. omits. On this verse see F. R. Havergal's *From Glory unto Glory*.

5. *We look not at things seen &c.*]

But at my back I always hear  
 Time's winged chariot hurrying near ;  
 And yonder all before us lie  
 Deserts of vast Eternity.'—ANDREW MARVEL.—ED.

6. *If indeed*] v.l. 'if at least.'

7. *Robe*] See Isa. lxi. 10 ; Gal. iii. 27. The above rendering of this verse seems alone to suit the introductory 'if indeed' or 'if at least.'

## 2 CORINTHIANS V.

we shall not be found to be unclothed. Yes, we who are  
in this tent certainly do sigh under our burdens, for <sup>1</sup> we do  
not wish to lay aside that with which we are now clothed,  
but to put on more, so that our mortality may be <sup>2</sup> absorbed  
in Life. And He who formed us with this very end in view <sup>5</sup>  
is God, who has given us His Spirit as <sup>3</sup> a pledge and fore-  
taste of that bliss.

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are now in our right senses, it is in order to be of service to you. For the love of Christ overmasters us, the conclusion at which we have arrived being this—that One having died for all, His death was their death, and that He died for all in order that the living may no longer live to themselves, but to Him who died for them and rose again.

**The new View of Life which results** Therefore for the future we know no one simply as a man. Even if we have known Christ as a man, yet now we do so no longer. So that if any one is in Christ, <sup>1</sup>he is a new creature: the old state of things has passed away; a new state of things has come into existence. And all this is from God, who has reconciled us to Himself through Christ, and has appointed us to serve in the ministry of reconciliation. We are to tell how God was in Christ reconciling the world to Himself, not charging men's transgressions to their account, and that He has entrusted <sup>2</sup>to us the Message of this reconciliation.

**The Message of Peace and Friendship** On Christ's behalf therefore we come as ambassadors, God, as it were, making entreaty through our lips: we, on Christ's behalf, beseech men to be reconciled to God. He has made Him who knew nothing of sin to be sin for us, in order that in Him we may become the righteousness of God. And you also we, as God's fellow workers, entreat not to be found to have received His grace to no purpose. For He says, "AT A TIME OF WELCOME I HAVE LISTENED TO YOU, AND ON A DAY OF SALVATION I HAVE SUCCOURED YOU" (Isa. xlix. 8). Now is the time of loving welcome! Now is the day of salvation!

**Apostolic Credentials** <sup>3</sup>We endeavour to give people no cause for stumbling in anything, lest the work we are doing should fall into discredit. On the contrary, as God's servants, we seek their full approval—by unwearied endurance, by afflictions, by distress, by helplessness; by floggings, by imprisonments; by facing riots, by toil, by sleepless watching, by hunger and thirst; by purity

1. *He is a new creature*] Or 'there is a new creation.' The Saviour reconciles us not only to God, but to ourselves and to our fellow men, to life and to death. When, by receiving the Holy Spirit, we become consecrated Christians the world in which our lot is cast, and our outlook upon it, become entirely new things.—ED.

2. *To us*] Lit. 'in us.'

3. *We endeavour to give*] To render this by 'giving' involves an ambiguity in English, it not being clear whether the participle refers to the 'we' or the 'you.' There is no ambiguity in the original.

of life, by knowledge, by patience, by kindness, by the Holy Spirit, by sincere love ; by the proclamation of the truth, by 7  
the power of God ; by the weapons of righteousness, wielded  
in both hands ; through honour and ignominy, through 8  
calumny and praise. We are looked upon as impostors and  
yet are true men ; as obscure persons, and yet are well 9  
known ; as on the point of death, and yet, strange to tell,  
we live ; as under God's discipline, and yet we are not  
deprived of life ; as sad, but we are always joyful ; as poor, 10  
but we bestow wealth on many ; as having nothing, and yet  
we securely possess all things.

**An Appeal  
for personal  
Affection** O Corinthians, our lips are unsealed to you : 11  
our heart is expanded. There is no narrowness 12  
in our love to you : the narrowness is in your  
own feelings. And in just requital—I speak as to my 13  
children—let your hearts expand also.

**Intimate  
Friendship  
with  
Idolaters  
forbidden** Do not come into close association with un- 14  
believers, like oxen yoked with asses. For what  
is there in common between righteousness and  
lawlessness ? Or what partnership has light with  
darkness ? Where can harmony between Christ 15  
and Belial be found ? Or what participation has a believer  
with an unbeliever ? And what compact has the Temple of 16  
God with idols ? For *we* are the Temple of the <sup>1</sup>ever-living  
God ; as God has said, “ I WILL DWELL AMONG THEM, AND  
WALK ABOUT AMONG THEM ; AND WILL BE THEIR GOD, AND  
IT IS THEY WHO SHALL BE MY PEOPLE ” (Lev. xxvi. 12 ; Ezek.  
xxxvii. 27).

Therefore,

“ ‘ COME OUT FROM AMONG THEM AND SEPARATE YOUR- 17  
SELVES,’ SAYS THE LORD, ‘ AND TOUCH NOTHING IMPURE ; AND  
I WILL RECEIVE YOU, AND WILL BE A FATHER TO YOU, AND 18  
YOU SHALL BE MY SONS AND DAUGHTERS,’ SAYS THE LORD  
THE RULER OF ALL ” (Isa. lii. 11 ; Hos. i. 10 ; Isa. xliii. 6).

Having therefore these promises, beloved friends, let us 1  
purify ourselves from all defilement of body and of spirit, and  
secure perfect holiness through the fear of God.

**Paul and his  
Converts** Make room for us in your hearts. There is 2  
not one of you whom we have wronged, not one  
to whom we have done harm, not one over  
whom we have gained any selfish advantage. I do not say 3

1. *Ever-living*] Lit. ‘living.’

this <sup>1</sup> to imply blame, for, as I have already said, you have such a place in our hearts that we would die with you or live with you. I have great confidence in you : very loudly do I 4 boast of you. I am filled with comfort : my heart overflows with joy amid all our affliction.

The timely  
Arrival of  
Titus For even after our arrival in Macedonia we 5 could get no relief such as human nature craves.

We were greatly harassed ; there were conflicts without and fears within. But He who comforts the depressed—even God—<sup>2</sup> comforted us by the coming of Titus, and not by his coming only, but also by the fact that he had 7 felt comforted on your account, and by the report which he brought of your eager affection, of your grief, and of your jealousy on my behalf, so that I rejoiced more than ever.

Earnest  
Repentance  
in Corinth For if I gave you pain by that letter, I do not 8 regret it, though I did regret it then. <sup>3</sup> I see that that letter, even though for a time it gave you pain, <sup>4</sup> had a salutary effect. Now I rejoice, not in your 9 grief, but because the grief led to repentance ; for you sorrowed with a godly sorrow, which prevented you from receiving injury from us in any respect. For godly sorrow 10 produces repentance leading to salvation, a repentance not to be regretted ; but the sorrow of the world finally produces death. For mark the effects of this very thing—your having 11 sorrowed with a godly sorrow—what earnestness it has called forth in you, <sup>5</sup> what eagerness to clear yourselves, what indignation, what alarm, what longing affection, what jealousy, what meting out of justice ! You have completely wiped away reproach from yourselves in the matter. There- 12 fore, though I wrote to you, it was not to punish the offender, nor to secure justice for him who had suffered the wrong, but it was chiefly in order that your earnest feeling on our behalf might become manifest to yourselves in the sight of God.

1. *To imply blame*] Or 'by way of condemnation.' The word that here signifies 'condemnation' occurs also in iii. 9, and marks the act of condemning. The Apostle employs a different, though kindred, word indicative of the state which results from the act.

2. *Comforted*] Or 'has comforted,' if Wieseler is right in conjecturing, from Paul's change of tone, that Titus arrived just when the early part of this chapter was being written.

3. *I see*] v.l. prefixes 'for.'

4. *Had a salutary effect*] In the Greek these words are implied but not expressed. Other instances of such 'aposiopesis' are to be seen in Exod. xxxii. 32 ; Mark vii. 11 (A.V.) ; Luke xix. 42 ; John vi. 62 ; Acts xxiii. 9.

5. *What eagerness . . . what* &c.] Lit. 'but what,' or 'nay what,' &c., six times. Cp. 1 Cor. vi. 11, where the same conjunction is used.

For this reason we feel comforted; and—in 13  
 Paul's Hopes addition to this our comfort—we have been filled  
 realized with all the deeper joy at Titus's joy, because  
 his spirit<sup>1</sup> has been set at rest by you all. For however I 14  
 may have boasted to him about you, I have had no reason  
 to feel ashamed; but as we have in all respects spoken the  
 truth to you, so also our boasting to Titus about you has  
 turned out to be the truth. And his strong and tender 15  
 affection is all the more drawn out towards you when he  
 recalls to mind<sup>2</sup> the obedience which all of you manifested  
 by the timidity and nervous anxiety with which you wel-  
 comed him. I rejoice that I have absolute confidence in 16  
 you.

### *Help for the poor in Jerusalem*

But we desire to let you know, brethren, of 1 8  
 the grace of God which has been bestowed on  
 the Churches of Macedonia; how, while passing 2  
 through great trouble, their boundless joy even amid their  
 deep poverty has overflowed to increase their generous liber-  
 ality. For I can testify that to the utmost of their power, 3  
 and even beyond their power, they have of their own free  
 will given help. With earnest entreaty they begged from 4  
 us the<sup>3</sup> favour of being allowed to share in the service now  
 being rendered to God's people. They not only did this, as 5  
 we had expected, but first of all in obedience to God's will  
 they gave<sup>4</sup> their own selves to the Lord and to us. This 6  
 led us to urge Titus that, as he had previously been the one  
 who commenced the work, so he should now go and com-  
 plete among you this act of beneficence also. Yes, just as 7  
 you are already<sup>5</sup> very rich in faith, readiness of speech,  
 knowledge, unwearied zeal, and in the love<sup>6</sup> that is in you,  
 implanted by us, see to it that this grace of liberal giving  
 also flourishes in you.

The Example I am not saying this by way of command, but 8  
 of Jesus to test by the standard of other men's earnest-

1. *Has been set at rest*] Implying 'and is at rest.' See i. 19, n.

2. *The obedience . . . anxiety with which you*] Lit. 'the obedience of all of you—how with timidity and nervous anxiety you.'

3. *Favour of being allowed to share*] Lit. 'favour and participation.'

4. *Their own selves*] I.E. for any personal service it was in their power to render.

5. *Very rich*] Or 'rich in everything.'

6. *That is in you, implanted by us*] V.L. (the love) 'that is on your part in our case.' 'To us,' as in the A.V., is an improbable rendering.



ness the genuineness of your love also. For you know the 9  
 condescending goodness of our Lord Jesus Christ—how  
 for your sakes He became poor, though He was rich, in  
 order that you through His poverty might grow rich.  
 But in this matter I give you an opinion; for my doing this 10  
 helps forward your own intentions, seeing that not only have  
 you begun operations, but a year ago you already had the  
 desire to do so.

Sympathy  
 and Help to  
 be mutual And now complete the doing also, in order 11  
 that, just as there was then the eagerness in  
 desiring, there may now be the accomplishment  
 in proportion to your means. For, assuming the earnest 12  
 willingness, the gift is acceptable according to whatever a  
 man has, and not according to what he has not. I do not 13  
 urge you to give in order that others may have relief while  
 you are unduly pressed, but that, by equalization of burdens, 14  
 your superfluity having in the present emergency supplied  
 their deficiency, their superfluity may in turn be a supply  
 for your deficiency later on, so that there may be equalization  
 of burdens. Even as it is written, "HE WHO GATHERED 15  
 MUCH HAD NOT <sup>1</sup>TOO MUCH, AND HE WHO GATHERED LITTLE  
 HAD NOT <sup>1</sup>TOO LITTLE" (Exod. xvi. 18).

The new  
 Mission of  
 Titus But thanks be to God that He inspires the 16  
 heart of Titus with the same deep interest in  
 you; for Titus welcomed our request, and, being 17  
 thoroughly in earnest, comes to you of his own free will.  
 And we send with him the brother whose <sup>2</sup>praises for his 18  
 earnestness in proclaiming the Good News are heard  
 throughout all the Churches. And more than that, he is 19  
 the one who was chosen by the <sup>3</sup>vote of the Churches to  
 travel with us, sharing our commission in the administration  
 of this generous gift to promote the Lord's glory and gratify  
 our own strong desire. For against one thing we are on 20  
 our guard—I mean against blame being thrown upon us in  
 respect to these large and liberal contributions which are  
 under our charge. For we seek not only God's approval of 21  
 our integrity, but man's also.

And we send with them our brother, of whose zeal we 22  
 have had frequent proof in many matters, and who is now

1. *Too much . . . too little*] Lit. 'more . . . less.' Cp. Ps. lxi. 2, R.V., margin.  
 2. *Praises . . . Good News*] Lit. simply 'praise in the Good News.'  
 3. *Vote*] Lit. 'show of hands.'

more zealous than ever through the strong confidence which he has in you.

A loving  
Welcome  
requested

As for Titus, remember that he is a partner <sup>23</sup>  
with me, and is my comrade in my labours for  
you. And as for our brethren, remember that  
they are <sup>1</sup>delegates from the Churches, and are men in  
whom Christ is glorified. Exhibit therefore to the Churches <sup>24</sup>  
a proof of your love, and a justification of our boasting to  
these brethren about you.

Contributions  
were to be  
ready when  
Paul came

As to the services which are being rendered <sup>1 9</sup>  
to God's people, it is really unnecessary for me  
to write to you. For I know your earnest <sup>2</sup>  
willingness, on account of which I habitually  
boast of you to the Macedonians, pointing out to them that  
for a whole year you in Greece have been ready; and the  
greater number of them have been spurred on by your  
ardour. Still I send the brethren in order that in this <sup>3</sup>  
matter our boast about you may not turn out to have been  
an idle one; so that, as I have said, you may be ready;  
for fear that, if any Macedonians come with me and find <sup>4</sup>  
you unprepared, we—not to say you yourselves—should be  
put to the blush in respect to this confidence. I have <sup>5</sup>  
thought it absolutely necessary therefore to request these  
brethren to visit you before I myself come, and to make  
sure beforehand that the <sup>2</sup>gift of love which you have  
already promised may be ready as a gift of love, and may  
not seem to have been something which I have extorted  
from you.

We shall  
reap as we  
have sown

But do not forget that he who sows with a <sup>6</sup>  
niggardly hand will also reap a niggardly crop,  
and that he who sows <sup>3</sup>bountifully will also reap  
bountifully. Let each contribute <sup>4</sup>what he has decided upon <sup>7</sup>  
in his own mind, and not do it reluctantly or under compul-  
sion. "IT IS A CHEERFUL GIVER THAT GOD LOVES" (Prov.  
xxii. 8; LXX.). And God is able to bestow every blessing <sup>8</sup>  
on you in abundance, so that <sup>5</sup>richly enjoying all sufficiency  
at all times, you may have ample means for all good works.  
As it is written, <sup>9</sup>

1. *Delegates from*] Lit. 'Apostles of.'

2. *Gift of love*] Lit. 'blessing.' So the Heb. 'berācheh' in Gen. xxxiii. 11; Joshua xv. 19.

3. *Bountifully*] Lit. 'with a view to blessings.' For the plural see i. 3, n.

4. *What*] Lit. 'as' or 'just as.'

5. *Richly*] See ix. 6, n.

"HE HAS SCATTERED ABROAD,  
HE HAS GIVEN TO THE POOR,  
HIS <sup>1</sup>ALMSGIVING REMAINS FOR EVER" (Ps. cxii. 9).

And God who <sup>2</sup>continually supplies seed for <sup>10</sup>  
the sower and bread for eating, <sup>3</sup>will supply  
you with seed and multiply it, and will cause  
your almsgiving to yield a plentiful harvest. May you be <sup>11</sup>  
<sup>4</sup>abundantly enriched so as to show all liberality, such as  
through our instrumentality brings thanksgiving to God.  
For the service rendered in this sacred gift not only helps to <sup>12</sup>  
relieve the wants of God's people, but it is also rich in its  
results and awakens a chorus of thanksgiving to God.  
<sup>5</sup>For, <sup>6</sup>by the practical proof of it which you exhibit in this <sup>13</sup>  
service, you cause God to be extolled for your <sup>7</sup>fidelity to  
your professed adherence to the Good News of the Christ,  
and for the liberality of your contributions for them and for  
<sup>8</sup>all who are in need, while they themselves also in supplica- <sup>14</sup>  
tions on your behalf pour out their longing love towards you  
because of God's surpassing grace which is resting upon  
you. Thanks be to God for His <sup>9</sup>unspeakably precious <sup>15</sup>  
<sup>10</sup>gift!

### *Paul's Vindication of his Apostleship*

But as for me Paul, I entreat you by the <sup>1</sup> <sup>100</sup>  
gentleness and self-forgetfulness of Christ—I  
who when among you have not an imposing  
personal presence, but when absent am fear-  
lessly outspoken in dealing with you. I beseech you not to <sup>2</sup>  
compel me when present to make a bold display of the

1. *Almsgiving*] Lit. 'righteousness;' which consisted, according to the Rabbis, of almsgiving, prayer, and fasting. See Matt. vi. 1-18, R.V.

2. *Continually supplies . . . will supply*] There is here no separate word for 'continually,' but the first of the two verbs used is a compound of the simple verb which follows, and it is more emphatic, signifying either 'to abundantly supply,' or 'to give supply after supply.'

3. *Will supply you with seed*] I.E. 'will give you means and opportunities of sowing blessings.'

4. *Abundantly*] Or 'in every respect,' 'in all things.' Cp. xi. 6, n.

5. The present participle (lit. 'glorifying') in verse 13 seems to be co-ordinate with the present participle (lit. 'being enriched') of verse 11, both referring to the Corinthians, while the Christians in Jerusalem who were to receive the gift are named by the emphatically placed 'they' of verse 14.

6. *By*] By no means to be rendered 'for,' or 'on account of.'

7. *Fidelity*] Lit. 'subjection,' i.e. 'holding yourselves bound by.'

8. *All who are in need*] Lit. simply 'all.'

9. *Unspeakably precious*] Lit. 'unspeakable.'

10. *Gift*] The brotherly sympathy, generosity, and mutual kindness which were entirely due to the grace of God being in their hearts.—Ed.

confidence with which I reckon I shall show my 'courage' against some who reckon that we are guided by worldly principles. For, though we are still living in the world, it is no worldly warfare that we are waging. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses. For we overthrow arrogant 'reckonings,' and every stronghold that towers high in defiance of the knowledge of God, and we carry off every thought as if into slavery—into subjection to Christ; while we hold ourselves in readiness to punish every act of disobedience, as soon as ever you <sup>1</sup>as a Church have fully shown your obedience.

Is it outward appearances you look to? If any man is confident as regards himself that he specially belongs to Christ, let him consider again and reflect that just as he belongs to Christ, so also do we. If, however, I were to boast more loudly of our <sup>2</sup>Apostolic authority, which the Lord has given us that we may build you up, not <sup>3</sup>pull you down, I should have no reason to feel ashamed. Let it not seem as if I wanted to frighten you by my letters. For they say "His letters are authoritative and forcible, but his personal presence is unimpressive, and as for eloquence, he has none." Let such people take this into their reckoning, that whatever we are in word by our letters when absent, the same are we also in act when present.

For we have not the 'courage' to rank ourselves among, or compare ourselves with, certain persons distinguished by their self-commendation. Yet they are not wise, measuring themselves, as they do, by one another and comparing themselves with one another. We, however, will not exceed due limits in our boasting, but will keep within the limits of the sphere which God has assigned to us as a limit, which reaches even to you. For there is no undue stretch of authority on our part, as though it did not extend to you. We pressed on even to Corinth, and were the first to proclaim to you the Good News of the Christ. We do not exceed our due limits, and take credit for other men's

1. *As a Church*] 'You' (in the plural) as opposed to any rebellious individual or faction.

2. *Apostolic authority*] Lit. simply 'authority.'

3. *Pull you down*] Or 'overthrow you,' as in verse 4.

labours; but we entertain the hope that, as your faith grows, we shall gain promotion among you—still keeping within our own sphere—promotion to a larger field of labour, and shall tell the Good News in the districts beyond you, not boasting in another man's sphere about work already done by him. 16

Credentials must be from God But "WHOEVER BOASTS, LET HIS BOAST BE IN THE LORD" (Jer. ix. 24). For it is not the man that commends himself who is really approved, but he whom the Lord commends. 17 18

Paul's Motive one of anxious Love I wish you could have borne with a little 'foolish boasting on my part. Nay, do bear with me. I am jealous over you with God's own jealousy. For I have betrothed you to Christ to present you to Him like a faithful bride to her one husband. But I am afraid that, as the serpent in his craftiness deceived Eve, so your minds may be led astray from their single-heartedness and their fidelity to Christ. If indeed some visitor is proclaiming among you another Jesus whom we did not proclaim, or if you are receiving a Spirit different from the One you have already received or a Good News different from that which you have already welcomed, your toleration is admirable! Why, I reckon myself in no respect inferior to those superlatively great Apostles. And if in the matter of speech I am no orator, yet in knowledge I am not deficient. Nay, we have in every way made that fully evident to you. 1 11 2 3 4 5 6

Paul's Reason for foregoing his Right to Maintenance Is it a sin that I abased myself in order for you to be exalted, in that I proclaimed God's Good News to you without fee or reward? Other Churches I robbed, receiving pay from them in order to do you service. And when I was with you and my resources failed, there was no one to whom I became a burden—for the brethren when they came from Macedonia fully supplied my wants—and I kept myself from being in the least a burden to you, and will do so still. Christ knows that it is true when I say that I will not be stopped from boasting of this anywhere in Greece. 7 8 9 10

1. *Foolish boasting*] Lit. 'folly.

2. *Some visitor is proclaiming among you*] Lit. 'he who comes is proclaiming.'

3. *Fully*] The Greek phrase (*en panti*) so rendered occurs no fewer than ten times in this Letter. It does not always mean 'in everything,' but is often simply adverbial like our 'altogether,' 'exceedingly,' adding emphasis to the verb or adjective that it qualifies

And why? Because I do not love you? God knows that I 11  
do. But I will persist in the same line of conduct in order 12  
to cut the ground from under the feet of those who desire an  
opportunity of getting themselves recognized as being on a  
level with us in the matters about which they boast. For 13  
men of this stamp are sham apostles, dishonest workmen,  
assuming the garb of Apostles of Christ. And no wonder. 14  
<sup>1</sup> Satan, their master, can disguise himself as an angel of  
light. It is therefore no great thing for his servants also to 15  
disguise themselves as servants of righteousness. Their end  
will be in accordance with their actions.

To return to what I was saying. Let no one 16  
<sup>An ironical  
Defence of  
his own  
good Sense</sup> suppose that I am <sup>2</sup> foolish. Or if you must,  
at any rate make allowance for me as being  
foolish, in order that I, as well as they, may  
boast a little. What I am now saying, I do not say by the 17  
Lord's command, but as a fool in his folly might, in this  
reckless boasting. Since many boast for merely human 18  
reasons, I too will boast. Wise as you yourselves are, you 19  
find pleasure in tolerating fools. For you tolerate it, if any 20  
one enslaves you, lives at your expense, makes off with your  
property, gives himself airs, or <sup>3</sup> strikes you on the face.

I use the language of self-disparagement, as 21  
<sup>Paul's  
Perils and  
Hardships</sup> though I were admitting our own feebleness.  
Yet for whatever reason any one is 'courageous'  
—I speak in mere folly—I also am courageous. Are they 22  
Hebrews? So am I. Are they Israelites? So am I.  
Are they descendants of Abraham? So am I. Are they 23  
servants of Christ? (I speak as if I were out of my mind.)  
Much more am I His servant; serving Him more thoroughly  
than they by my labours, and more thoroughly also by my  
imprisonments, by excessively cruel floggings, and with  
risk of life many a time. From the Jews I five times have 24  
received forty lashes all but one. Three times I have been 25  
beaten with Roman rods, once I have been stoned, three  
times I have been shipwrecked, once for full four and twenty  
hours <sup>4</sup> I was floating on the open sea. I have served Him 26

1. *Satan, their master*] Lit. 'Satan himself.'

2. *Foolish*] i.e. 'out of my senses.'

3. *Strikes &c.*] If this were meant to be understood literally, as Stanley supposes, we should probably, but not certainly, have had 'faces' in the plural.

4. *I was floating &c.*] In the case of many of the other sufferings it may be assumed that some permanent ill effect remained; but the tense here used, the Greek perfect, seems designed expressly to indicate some such result. Cp. xii. 21, n.

by frequent travelling, amid dangers in crossing rivers, dangers from robbers ; dangers from my own countrymen, dangers from the Gentiles ; dangers in the city, dangers in the Desert, dangers by sea, dangers from spies in our midst ; with labour and toil, with many a sleepless night, 27 in hunger and thirst, in frequent fastings, in cold, and with insufficient clothing. And besides other things, which I 28 pass over, there is that which presses on me daily—my anxiety for all the Churches. Who is weak, and I am 29 not weak ? Who is <sup>1</sup>led astray into sin, and I am not aflame with indignation ?

If boast I must, it shall be of things which display my 30 weakness. The God and Father of our Lord Jesus Christ 31 —He who is blessed throughout the Ages—knows that I am speaking the truth.

**Paul's  
Escape from  
Damascus** In Damascus the governor under King Aretas 32 kept guards at the gates of the city in order to apprehend me, but through an <sup>2</sup>opening in 33 the wall I was let down in a basket, and so escaped his hands.

**Sublime  
Visions and  
humbling  
Infirmities** I am compelled to boast. It is not a profit- 1 12 able employment, but I will proceed to <sup>3</sup>visions and revelations <sup>4</sup>granted me by the Lord. I 2 know a Christian man who fourteen years ago —<sup>5</sup> whether in the body I do not know, or out of the body I do not know ; God knows—was caught up (this man of whom I am speaking) even to the highest Heaven. And I 3 know that this man—<sup>5</sup> whether in the body or apart from the body I do not know ; God knows—was caught up into 4 Paradise and heard unspeakable things which no human being is permitted to repeat. Of such a one I will boast ; 5 but of myself I will not boast, except in my weaknesses. If however I <sup>6</sup>should choose to boast, I should not be a fool 6 for so doing, for I should be speaking the truth. But I forbear, lest any one should be led to estimate me more

1. *Led astray into sin*] Lit. 'tripped up.'

2. *Opening*] Or 'window.'

3. *Visions and revelations*] Cp. Acts ix. 4-6; xvi. 9; xviii. 9; xxii. 18; xxiii. 11; xxvii. 23; Gal. ii. 2.

4. *Granted me by*] Lit. simply 'of.'

5. *Whether in the body &c.*] The same uncertainty applies to the interpretation of 1 Thess. iv. 17; Rev. xii. 5; where the same word for 'caught up' occurs.—Ed.

6. *Should . . should . . should*] In Classical Greek the form which corresponds to such a hypothetical English sentence as this has the verb in the optative mood; but in the Greek of the N.T. the optative is never so used.



highly than what his own eyes attest, or more highly than what he hears from my lips. And <sup>1</sup>judging by the stupendous grandeur of the revelations—therefore lest I should be over-elated there has been sent to me, like the agony of impalement, Satan's angel dealing blow after blow, lest I should be over-elated. As for this, three times have I besought the Lord to rid me of him; but His reply has been, "My grace suffices for you, for <sup>2</sup>power matures in weakness." Most gladly therefore will I boast of my infirmities rather than complain of them—in order that Christ's power may overshadow me. In fact I take pleasure in infirmities, in the bearing of insults, in distress, in persecutions, in grievous difficulties—for Christ's sake; for when I am weak, then I am strong.

**The true Credentials of an Apostle** It is foolish of me to write all this, but you have compelled me to do so. Why, you ought to have been my vindicators; for in no respect have I been inferior to these superlatively great

Apostles, even though in myself I am nothing. The signs that characterize the true Apostle have been done among you, accompanied by unwearied fortitude, and by tokens and marvels and displays of power. In what respect, therefore, have you been worse dealt with than other Churches, except that I myself never hung as <sup>3</sup>a dead weight upon you? Forgive the injustice I thus did you!

**An intended Visit to Corinth** See, I am now for the third time prepared to visit you, but I will not be <sup>3</sup>a dead weight to you. I desire not your money, but yourselves; for children ought not to put by for their parents, but parents for their children. And <sup>4</sup>as for me, most gladly will I spend all I have and be utterly spent for your salvation. <sup>4</sup>If I love you <sup>5</sup>so intensely, am I the less to be loved? Be that as it may: I was not a burden to you.

But <sup>6</sup>being by no means scrupulous, I entrapped you,

1. *Judging by*] For the 'by' see Jelt, *Greek Grammar*, § 609, 3.

2. *Power*] Both the A.V. and the R.V. insert 'my.' But so important a word could hardly have been omitted here in the Greek, if such were the true meaning of the sentence. Cp. the A.V. with the R.V., John iii. 34.

3. *A dead weight*] Lit. 'a stupefying weight.' So in xi. 9. In the N.T. the word is only found in these three passages.

4. *If I love &c.*] v.l. 'though the more intensely I love you, the less I am loved.'

5. *So intensely*] Lit. 'more intensely.'

6. *Being &c.*] "My opponents say that my very privation and poverty were means to some unworthy by-ends." Paul disdains to give any other answer than that already given in v. 11. Cp. Rom. iii. 8.

**The unselfish Motives of Paul and Titus** they say! Have I gained any selfish advantage over you through any one of the messengers I have sent to you? I begged Titus to visit you, and sent our other brother with him. 17

Did Titus gain any selfish advantage over you? Were not <sup>1</sup> he and I guided by one and the same Spirit, and did we not walk in the same steps? 18

**An Appeal to the great Judge of all** You are imagining, all this time, that we are making our defence at your bar. In reality it is as in God's presence and in communion with Christ <sup>2</sup> that we speak; but, dear friends, it is all with a view to your progress in goodness. For I am afraid that perhaps when I come I may not find you to be what I desire, and that you may find me to be what you do not desire; that perhaps there may be contention, jealousy, bitter feeling, party spirit, ill-natured talk, backbiting, undue eulogy, unrest; and that upon re-visiting you I may be humbled by my God in your presence, and may have to mourn over many <sup>3</sup> whose hearts still cling to their old sins, and who have not repented of the impurity, fornication, and gross sensuality, of which they have been guilty. 19 20 21

**Coming Investigations and Punishments** This intended visit of mine is my third visit to you. "ON THE EVIDENCE OF TWO OR THREE WITNESSES EVERY CHARGE SHALL BE SUSTAINED" (Deut. xix. 15). Those who cling to their old sins, and indeed all of you, I have forewarned and still forewarn (as I did on my second visit when present, so I do now, though absent) that, when I come again, I shall not spare you; since you want a practical proof of the fact that Christ speaks by my lips—He who is not feeble towards you, but powerful among you. For though it is true that He was crucified through weakness, yet He now lives through the power of God. We also are weak, <sup>4</sup> sharing His weakness, but with Him we shall be full of life to deal with you through the power of God. 1 13 2 3 4

Test yourselves to discover whether you are true believers : 5

1. *He and I*] Or 'both of us.' Lit. 'we.'

2. *That we speak; but &c.*] v.l. 'that we say all this, dear friends, to promote your progress in goodness.'

3. *Whose hearts still cling &c.*] Both the A.V. and the R.V. fail to give the force of the Greek perfect, which always implies a still continuing result. Cp. xi. 25, n.

4. *Sharing His weakness*] Or 'in communion with Him. Lit. 'in Him,' or (v.l.) 'with Him.'

## 2 CORINTHIANS XIII.

'Examine yourselves on the one vital Point,' put your own selves under examination. Or do you not know that Jesus Christ is within you, unless you are insincere? But I trust that you will recognize that we are not insincere. 6

And our prayer to God is that you may do nothing wrong; not in order that our sincerity may be demonstrated, but <sup>1</sup> that you may do what is right, even though our sincerity may seem to be doubtful. <sup>2</sup> For we have no power against the truth, but only for the furtherance of the truth; and it is a joy to us when we are powerless, but you are strong. This we also pray for—the perfecting of your characters. For this reason I write thus while absent, that when present I may not have to act severely in the exercise of the authority which the Lord has given me for building up, and not for pulling down. 7 8 9 10

Finally, brethren, <sup>3</sup> be joyful, secure perfection of character, take courage, be of one mind, live in peace. And then God who gives love and peace will be with you. 11

Salute one another with a holy kiss. All God's people here send greetings to you. 12, 13

May the grace of the Lord Jesus Christ, the love of God, and <sup>4</sup> the fellowship of the Holy Spirit, be with you all. 14

1. *That you may do what is right &c.*] I.E. 'If your Christian character is unmistakable, it matters little about our reputation'—which will thus be amply vindicated.

2. *For we have &c.*] If you are living consistently with the truth concerning Christ, you have nothing to fear from us in the way of discipline.

3. *Be joyful*] Or 'farewell.'

4. *The fellowship of &c.*] Or 'the presence, shared by all, of the Holy Spirit' (A. S. Way); or 'fellowship through the Holy Spirit.'

# PAUL'S LETTER TO THE GALATIANS

There is no question as to the genuineness of this Pauline Letter, but unlike most other writings of the Apostle it was addressed to "Churches" rather than to a single community.

Formerly it was not easy to decide the precise meaning of the term "Galatia." Opinions differed on the subject. The "North Galatian theory," contended for by some German scholars, maintained that the Letter was addressed to the Churches of Ancyra, Tavium, Pessinus and possibly to those in other cities. The "South Galatian theory," which now holds the field in English-speaking countries, is to the effect that the congregations intended were those of Pisidian Antioch, Iconium, Derbe and Lystra; and this is strongly supported by the unique resemblance between this Letter and Paul's sermon in Pisidian Antioch (Acts xiii. 14-41). In any case the population was very mixed, consisting of Phrygians, Greeks, Romans, Gauls and Jews.

The date of the Letter cannot be exactly fixed. The periods assigned by recent scholarship vary from 46 A.D. to 58 A.D., but the medium estimate of 53 A.D., adopted by Harnack and Ramsay, satisfies all the requirements of the case.

The Apostle certainly visited Galatia during his second missionary tour, perhaps about 51 A.D., and, although suffering from illness, was received with enthusiasm. After a short stay he departed cherishing a joyful confidence as to his converts there. But when, less than three years afterwards, he came again, he found that the leaven of Judaism had produced a definite apostasy, insomuch that both the freedom of individual believers and his own Apostolic authority were in danger.

Even his personal presence (Acts xviii. 23) did not end the difficulty. Hence, possibly during his journey between Macedonia and Achaia, he sent this Letter. Its rugged and incoherent style shows that it was dictated under great stress of feeling, and the doctrine of justification by faith is stated more emphatically than in any other of his writings. But his earnest insistence upon the "fruit borne by the Spirit" proves that his ideal of practical holiness was rather strengthened than impaired by his plea for Faith as the mainspring of Christian life.

## PAUL'S LETTER TO THE GALATIANS

### *Introduction*

**Greeting** Paul, an Apostle sent not from men nor by any man, but by Jesus Christ and by God the Father, who raised Jesus from among the dead—and all the brethren who are with me : 1 2

To the Churches of Galatia. May grace and peace be granted to you from God the Father, and from our Lord Jesus Christ, who gave Himself to suffer for our sins in order to rescue us from the present wicked age in accordance with the will of our God and Father. To Him be the glory to the Ages of the Ages ! Amen. 3 4 5

### *Paul vindicates his Apostolic Authority*

**The falling away of the Galatians** I marvel that you are so readily leaving Him who called you by the grace of Christ, and are adhering to a different Good News. For other “Good News” there is none ; but there are some persons who are troubling you, and are seeking to distort the Good News concerning Christ. But if even we or an angel from Heaven should bring you a Good News different from, that which we have already brought you, let him be accursed. What I have just said I repeat—if any one is preaching to you a Good News other than that which you originally received, let him be accursed. For is it man's favour or God's that I aspire to ? Or am I seeking to please men ? If I were still a man-pleaser, I should not be Christ's bond-servant. 6 7 8 9 10

**Paul's Teaching came direct from Christ** For I must tell you, brethren, that the Good News which was proclaimed by me is not such as man approves of. For, in fact, it was not from man that I received or learnt it, but by a revelation from Jesus Christ. For you have heard of my 11 12 13

early career in Judaism—how I furiously persecuted the Church of God, and made havoc of it; and how in devotion to Judaism I outstripped many men of my own age among my people, being far more zealous than they on behalf of the traditions of my forefathers. But when He who set me apart even from my birth, and called me by His grace, saw fit to reveal His Son within me in order that I might tell among the Gentiles the Good News concerning Him, at once I did not confer with any human being, nor did I go up to Jerusalem to those who were my seniors in the Apostleship, but I went away into Arabia, and afterwards came back to Damascus.

Then, three years later, I went up to Jerusalem to inquire for <sup>1</sup>Peter, and I spent a fortnight with him. I saw none of the other Apostles, except James, the Lord's brother. In making these assertions I am speaking the truth, as in the sight of God. Afterwards I visited Syria and Cilicia. But to the Christian Churches in Judaea I was personally unknown. They only heard it said,

“He who was once our persecutor is now telling the Good News of the faith of which he formerly made havoc.”

And they gave glory to God on my account.

Later still, after an interval of fourteen years, I again went up to Jerusalem in company with Barnabas, taking Titus also with me. I went up in obedience to a revelation of God's will; and I explained to them the Good News which I proclaim among the Gentiles. To the leaders of the Church this explanation was made in private, lest by any means I should be running, or should already have run, in vain. <sup>2</sup>But although my companion Titus was a Greek they did not insist upon even his being circumcised. Yet there was danger of this through the false brethren secretly introduced into the Church, who had stolen in to spy out the <sup>3</sup>freedom which is ours in Christ Jesus, in order to rob us of it.

But not for an hour did we give way and submit to them; in order that the Good News might continue with you in its integrity. From those leaders I gained nothing new.

1. *Peter*] Lit. ‘Cephas,’ the Aramaic form of the same name.—ED.

2. Lit. ‘But even my companion Titus, Greek though he was, was not compelled to be circumcised.’

3. *Freedom*] I.E. freedom from the Law of Moses.—ED.



Whether they were men of importance or not, matters nothing to me—God recognizes no external distinctions. To me, at any rate, the leaders imparted nothing new. <sup>1</sup>Indeed, when they saw that I was entrusted with the preaching of the Good News to the Gentiles as Peter had been with that to the Jews—for He who had been at work within Peter with a view to his Apostleship to the Jews had also been at work within me with a view to my Apostleship to the Gentiles—and when they perceived the mission which was graciously entrusted to me, they (that is to say, James, <sup>3</sup>Peter, and John, who were considered to be the pillars of the Church) welcomed Barnabas and me to their fellowship on the understanding that we were to go to the Gentiles and they to the Jews. Only they urged that we should remember their poor—a thing which was uppermost in my own mind.

Peter openly rebuked by Paul Now when <sup>3</sup>Peter visited Antioch, I remonstrated with him to his face, because he had incurred just censure. For until certain persons came from James he had been accustomed to eat with Gentiles; but as soon as these persons came, he withdrew and separated himself for fear of the Circumcision party. And along with him the other Jews also concealed their real opinions, so that even Barnabas was carried away by their lack of straightforwardness. As soon as I saw that they were not walking uprightly in the spirit of the Good News, I said to <sup>3</sup>Peter, before them all,

“If you, though you are a Jew, live as a Gentile does, and not as a Jew, how can you make the Gentiles follow Jewish customs? You and I, though we are Jews by birth and not Gentile sinners, know that it is not through obedience to Law that a man can be declared free from guilt, but only through faith in Jesus Christ. We have therefore believed in Christ Jesus, for the purpose of being declared free from guilt, through faith in Christ and not through obedience to Law. For through obedience to Law no human being shall be declared free from guilt. But if while we are seeking in Christ acquittal from guilt we ourselves

1. *Indeed*] v.l. ‘Nay, on the contrary.’ But the exact contrary of ‘imparting’ is actual ‘taking away,’ and of this there is no thought here.

2. *Mission . . . graciously entrusted*] Lit. ‘grace . . . entrusted’ or ‘divine favour . . . shown.’ See Rom. xii. 3, n.—ED.

3. *Peter*] Lit. ‘Cephas.’ See i. 18, n.

are convicted of sin, Christ then encourages us to sin ! No, indeed. Why, if I am now rebuilding that structure of sin which I had demolished, I am thereby constituting myself a transgressor ; for it is by the Law that I have died to the Law, in order that I may live to God. I have been crucified with Christ, and it is no longer I that live, but Christ that lives in me ; and the life which I now live in the body I live through faith in the Son of God who loved me and gave Himself up to death on my behalf. I do not nullify the grace of God ; for if acquittal from guilt is obtainable through the Law, then Christ has died in vain."

### ***The Jewish Law far inferior to the Christian Faith***

An Appeal  
to the  
Experience  
of the  
Galatians

You foolish Galatians ! Whose sophistry has bewitched you—you to whom Jesus Christ has been vividly portrayed 'as on the Cross ? Answer me this one question,

"Is it on the ground of your obedience to the Law that you received the Spirit, or is it because, when you heard, you believed ?"

Are you so foolish ? Having begun by the Spirit, are you now going to reach perfection through what is external ? Have you <sup>2</sup>endured such sufferings to no purpose—if indeed it has been to no purpose ? He who gives you His Spirit and works miracles among you—does He do so on the ground of your obedience to the Law, or is it the result of your having heard and believed : even as ABRAHAM BELIEVED GOD, AND HIS FAITH WAS PLACED TO HIS ACCOUNT AS RIGHTEOUSNESS (Gen. xv. 6) ?

Acceptance  
with God is  
the Result  
of Faith

Notice therefore that those who possess faith are true sons of Abraham. And the Scripture, foreseeing that in consequence of faith God would declare the nations to be free from guilt, sent beforehand the Good News to Abraham, saying, "IN YOU ALL THE NATIONS SHALL BE BLESSED" (Gen. xii. 3 ; xviii. 18). So we see that it is those who possess faith that are blessed with believing Abraham. All who are depending upon their own obedience to the Law are under a curse, for

1. *As on the Cross*] Or 'as having been crucified.'

2. *Endured such sufferings*] Or 'passed through so wonderful an experience.'

it is written, "CURSED IS EVERY ONE WHO DOES NOT REMAIN FAITHFUL TO ALL THE PRECEPTS OF THE LAW, AND PRACTISE THEM" (Deut. xxvii. 26).

It is evident, too, that no one can find acceptance with God simply by obeying the Law, because "THE RIGHTEOUS SHALL LIVE BY FAITH" (Hab. ii. 4), and the Law has nothing to do with faith. It teaches that "HE WHO DOES THESE THINGS SHALL LIVE BY DOING THEM" (Lev. xviii. 5). Christ has purchased our freedom from the curse of the Law by becoming accursed for us—because "CURSED IS EVERY ONE WHO IS HANGED UPON A TREE" (Deut. xxi. 23). Our freedom has been thus purchased in order that in Christ Jesus the blessing belonging to Abraham may come upon the nations, so that through faith we may receive the promised Spirit.

Brethren, even a covenant made by a man—to borrow an illustration from daily life—when once formally sanctioned is not liable to be set aside or added to. (Now the promises were given to Abraham and to his seed. God did not say "and to seeds," as if speaking of many, but "and to your seed" [Gen. xii. 7], since He spoke of only one—and this is Christ.) I mean that the Covenant which God had already formally made is not abrogated by the Law which was given four hundred and thirty years later—so as to annul the promise. For if the inheritance comes through obedience to Law, it no longer comes because of a promise. But, as a matter of fact, God has granted it to Abraham in fulfilment of a promise.

Why then was the Law given? It was imposed later on for the sake of <sup>1</sup>defining sin, until the seed should come to whom God had made the promise; and its details were laid down by a mediator with the help of angels. But there cannot be a mediator where only one individual is concerned. <sup>2</sup>God, however, is only one. Is the Law then opposed to the promises of God? No, indeed; for if a Law had been given which could have conferred Life, righteousness would certainly have come by the Law. But Scripture

1. *Defining sin*] I.E. making acts of sin 'offences against Law.'

2. *God, however &c.*] Man, the other party, being by contrast unworthy of mention; unfit to be for a moment co-ordinated with God. Mediation therefore is far inferior to promise, by which it is superseded; for promise depends on One alone—the infinite, the holy, the faithful God.

has shown that all mankind are the prisoners of sin, in order that the promised blessing, which depends on faith in Jesus Christ, may be given to those who believe.

The Law  
prepares us  
to welcome  
the Saviour

Before this faith came, we Jews were perpetual prisoners under the Law, living under restraints and limitations in preparation for the faith which was soon to be revealed. So that the Law has acted the part of a tutor-slave <sup>1</sup> to lead us to Christ, in order that through faith we may be declared to be free from guilt. But now that this faith has come, we are no longer under a tutor-slave. You are all sons of God through faith in Christ Jesus; for all of you who have been baptized <sup>2</sup> into Christ, have clothed yourselves with Christ. <sup>3</sup> In Him the distinctions between Jew and Gentile, slave and free man, male and female, disappear; you are all one in Christ Jesus. And if you belong to Christ, then you are indeed true descendants of Abraham, and are heirs in fulfilment of the promise.

Divine  
Sonship only  
possible  
through  
Faith in  
Christ

Now I say that so long as <sup>4</sup> an heir is a child, he in no respect differs from a slave, although he is the owner of everything, but he is under the control of guardians and trustees until the time his father has appointed. So we also, when spiritually we were children, were subject to the world's rudimentary notions, and were enslaved. But, when the time was fully come, God sent forth His Son, born of a woman, born subject to Law, in order to purchase the freedom of all who were subject to Law, so that we might receive recognition as sons. And because you are sons, God has sent out the Spirit of His Son to enter your hearts and cry "Abba! our Father!" Therefore you are no longer a slave, but a son; and if a son, then an heir also through God's own act.

Mere  
external  
Observances  
worthless

But at one time, you Gentiles, having no knowledge of God, were slaves to gods which in reality do not exist. Now, however, having come to know God—or rather to be known by Him—how is it you are again turning back to weak and

1. *To lead us, &c.*] An important part of the duty of a tutor-slave was to attend his young master to and from school.

2. *Into*] Or 'unto.'—ED.

3. Cp. 1 Cor. vii. 20, n.

4. *An heir*] In this instance a young man of property, whose father is dead.

worthless rudimentary notions to which you are once more willing to be enslaved? You scrupulously observe days 10 and months, special seasons, and years. I am alarmed 11 about you, and am afraid that I have perhaps bestowed labour upon you to no purpose.

Brethren, become as I am, I beseech you; 12  
The once eager Affection of the Galatians for I have also become like you. In no respect did you behave badly to me. And you 13 know that in those early days it was on account of <sup>1</sup>bodily infirmity that I proclaimed the Good News to you, and yet the bodily infirmity which was 14 such a trial to you, you did not regard with contempt or loathing, but you received me as if I had been an angel of God or Christ Jesus Himself! I ask you, then, what has 15 become of your <sup>2</sup>self-congratulations? For I bear you witness that had it been possible you would have torn out your own eyes and have given them to me. Can it be that I 16 have become your enemy through speaking the truth to you?

These men pay court to you, but not with 17  
Paul's Anxiety for the Welfare of the Galatians honourable motives. They want to exclude you, so that you may pay court to them. It is always 18 an honourable thing to be courted in an honourable cause; always, and not only when I am with you, my children—you for whom I am again, as it were, 19 undergoing the pains of childbirth, until Christ is fully formed within you. Would that I were with you and could 20 <sup>3</sup>change my tone, for I am perplexed about you.

Tell me—you who want to continue to be 21  
Ishmael a Slave, Isaac free subject to Law—will you not listen to the Law? For it is written that Abraham had two sons, 22 one by the slave-girl and one by the free woman. But we 23 see that the child of the slave-girl was born in the common course of nature; but the child of the free woman in fulfilment of the promise. All this is allegorical; for the women 24 represent two Covenants. One has its origin on Mount Sinai, and bears children destined for slavery. This is 25 Hagar; <sup>4</sup>for the name Hagar stands for Mount Sinai in

1. *Bodily infirmity*] Some illness which detained him in Galatia, where he would not otherwise have stayed so long. Some suppose the illness was the result of his having been stoned at Lystra (Acts xiv.).

2. *Self-congratulations*] At having me among you at that time.

3. *Change my tone*] Speak in milder terms, which (see next verse) he does not do.

4. *For the name &c.*] v.L. 'for Sinai is a mountain in Arabia;' omitting 'Hagar.' To this day the Arabs call Sinai 'hajar,' with the *j* sounded as in the English 'jar.'

Arabia, and corresponds to the present Jerusalem, which is in bondage together with her children. But the Jerusalem which is above is free, and *she* is *our* mother. For it is written,

“REJOICE, THOU <sup>1</sup>BARREN WOMAN THAT BEAREST NOT,  
BREAK FORTH INTO A JOYFUL CRY, THOU THAT DOST  
NOT TRAVAIL WITH CHILD.

FOR THE DESOLATE WOMAN HAS MANY CHILDREN—  
MORE INDEED THAN SHE WHO HAS THE HUSBAND”  
(Isa. liv. 1).

But you, brethren, like Isaac, are children  
<sup>‘Stedfastly maintain your Freedom’</sup> born in fulfilment of a promise. Yet just as, at that time, the child born in the common course of nature persecuted the one whose birth was due to the power of the Spirit, so it is now. But what says the Scripture? “SEND AWAY THE SLAVE-GIRL<sup>2</sup> AND HER SON, FOR NEVER SHALL THE SLAVE-GIRL’S SON SHARE THE INHERITANCE WITH THE SON OF THE FREE WOMAN” (Gen. xxi. 10). Therefore, brethren, since we are not the children of a slave-girl, but of the free woman—Christ having made us gloriously free—stand fast and do not again be hampered with the yoke of slavery.

Remember that it is I Paul who tell you that  
<sup>Legalism leaves no Room for Christ</sup> if you receive circumcision Christ will avail you nothing. I once more protest to every man who receives circumcision that he is under obligation to obey the whole Law of Moses. <sup>2</sup>Christ has become nothing to any of you who are seeking acceptance with God through the Law: you have fallen away from grace. *We* have not, for through the Spirit we wait with longing hope for an <sup>3</sup>acceptance with God which is to come through faith. For in Christ Jesus neither circumcision nor uncircumcision is of any importance; but only faith working through love.

You were running the race nobly! Who has  
<sup>A final Word of Protest</sup> interfered and caused you to swerve from the truth? <sup>4</sup>No such teaching ever proceeded from

1. *Barren*] “Not Gentile Christendom as opposed to Jewish, but the new dispensation as opposed to the old” (Lightfoot).

2. *Christ has become &c.*] Lit. ‘You have been abrogated from Christ.’ Cp. Rom. vi. 17.

3. *Acceptance with God which is to come through faith*] Cp. Rom. ix. 30; x. 5, 6.

4. “The arguments that have so wrought on you were never inspired by Him who still bids you come to Him” (A. S. Way).—Ed.

Him who is calling you. A little <sup>1</sup> yeast <sup>2</sup> corrupts the whole 9  
of the dough. For my part I have <sup>3</sup> strong confidence in 10  
you in the Lord that you will adopt my view of the matter.  
But the man—be he who he may—who is troubling you,  
will have to bear the full weight of the judgement to be  
pronounced on him. As for me, brethren, if I am still a 11  
preacher of circumcision, how is it that I am still suffering  
persecution? In that case the Cross has ceased to be a  
stumbling-block! Would to God that those who are 12  
unsettling your faith would even <sup>4</sup> mutilate themselves.

### *Moral and spiritual Exhortations*

You <sup>5</sup> however, brethren, were called to 13  
<sup>Love restrains those free from Law</sup> <sup>6</sup> freedom. Only do not turn your freedom into  
an excuse for giving way to your lower natures ;  
but become bondservants to one another in a  
spirit of love. For the entire Law has been obeyed when 14  
you have kept the single precept, which says, "YOU ARE  
TO LOVE YOUR <sup>7</sup> FELLOW MAN EQUALLY WITH YOURSELF"  
(Lev. xix. 18). But if you are perpetually snarling and 15  
snapping at one another, beware lest you are destroyed by  
one another.

This then is what I mean. Let your lives be 16  
<sup>The Spirit and Man's earthly Nature</sup> guided by the Spirit, and then you will certainly  
not <sup>8</sup> indulge the cravings of <sup>9</sup> your lower  
natures. For the cravings of the lower nature 17  
are opposed to those of the Spirit, and the cravings of the Spirit  
are opposed to those of the lower nature ; because these are  
antagonistic to each other, so that you cannot do everything  
to which you are inclined. But if <sup>10</sup> the Spirit is leading you, 18  
you are not subject to Law.

1. *Yeast*] Or 'leaven' or 'barm.'  
2. *Corrupts*] Or 'puts into a ferment.' Lit. 'leavens.'  
3. *Strong*] Or 'stedfast'—the force of the perfect tense.  
4. *Mutilate themselves*] Or 'cut themselves off,' i.e. from communication with  
you.  
5. *However*] See *Aorist*, Appendix A, § 12.  
6. *Freedom*] From the Law of Moses. Cp. 1 Pet. ii. 16, n.  
7. *Fellow man*] Lit. 'neighbour,' a word which in the original Hebrew (Lev.  
xix. 18) is apparently restricted to the people of Israel, though the N.T. extends  
and spiritualizes its meaning.  
8. *Indulge*] Lit. 'fulfil.'  
9. *Your lower natures*] Lit. 'flesh ;' i.e. "the merely natural man, all that tends  
to earth and earthliness, selfishness ever appearing in the background" (Ellicott).  
Cp. Rom. vii. 18, n. ; Eph. ii. 3, n.  
10. *The Spirit is leading you*] Lit. 'you are being led by the Spirit.'



Now you know full well the doings of our lower natures. Fornication, impurity, indecency, idol-worship, sorcery; enmity, strife, jealousy, outbursts of passion, intrigues, dissensions, factions, <sup>1</sup>envyings; hard drinking, riotous feasting, and the like. And as to these I forewarn you, as I have already forewarned you, that those who are guilty of such things will have no share in the Kingdom of God. The Spirit, on the other hand, brings a harvest of love, joy, peace; patience towards others, kindness, benevolence; good faith, meekness, self-restraint. Against such things as these there is no law. Now those who belong to Christ Jesus have crucified their lower nature with its passions and appetites. If we are living by the Spirit's power, let our conduct also be governed by the Spirit's power. Let us not become vain-glorious, challenging one another, envying one another.

The Outcome  
of Man's  
sinful Nature

The Fruit  
borne by  
the Spirit

Brethren, if anybody be detected in any misconduct, you who are spiritual should restore such a one in a spirit of meekness. And let each of you keep watch over himself, lest <sup>2</sup>he also fall into temptation. Always carry one another's burdens, and so <sup>3</sup>obey the whole of Christ's Law. For if there is any one who thinks himself to be somebody when he is nobody, he is deluding himself. But let every man scrutinize his own conduct, and then he will find out, not with reference to another but with reference to himself, what he has to boast of. For every man will have to carry his own load. But let those who receive instruction in Christian truth share with their instructors all temporal blessings.

Do not deceive yourselves. God is not to be scoffed at. For whatever a man sows, that he will also reap. He who sows in the field of his lower nature, will from that nature reap <sup>4</sup>destruction; but he who sows to serve the Spirit will from the Spirit reap the Life of the Ages. Let us not abate our courage in doing

Life's sure  
Harvest

1. *Envyings*] v.L. adds 'murders.'
2. *He also*] Lit. 'you also.'
3. *Obey*] v.L. 'you will obey.'
4. *Destruction*] i.e. a harvest of corruption and ruin. "If you plant the seed of your own selfish desires, if you sow the field of 'the flesh,' then when you gather in your harvest, you will find the ears blighted and rotten. But if you sow the good ground of the Spirit, you will of that good ground gather the golden grain of Life eternal" (Lightfoot). Some understand 'Spirit' here to be the human spirit.

## GALATIANS VI.

what is right ; for in due time we shall reap a reward, if we do not faint. So then, <sup>1</sup>as we have opportunity, let us labour for the good of all, and especially of those who belong <sup>2</sup>to the household of the faith.

See in what large letters <sup>3</sup>I am writing to you with my own hand. All who desire to display their zeal for external observances try to compel you to receive circumcision, but their real object is simply to escape being persecuted for the Cross of Christ. For these very men do not really keep the Law of Moses, but they would have you receive circumcision in order that they may glory in *your* bodies. But as for me, God forbid that I should glory in anything except the Cross of our Lord Jesus Christ, <sup>4</sup>upon which the world <sup>5</sup>is crucified to me, and I am crucified to the world. <sup>6</sup>For neither circumcision nor uncircumcision is of any importance ; but only a renewed nature. And all who <sup>7</sup>shall regulate their lives by this principle—may peace and mercy be given to them—and to the true Israel of God.

From this time onward let no one trouble me ; for, as for me, I bear, branded on my body, <sup>8</sup>the scars of Jesus as my Master.

Farewell

May the grace of our Lord Jesus Christ be with your spirits, brethren. Amen.

1. *As we have opportunity*] Or 'while we have time;' a reference to the near approach of death and the Coming of Christ.—Ed.

2. *To the household of the faith*] Or 'to the faith.' "There does not seem to be any allusion to a household" (Alford).

3. *I am writing*] Or 'I have written,' this whole Letter, or these concluding sentences which guarantee the genuineness of the whole.

4. *Upon which*] Or 'through whom.'

5. *Is crucified*] The Greek perfect, which implies not only that it has been crucified, but that it remains a crucified thing. "Henceforth we are dead each to the other" (Lightfoot).

6. *For*] v.L. adds 'in Christ Jesus.'

7. *Shall regulate*] v.L. 'are regulating.'

8. *The scars*] In ancient times slaves were branded in token of their complete subjection to the masters who owned them. It is misery and degradation to be enslaved to a mere fellow mortal, but Paul gloried in the marks which suffering and toil had left upon his face and physical frame, making it manifest to the world that he was a very bondservant of Christ.—Ed.



## PAUL'S LETTER TO THE EPHESIANS

This appears to have been a kind of circular Letter to the Churches in Roman Asia, and was not addressed exclusively to the Church in Ephesus.

Ephesus was a well-known seaport and the principal city in Roman Asia. It was famous alike for its wonderful temple, containing the shrine of Artemis, and for its vast theatre, which was capable of accommodating 50,000 persons.

Paul was forbidden at first to preach in Roman Asia (Acts xvi. 6), but he afterwards visited Ephesus in company with Priscilla and Aquila (Acts xviii. 19). About three years later (Acts xix. 1) he came again and remained for some time—probably from 54 to 57 A.D.—preaching and arguing in the school of Tyrannus, until driven away through the tumult raised by Demetrius. He then went to Jerusalem, by way of Miletus, but was arrested in the uproar created by the Jews and was taken first to Caesarea (Acts xxiii. 23), and thence to Rome (Acts xxviii. 16). This was probably in the spring of 61 A.D.

Late in 62 or early in 63 A.D., this Letter was written, together with the companion Letters to the Colossians and Philemon.

## PAUL'S LETTER TO THE EPHESIANS

Greeting Paul, an Apostle of Christ Jesus by the will of God : 1 1

To God's people who are in Ephesus—believers in Christ Jesus. May grace and peace be granted to you from God our Father and the Lord Jesus Christ. 2

God's eternal Purpose of Love Blessed be the God and Father of our Lord Jesus Christ, who has crowned us with every spiritual blessing in the heavenly realms in Christ ; even as, in His love, <sup>1</sup> He chose us as His own in Christ before the creation of the world, that we might be holy and without blemish in His presence. For He predestined us to be adopted by Himself as sons through Jesus Christ—such being His gracious will and pleasure—to the praise of the splendour of His grace with which He has <sup>2</sup> enriched us in the beloved One. 3 4 5 6

World-wide Redemption through Christ It is in Him, and through the shedding of His blood, that we have our <sup>3</sup> deliverance—the forgiveness of our offences—so abundant was God's grace, the grace which He, the possessor of all wisdom and understanding, lavished upon us, when He made known to us the secret of His will. And this is in harmony with God's merciful purpose for the government of the world when the times are ripe for it—the purpose which He has cherished in His own mind <sup>4</sup> of restoring the whole creation to find its one Head in Christ ; yes, things in Heaven and things on earth, to find their one Head in Him. 7 8 9 10

1. *He chose us as His own*] Lit. 'He chose us out (of the world) for Himself.'

2. *Enriched*] Or 'beautified.'

3. *Deliverance*] Or 'redemption ;' though the word signifies not only the payment of the ransom, but the subsequent actual emancipation of the prisoner. It occurs 10 times in the N.T. Cp. iv. 30.

4. *Of restoring*] Lit. 'to restore'—a Hebrew use of the infinitive. (So Spence in *The Teaching of the Apostles*, iv., rightly gives 'in rebuking' where there is an infinitive in the original.)

In Him we Jews have been made heirs, having  
 The Holy Spirit a Pledge of future Glory  
 been chosen beforehand in accordance with the  
 intention of Him whose might carries out in  
 everything the design of His own will, so that  
 we should be devoted to the extolling of His glorious  
 attributes—we who were the first to fix our hopes on Christ.  
 And in Him you Gentiles also, after listening to the Message  
 of the truth, the Good News of your salvation—having  
 believed in Him — were sealed with the promised Holy  
 Spirit; that Spirit being a pledge and foretaste of our  
 inheritance, in anticipation of its full redemption—the  
 inheritance which He has purchased <sup>1</sup>to be specially His  
 for the extolling of His glory.

Thanksgiving and Prayer  
 For this reason I too, having heard of the faith  
 in the Lord Jesus which prevails among you, and  
<sup>2</sup>of your love for all God's people, offer never ceasing thanks  
 on your behalf while I make mention of you in my prayers.  
 For I always beseech the God of our Lord Jesus Christ—  
 the Father <sup>3</sup>most glorious—to give you <sup>4</sup>a spirit of wisdom  
 and penetration through an intimate knowledge of Him,  
 the eyes of your <sup>5</sup>understanding being enlightened so that  
 you may know what is the hope which His call to you  
 inspires, what the wealth of the glory of His inheritance  
 in God's people, and what the transcendent greatness of  
 His power <sup>6</sup>in us believers as seen in the working of His  
 infinite might when He displayed it in Christ by raising  
 Him from the dead and seating Him at His own right  
 hand in the heavenly realms, <sup>7</sup>high above all other govern-  
 ment and authority and power and dominion, and every  
 title of sovereignty used either in this Age or in the Age  
 to come. God has put all things under His feet, and has  
 appointed Him universal and supreme Head of the Church,  
 which is His Body, <sup>8</sup>the completeness of Him who every-  
 where fills the universe with Himself.

1. *To be specially His*] See 1 Chron. xxix. 3, A.V. and LXX.; and Mal. iii. 17, LXX. and A.V. margin.

2. *Of your love*] V.L., omitting these three words, 'and of that (which you have) towards' &c., the meaning of which is far from clear.

3. *Most glorious*] Cp. Acts vii. 2, n.

4. *A spirit*] Or 'the Spirit.'

5. *Understanding*] Or 'heart.' The Hebrew word for 'heart' (as in 2 Sam. xviii. 14; 2 Chron. vii. 10) often denotes 'understanding' (as in Prov. vii. 7; xvii. 16, R.V., and 18; Jer. v. 21), an idiom which appears to be followed here.

6. *In us*] Or 'in relation to us.' See Ellicott's note.

7. *High above &c.*] Cp. the closing words of Matt. xxviii. 18.

8. *The completeness &c.*] I.E. without Christ the universe would be incomplete, and Christ would be incomplete without His Church.



## EPHESIANS II.

**In Christ the Gentiles have Life** To you Gentiles also, who were dead through your offences and sins, which were once habitual to you while you walked in the ways of this world and obeyed the Prince of the <sup>1</sup> powers of the air, the spirits that are now at work in the hearts of the sons of disobedience—to you God has given Life. 1 2

**Perfect Union with the risen and glorified Christ** Among them all of us also formerly passed our lives, governed by the inclinations of our <sup>2</sup> lower natures, indulging the cravings of those <sup>2</sup> natures and of our own thoughts, and were in our original state <sup>3</sup> deserving of anger like all others. But God, being rich in mercy, because of the intense love which He bestowed on us, caused us, dead though we were through our offences, to live with Christ—it is by grace that <sup>4</sup> you have been saved—raised us with Him from the dead, and enthroned us with Him in the heavenly realms as being in Christ Jesus, in order that, by His goodness to us in Christ Jesus, He might display in the Ages to come the transcendent riches of His grace. For it is by grace that <sup>4</sup> you have been saved through faith; and that not of yourselves. It is God's gift, and is not on the ground of merit—so that it may be impossible for any one to boast. For we are God's own handiwork, created in Christ Jesus for good works which He has <sup>5</sup> pre-destined us to practise. 3 4 5 6 7 8 9 10

**The Gentiles made one with God's People** Therefore, do not forget that formerly you were Gentiles as to your bodily condition. You were called the Uncircumcision by those who style themselves the Circumcised—their circumcision being one which the knife has effected. At that time you were living apart from Christ, estranged from the Commonwealth of Israel, with no share by birth in the Covenants which are based on the Promises, and you had no hope and no God, in all the world. But now in Christ Jesus you who once were so far away have been brought near through the death of Christ. 11 12 13

1. *Powers . . spirits that are*] Lit. 'power . . spirit that is.'

2. *Lower natures . . natures*] Lit. 'flesh,' by which we are to understand "the life and movement of man in the things of the world of sense" (Müller). Cp. Rom. vii. 18, n.; Gal. v. 16, n.

3. *Deserving of anger*] Or 'creatures of passionate impulse.' Lit. 'children of anger;' a Hebraism. Cp. v. 6, n.—Ed.

4. *You have been saved*] The perfect tense implying 'and are now saved.' See Aorist vii.

5. *Pre-destined*] See Hatch, *Biblical Greek*, p. 54.

## EPHESIANS II.—III.

Reconciliation  
with God  
and with Man
 For He is our peace—He who has made 14  
<sup>1</sup> Jews and Gentiles one, and in His own human  
 nature has broken down the hostile dividing  
 wall, by setting aside the Law with its commandments, 15  
 expressed, as they were, in definite decrees. His design  
 was to unite the two sections of humanity in Himself so  
 as to form one new man, thus effecting peace, and to 16  
 reconcile Jews and Gentiles in one body to God, by means  
 of His cross—slaying by it their mutual enmity. So He 17  
 came and proclaimed good news of peace to you who  
 were so far away, and peace to those who were near; because 18  
 it is through Him that Jews and Gentiles alike have <sup>2</sup> access  
 through one Spirit to the Father.

Humanity  
one City,  
one Family,  
one living  
Temple
 You are therefore no longer mere foreigners 19  
 or persons excluded from civil rights. On the  
 contrary you share citizenship with God's people  
 and are members of His family. You are a 20  
 building which has been reared on the founda-  
 tion of the Apostles and Prophets, the cornerstone being  
 Christ Jesus Himself, in union with whom <sup>3</sup> the whole fabric, 21  
 fitted and closely joined together, is growing so as to form  
 a holy sanctuary in the Lord; in whom you also are being 22  
 built up together to become a fixed abode for God through  
 the Spirit.

This  
wondrous  
Truth  
entrusted  
to Paul
<sup>4</sup> For this reason I Paul, <sup>am</sup> the prisoner of Christ 1 3  
 Jesus on behalf of you Gentiles—if, that is, you 2  
 have heard of the <sup>5</sup> work which God has  
 graciously entrusted to me for your benefit, and 3  
 that by a revelation the truth hitherto kept  
 secret was made known to me as I have already briefly  
 explained it to you. By means of that explanation, as you 4  
 read it, you can judge of my insight into the truth of Christ  
 which in earlier ages was not made known to the human 5  
 race, as it has now been revealed to His holy Apostles and  
 Prophets through the Spirit—I mean the truth that the 6  
 Gentiles are joint heirs with us Jews, and that they form one

1. *Jews and Gentiles*] Lit. simply 'both.'

2. *Access*] Lit. 'our access,' or 'our introduction.'

3. *The whole*] See *Theological Monthly*, April 1889, p. 273. The literal translation, if this were Classical Greek, would be 'every building,' a meaning irreconcilable with the context here.

4. *For this reason*] Because you are so being built up into such a temple. Verses 2-13 are a parenthesis.

5. *Work . . . graciously entrusted*] Lit. 'the stewardship of the grace which was given' Cp. verses 7 and 8, and see Rom. xii. 3, n.—ED.

## EPHESIANS III.

body with us, and have the same interest as we have in the promise which has been made good in Christ Jesus through the Good News, in which I have been appointed to serve, in virtue of the work which God, in the exercise of His power within me, has graciously entrusted to me. 7

Paul's  
Apostleship  
to the  
Gentiles

To me who am <sup>1</sup>less than the least of all God's people has this work been graciously entrusted—to proclaim to the Gentiles the Good News of the <sup>2</sup>exhaustless wealth of Christ, and to show <sup>3</sup>all men in a clear light what my stewardship is. It is the stewardship of the truth which from all the Ages lay concealed in the mind of God, the Creator of all things—concealed in order that the Church might now be used to display to the powers and authorities in the heavenly realms the innumerable aspects of God's wisdom. Such was the <sup>4</sup>eternal purpose which He had formed in Christ Jesus our Lord, in whom we have this bold and confident access through our faith in Him. Therefore I entreat you not to lose heart in the midst of my sufferings on your behalf, for they bring you honour. 8 9 10 11 12 13

The  
Apostle's  
Prayer for  
his Readers

For this reason, on bended knee I beseech the Father, from whom <sup>5</sup>the whole family in Heaven and on earth derives its name, to grant you—in accordance with the wealth of His glorious perfections—to be strengthened by His Spirit with power penetrating to your inmost being. I pray that Christ may make His home in your hearts through your faith; so that having your roots deep and your foundations strong, in love, you may become mighty to grasp the idea, as it is grasped by all God's people, of the breadth and length, the height and depth—yes, to attain to a knowledge of the knowledge-surpassing love of Christ, so that you may be made complete in accordance with God's own standard of completeness. 14 15 16 17 18 19

1. *Less than the least*] Cp. 1 Cor. xv. 9; 1 Tim. i. 15, n.

2. *Exhaustless*] Lit. 'untraceable.'

3. *All men*] v.l. omits.

4. *Eternal purpose*] Lit. 'purpose of the Ages.'

5. *The whole*] Had the Apostle been writing Classical Greek, his words here would signify 'every family;' but Hebrew usage affects the language of both the LXX. and the N.T. This verse is discussed in detail by the present translator in the *Theological Monthly*, April 1889, p. 272. "All holy beings, angelic and human, in Heaven and on earth, are one family with one 'Father of an infinite majesty;' and it is as for children in that family and to the Father of that family that the incense of that glowing prayer arises," acceptable through the merit of the great eldest Son. Cp. Col. i. 15.

Praise to  
God through  
Christ

Now to Him who, in the exercise of His power 20  
that is at work within us, is able to do infinitely  
beyond all our highest prayers or thoughts—to 21  
Him be the glory in the Church and in Christ Jesus to all  
generations, world without end! Amen.

The Christ-  
like Life and  
the Unity of  
the Church

I, then, the prisoner for the Master's sake, 1 4  
entreat you to live and act as becomes those  
who have received the call that you have re-  
ceived—with all lowliness of mind and unselfish- 2  
ness, and with patience, bearing with one another lovingly,  
and earnestly striving to maintain, in the uniting bond of 3  
peace, the unity given by the Spirit. There is but one body 4  
and but one Spirit, as also when you were called you had  
one and the same hope held out to you. There is but one 5  
Lord, one faith, one baptism, and one God and Father of all, 6  
who rules over all, acts through all, and dwells in all.

Every  
Christian  
has some  
Gift from  
God

Yet to each of us individually <sup>1</sup> grace was 7  
given, measured out with the munificence of  
Christ. For this reason Scripture says : 8  
“ HE <sup>2</sup> RE-ASCENDED ON HIGH,

HE LED CAPTIVE <sup>3</sup> A HOST OF CAPTIVES,

<sup>4</sup> AND GAVE GIFTS TO MEN ” (Ps. lxxviii. 18).

(Now this “ re-ascended ”—what does it mean but that He 9  
had first descended into <sup>5</sup> the lower regions of the earth?  
He who descended is the same as He who ascended again 10  
far above all the Heavens in order <sup>6</sup> to fill the universe.)

The Diversity  
of Gifts, and  
their Object

And He Himself appointed some to be 11  
Apostles, some to be Prophets, some to be  
evangelists, some to be pastors and teachers, in 12  
order fully to equip His people for the work of serving—for  
the building up of Christ's body—<sup>7</sup> till we all of us arrive 13

1. *Grace*] v.l. ‘the (or, His) grace.’

2. *Re-ascended*] So in numerous instances the prefix here used signifies, as Key has pointed out, not merely ‘up’ but ‘up again,’ as reversing a prior downward movement; either with the same simple verb as here, as in Mark i. 10 (‘going up again out of the water’); Acts xx. 11 (‘went upstairs again’); or with a different simple verb, as in John vi. 40 (‘I will bring him up again’); Mark viii. 31 (‘and after three days rise again’). With these cp. Rom. x. 7 (‘bring Christ up again’); Luke xv. 24 (‘has come to life again’); Acts xv. 16 (‘re-erect the fallen tent. . . rebuild the parts overthrown’). And so, with special emphasis, in the verse before us. See *Theological Monthly*, April 1889, p. 276.

3. *A host of captives*] Lit. ‘a captivity.’ Cp. 2 Chron. xxviii. 17, and see the Commentators.

4. *And gave*] v.l. ‘he gave.’

5. *The lower regions of the earth*] Or ‘the world below.’

6. *To fill the universe*] Cp. i. 23, n.

7. *Till we . . . arrive*] The form of expression, found only here in the N.T., possibly implies confident expectation.

## EPHESIANS IV.

<sup>1</sup> at oneness in faith and in the knowledge of the Son of God, and at mature manhood and the stature of full-grown men in Christ. So we shall no longer be babes nor shall we resemble mariners tossed on the waves and carried about with every changing wind of doctrine according to men's cleverness and unscrupulous cunning, making use of every shifting device to mislead. But we shall lovingly hold to the truth, and shall in all respects grow up into union with Him who is our Head, even Christ. Dependent on Him, the whole body—its various parts closely fitting and firmly adhering to one another—<sup>2</sup> grows by the aid of every <sup>3</sup> contributory link, with power proportioned to the need of each individual part, so as to build itself up in a spirit of love.

Therefore I <sup>4</sup> warn you, and I implore you in the name of the Master, no longer to live as the Gentiles in their perverseness live, with darkened understandings, having by reason of the ignorance which is deep-seated in them and the insensibility of their moral nature, no share in the Life which God gives. Such men being past feeling <sup>5</sup> have abandoned themselves to impurity, greedily indulging in every kind of profligacy.

But these are not the lessons which you have learned from Christ; if at least you have heard His voice and in Him have been taught—and this is true Christian teaching—to put away, in regard to your former mode of life, your original evil nature which <sup>6</sup> is doomed to perish as befits its misleading impulses, and to get yourselves renewed in the temper of your minds and clothe yourselves with that new and better self which has been created to resemble God in the righteousness and holiness which come from the truth.

For this reason, laying aside falsehood, every one of you should speak the truth to his fellow man; for we are, as it were, parts of one another. If angry, beware of sinning. Let not your irritation last until the sun goes down; and do not leave

1. *At oneness in faith*] Lit. 'at the oneness of the faith.'

2. *Grows*] Lit. 'carries on for itself the growth of the body.'

3. *Contributory link*] Lit. 'connexion of the supply' that is constantly going on.

4. *Warn*] Cp. Matt. v. 34, 39; Acts xxi. 4; Rom. xii. 3.

5. *Have abandoned*] The A.V., in inserting 'have,' more truly represents the original Greek than the R.V. does which omits it.

6. *Is doomed to perish*] Or 'is undergoing destruction.' Cp. 2 Cor. iv. 16.

room for the Devil. He who has been a thief must steal no more, but, instead of that, should work with his <sup>1</sup>own hands in honest industry, so that he may have something of which he can give the needy a share. Let no unwholesome words ever pass your lips, but let all your words be good for benefiting others according to the need of the moment, so that they may be a means of blessing to the hearers. And beware of grieving the Holy Spirit of God, in whom you have been sealed in preparation for the day of Redemption. Let all bitterness and all passionate feeling, all anger and loud insulting language, be unknown among you—and also every kind of malice. On the contrary learn to be kind to one another, tender-hearted, forgiving one another, just as God in Christ <sup>2</sup>has also forgiven you.

Therefore be imitators of God, as His dear children. And live and act lovingly, as Christ also loved you and gave Himself up to death on our behalf as an offering and sacrifice to God, yielding a fragrant odour.

But fornication and every kind of impurity, or covetousness, let them not even be mentioned among you, for they <sup>3</sup>ought not to be named among God's people. Avoid shameful and foolish talk and low jesting—they are all alike discreditable—and in place of these give thanks. For be well assured that no fornicator or immoral person and no money-grubber—or in other words idol-worshipper—has any share awaiting him in the Kingdom of Christ and of God.

Let no one deceive you with empty words, for it is on account of these very sins that God's anger is coming upon the <sup>4</sup>disobedient. Therefore do not become sharers with them.

There was a time when you were nothing but darkness. Now, as Christians, you are Light itself. Live and act as sons of Light—for the effect of the Light is seen in every kind of goodness, uprightness and truth—and learn in your own experiences what is fully pleasing to the Lord. Have nothing to do

1. *Owe*] v.l. omits this word, which in the LXX. has lost much of its force.

2. *Has . . . forgiven you*] v.l. 'has . . . forgiven us.'

3. *Ought*] So this same verb is often used in modern Greek.

4. *Disobedient*] Lit. 'sons of disobedience'; a Hebraism.

with the barren unprofitable deeds of darkness, but, instead of that, <sup>1</sup> set your faces against them ; for the things which are done by these people in secret it is disgraceful even to speak of. But everything can be tested by the light and thus be shown in its true colours ; for whatever shines of itself is light. For this reason it is said,

“ Rise, sleeper ;

Rise from among the dead,

And Christ will shed light upon you.”

Therefore be very careful how you live and act. Let it not be as unwise men, but as wise. Buy up your opportunities, for these are evil times. On this account do not prove yourselves wanting in sense, but try to understand what the Lord’s will is.

Do not over-indulge in wine—a thing in which excess is so easy—but <sup>2</sup> drink deeply of God’s Spirit. Speak to one another with psalms and hymns, and spiritual songs. Sing and offer praise in your hearts to the Lord. Always and for everything let your thanks to God the Father be presented in the name of our Lord Jesus Christ ; and submit to one another out of reverence for Christ.

Married women, submit to your own husbands as if to the Lord ; because a husband is the Head of his wife as Christ also is the Head of the Church, being indeed the Saviour of this His Body. And just as the Church submits to Christ, so also married women should be entirely submissive to their husbands.

Married men, love your wives, as Christ also loved the Church and gave Himself up to death for her ; in order to make her holy, cleansing her with <sup>3</sup> the baptismal water by the word, that He might present the Church to Himself a glorious bride, without spot or wrinkle or any other defect, but to be holy and unblemished. So too married men ought to love their wives as much as they love themselves. He who loves his wife loves himself. For never yet has a man hated his own body. On the contrary he feeds and cherishes it, just as Christ feeds and cherishes the Church ; because we are, as it were, parts of His Body.

1. *Set your faces against them*] Lit. ‘convict them as evil.’

2. *Drink deeply of*] ‘fill yourselves in.’

3. *The baptismal water*] Lit. ‘the laver of the (familiarily-known) water.’



“FOR THIS REASON A MAN IS TO LEAVE HIS FATHER AND HIS MOTHER AND BE UNITED TO HIS WIFE, AND THE TWO SHALL BE AS ONE” (Gen. ii. 24). 31

That is a great truth hitherto kept secret: I mean the truth concerning Christ and the Church. Yet I insist that among you also, each man is to love his own wife as much as he loves himself, and let a married woman see to it that she treats her husband with respect. 32 33

**Children** Children, <sup>1</sup> be obedient to your parents as a Christian duty, for it is a duty. “HONOUR YOUR FATHER AND YOUR MOTHER”—this is the first Commandment which has a promise added to it—“SO THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH” (Exod. xx. 12). And you, fathers, do not <sup>2</sup> irritate your children, but bring them up tenderly with true Christian training and advice. 1 6 2 3 4

**Slaves** Slaves, <sup>1</sup> be obedient to your earthly masters, with respect and eager anxiety to please and with simplicity of motive as if you were obeying Christ. Let it not be in acts of eye-service as if you had but to please men, but as Christ’s bondservants who are doing God’s will from the heart. With right good will, be faithful to your duty as service rendered to the Lord and not to man. You well know that whatever right thing any one does, he will receive a requital for it from the Lord, whether he is a slave or a free man. 5 6 7 8

**Masters** And you masters, act towards your slaves on the same principles, and refrain from threats. For you know that in Heaven there is One who is your Master as well as theirs, and that <sup>3</sup>merely earthly distinctions there are none with Him. 9

**We have unseen, spiritual Enemies** In conclusion, strengthen yourselves in the Lord and in the power which His supreme might imparts. Put on the complete armour of God, so as to be able to stand firm against all the stratagems of the Devil. For ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare. 10 11 12

1. *Be obedient to*] Or ‘habitually obey.’ The tense implies this.

2. *Irritate*] By vexatious commands and unreasonable blame and uncertain temper.

3. *Merely earthly distinctions there are none*] See Luke xx. 21, n.

## EPHESIANS VI.

Therefore put on the complete armour of God, 13  
 'Arm before-  
 hand for the  
 coming  
 Conflict' so that you may be able to stand your ground  
 on <sup>1</sup> the day of battle, and, having fought to  
 the end, to remain victors on the field. Stand 14  
 therefore, first fastening round you the girdle of truth and  
 putting on the breastplate of uprightness as well as the 15  
 shoes of the Good News of peace—<sup>2</sup> a firm foundation for  
 your feet. And <sup>3</sup> besides all these take the great shield of 16  
 faith, on which you will be able to quench all the flaming  
 darts of the Wicked one ; and <sup>4</sup> take the helmet of salvation, 17  
 and the sword of the Spirit which is the word of God. Pray 18  
 with <sup>5</sup> unceasing prayer and entreaty on every fitting occasion  
 in the Spirit, and be always on the alert to seize oppor-  
 tunities for doing so, with <sup>5</sup> unwearied persistence and  
 entreaty on behalf of all God's people, and ask on my behalf 19  
 that words may be given to me so that, outspoken and  
 fearless, I may make known the truths (hitherto kept secret)  
 of the Good News—to spread which I am an ambassador in 20  
 chains—so that when telling them I may speak out boldly  
 as I ought.

But in order that you also may know how I 21

Tychicus am doing, Tychicus our dearly-loved brother and  
 faithful helper in the Lord's service will tell you everything.  
 I have sent him to you for the very purpose—that you may 22  
 know about us and that he may encourage you.

Peace be to the brethren, and love combined 23

Farewell with faith, from God the Father and the Lord  
 Blessing Jesus Christ. May grace be with all who love 24  
 our Lord Jesus Christ with perfect sincerity.

1. *The day of battle*] Lit. 'the evil day.'  
 2. *A firm foundation*] See Hatch, *Biblical Greek*, p. 55, and *Expository Times*,  
 Oct. 1897, p. 38.  
 3. *Besides all these*] Cp. Luke xvi. 26.  
 4. *Take*] Or 'receive,' i.e. from the hands of God.  
 5. *Unceasing . . unwearied*] Lit. 'all . . all.'



PAUL'S LETTER TO THE PHILIPPIANS

This Letter was written shortly before that to the Ephesians, probably late in 61 or early in 62 A.D. Epaphroditus had been sent to Rome to assure the Apostle, in his imprisonment, of the tender and practical sympathy of the Philippian disciples (Phil. ii. 25 ; iv. 15, 16). The messenger, however, fell ill upon his arrival, and only on his recovery could Paul, as in this Letter, express his appreciation of the thoughtful love of the Philippians.

The Apostle appears to have visited the city three times. In 52 A.D. it was the place of his first preaching in Europe (Acts xvi. 12) ; but he came again in 57 and in 58 A.D. (Acts xx. 2, 6), on the last occasion spending the Passover season there.

Two special traits in the Macedonian character are recognized by the Apostle in this Letter ; the position and influence of women, and the financial liberality of the Philippians. It is remarkable that a Church displaying such characteristics, and existing in a Roman "colonia," should have lived, as this one did, "without a history, and have perished without a memorial."

## PAUL'S LETTER TO THE PHILIPPIANS

Greeting Paul and Timothy, bondservants of Christ **1**  
 Jesus :

To all God's people in Christ Jesus who are at Philippi,  
 with <sup>1</sup> the ministers of the Church and their assistants.  
<sup>2</sup> May grace and peace be granted to you from God our  
 Father and the Lord Jesus Christ.

The Apostle's  
 Thankfulness  
 and Joy I thank my God at <sup>3</sup> my every remembrance **3**  
 of you—always when offering any prayer on **4**  
 behalf of you all, finding a joy in offering it. I **5**  
 thank my God, I say, for your co-operation in  
 spreading the Good News, from the time it first came to you  
 even until now. For of this I am confident, that He who **6**  
 has begun a good work within you will go on to perfect it in  
 preparation for the day of Jesus Christ. And I am justified **7**  
 in having this confidence about you all, because, both during  
 my imprisonment and when I stand up in <sup>4</sup> defence of the  
 Good News or to confirm its truth, I have you in my heart,  
 sharers as you all are in the same grace as myself. For **8**  
 God is my witness how I yearn over all of you with tender  
 Christian affection.

Paul's  
 Prayer  
 for the  
 Philippians And it is my prayer that your love may be **9**  
 more and more accompanied by clear knowledge  
 and keen perception, for <sup>5</sup> testing things that  
 differ, so that you may be men of transparent **10**

1. *The ministers of the Church and their assistants*] The Greek words are those from which the English 'bishop' and 'deacon' respectively are derived. See 1 Tim. iii. 2, n. The lack of any reference here to 'elders' seems to point to their having been identical with 'bishops' in the early Church. Nowhere in the N.T. are 'bishops' and 'elders' mentioned together. See Acts xx. 17, n.; 1 Tim. iii. 2, n.; Tit. i. 7, n.; James v. 14 n.—Ed.

2. *May grace and peace be granted to you*] Lit. 'Grace to you, and peace.'

3. *My every remembrance*] Or 'all my remembrance,' i.e. not all my separate remembrances of you, but the aggregate of these as forming one delightful picture.

4. *Defence*] In the forensic, not the military, sense. So in verse 16.

5. *Testing things that differ*] Implying 'so as always to approve what is really good.'

character, and may be blameless, in preparation for the day of Christ, being filled with these fruits of righteousness which come through Jesus Christ—to the glory and praise of God.

The happy  
Effects of  
his Im-  
prisonment

Now I would have you know, brethren, that what I have gone through has turned out to the furtherance of the Good News rather than otherwise. And thus it has become notorious among all the Imperial Guards, and everywhere, that it is <sup>2</sup> for the sake of Christ that I am a prisoner; and the greater part of the brethren, made confident in the Lord <sup>3</sup> through my imprisonment, now speak of God's Message without fear, more boldly than ever.

Various  
Motives for  
preaching  
Christ

Some indeed actually preach Christ out of envy and contentiousness, but there are also others who do it from good will. These latter preach Him from love to me, knowing that I am here for the defence of the Good News; while <sup>4</sup> the others proclaim Him from motives of rivalry, and insincerely, supposing that by this they are embittering my imprisonment.

Paul rejoices  
that Christ  
is preached

What does it matter, however? In any case Christ is preached—either perversely or in honest truth; and in that I rejoice, yes, <sup>5</sup> and will rejoice. For I know that it will result in my <sup>6</sup> salvation through your prayers and a bountiful supply of the Spirit of Jesus Christ, in fulfilment of my <sup>7</sup> eager expectation and hope that I shall never have reason to feel ashamed, but that by my perfect freedom of speech Christ will be glorified in me, now as always, either by my life or by my death.

Paul's  
Conflict of  
Feeling as  
to Life  
and Death

For, with me, to live is Christ and to die is gain. <sup>8</sup> But since to live means a longer stay on earth, that implies more labour for me—and not unsuccessful labour; and which I am to choose I cannot tell. I am in a dilemma, my

1. *To the glory and praise of God*] Cp. Matt. v. 16.
2. *For the sake of Christ*] And not because the Apostle had been guilty of any crime.
3. *Through my imprisonment*] I.E. 'through the way I endure it and through the results which follow.'
4. *The others*] The Judaizing party.
5. *And will rejoice*] Or 'and shall rejoice,' on the day of Christ.
6. *Salvation*] I.E. 'will prove a blessing to me spiritually.' Or perhaps 'deliverance,' but see the next verse.
7. *Eager expectation*] One word in the Greek, which also occurs in Rom. viii. 19.
8. Lit. 'But if to live (is) to live in (the) flesh, that (is) for me fruit of labour.' Lightfoot is not far from this when he suggests as the meaning: "If my living in the flesh will be fruitful through a laborious career."



earnest desire being to depart and be with Christ, for that is far, far better. But for your sakes it is more important that I should still remain in the body. I am convinced of this, and I know that I shall remain, and shall go on working side by side with you all, to promote your progress and joy in the faith ; so that, as Christians, you may have additional reason for glorying about me as the result of my being with you again.

An Exhortation to noble Conduct and dauntless Courage

Only let the lives you live be worthy of the Good News of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder <sup>1</sup> for the faith of the Good News. Never for a moment quail before your antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation—a token coming from God. For you have had the privilege granted you on behalf of Christ—not only to believe in Him, but also to suffer on His behalf ; maintaining, as you do, the same kind of conflict that <sup>2</sup> you once saw in me and which you still hear <sup>3</sup> that I am engaged in.

An Appeal for mutual brotherly Love

<sup>4</sup> If then I can appeal to you as the followers of Christ, if there is any persuasive power in love and any common sharing of the Spirit, or if you have any tender-heartedness and compassion, make my joy complete by being of one mind, united by mutual love, with harmony of feeling giving your minds to one and the same object. Do nothing in a spirit of factiousness or of vainglory, but, with true humility, let every one regard the rest as being of more account than himself ; each fixing his attention, not simply on his own <sup>5</sup> interests, but on those of others also.

1. *For the faith of the Good News*] Or 'with Faith (in the Good News) as your comrade.' The Christian faith is nowhere else thus personified, and yet this is a possible rendering of the words.

2. *You once saw in me*] At Philippi, Acts xvi.

3. *That I am engaged in*] Lit. 'in me.'

4. (vv. 1-4.) "The Apostle here appeals to the Philippians, by all their deepest experiences as Christians and all their noblest impulses as men, to preserve peace and concord" (Lightfoot). *If then . . . Christ*] Lit. 'If then there is any encouragement in Christ.'

5. *Interests*] Or. possibly, 'good qualities.' There is no noun here in the Greek.—ED.

## PHILIPPIANS II.

The wondrous Humility and Self-Sacrifice of Jesus

Let the same disposition be in you which was in Christ Jesus. <sup>1</sup> Although from the beginning He <sup>2</sup> had the nature of God He did not reckon His equality with God a treasure to be tightly grasped. Nay, <sup>3</sup> He stripped Himself of His glory, and took on Him the nature of <sup>4</sup> a bondservant by becoming a man like other men. And <sup>5</sup> being recognized as truly human, He humbled Himself and even stooped to die; yes, to die on a cross. It is in consequence of this that God has also so highly exalted Him, and has conferred on Him the Name which is supreme above every other, in order that in the Name of JESUS every knee should bow, of beings in Heaven, of those on the earth, and of those in the underworld, and that every tongue should confess that JESUS CHRIST is LORD, to the glory of God the Father.

Therefore, my dearly-loved friends, as I have  
 always found you obedient, labour earnestly  
 with fear and trembling—not merely as though  
 I were present with you, but much more now  
 since I am absent from you—labour earnestly, I say, to  
 make sure of your own salvation. For it is God Himself  
 whose power creates within you the desire to do His  
 gracious will and also brings about the accomplishment of  
 the desire.

Be ever on your guard against a grudging  
and contentious spirit, so that you may always  
prove yourselves to be blameless and spotless—  
irreproachable children of God in the midst of a  
crooked and perverse generation, among whom you are seen  
as heavenly lights <sup>6</sup>in the world, <sup>7</sup>holding out to them a  
Message of Life. It will then be my glory on the day of

I. (vv. 6-11.) See Moule's notes on this passage.

2. *Had the nature*] Lit. 'was in the form.'

3. *He stripped Himself of His glory*] Lit. 'He emptied Himself.'

"The Lord of all things made Himself  
Naked of glory for His mortal change."

TENNYSON, *Holy Grail*, 448.

4. *A bondservant*] Humility always manifests itself in an eagerness to serve (see John xiii. 1-17; 1 Peter v. 5, n.); a willingness, if need be, to suffer.—Ep.

5. *Being recognized as truly human*] Lit. 'being found in outward form as a man.'

6. *In the world*] Or 'in a (dark) world.'

7. *Holding out*] Like a blazing torch to dispel the darkness. "The metaphor of the luminary is dropped" (Moule).

Christ that I did not run my race in vain nor toil in vain. Nay, even if my life is to be poured as a libation upon the sacrificial offering of your faith, I rejoice, and I congratulate you all. And I bid you also share my gladness, and congratulate me.

Timothy to  
be sent to  
Philippi But, if the Lord permits it, I hope before long to send Timothy to you, that I, in turn, may be cheered by getting news of you. For I have no one likeminded with him, who will cherish a genuine care for you. Everybody concerns himself about his own interests, not about those of Jesus Christ. But you know Timothy's approved worth—how, like a child working with his father, he has served with me in furtherance of the Good News. So it is he that I hope to send as soon as ever I see how things go with me; but trusting, as I do, in the Lord, I believe that I shall myself also come to you before long.

Epaphroditus Yet I <sup>1</sup> deem it important to send Epaphroditus to you now—he is my brother and comrade both in labour and in arms, and is your messenger who has ministered to my needs. I send him because he is longing <sup>2</sup> to see you all and is distressed at your having heard of his illness. For it is true that he has been ill, and was apparently at the point of death; but God had pity on him, and not only on him, but also on me, to save me from having sorrow upon sorrow. I am therefore all the more eager to send him, in the hope that when you see him <sup>3</sup> again you may be glad and I may have the less sorrow. Receive him therefore with heartfelt Christian joy, and hold in honour men like him; because it was for the sake of Christ's work that he came so near death, hazarding, as he did, his very life in endeavouring to make good any deficiency that there might be in your gifts to me.

The comparative  
Worthlessness of  
external  
Privileges In conclusion, my brethren, be joyful in the Lord. For me to give you the same warnings as before is not irksome to me, while so far as you are concerned it is a safe precaution. Beware of 'the dogs,' the <sup>4</sup> bad workmen, the self-mutilators. For we are the true circumcision—we who

1. *Deem*] Or 'have deemed.'

2. *To see you*] Lit. 'for you.' v.l. 'to see you.'

3. *Again*] Or 'safe returned to you.' Cp. verse 25.

4. *Bad workmen*] Cp. 2 Cor. xi. 13.

### PHILIPPIANS III.

<sup>1</sup> render to God a spiritual worship and make our boast in  
 Christ Jesus and have no confidence in <sup>2</sup> outward ceremonies :  
 although I myself might have some excuse for confidence 4  
 in outward ceremonies. If any one else claims a right to  
 trust in them, far more may I : circumcised, as I was, on 5  
 the eighth day, a member of the race of Israel and of  
 the tribe of Benjamin, a Hebrew sprung from Hebrews ;  
 as to the Law a Pharisee ; as to zeal, a persecutor of the 6  
 Church ; as to the righteousness which comes through Law,  
 blameless.

Yet all that was gain to me—for Christ's sake 7  
 I have reckoned it loss. Nay, I even reckon all 8  
 things as <sup>3</sup> pure loss because of the priceless  
 privilege of knowing Christ Jesus my Lord.  
 Paul's Craving for complete Oneness with Christ

And for His sake I have suffered the loss of  
 everything, and reckon it all as mere refuse, in order that  
 I may win Christ and be found in union with Him, not 9  
 having a righteousness of my own, derived from the Law,  
 but that which arises from faith in Christ—the righteousness  
 which comes from God through faith. I long to know 10  
 Christ and the power which is in His resurrection, and to  
 share in His sufferings and die even as He died ; in the hope 11  
 that I may attain to <sup>4</sup> the resurrection from among the dead.

I do not say that I have already won the race 12  
 or have already <sup>5</sup> reached perfection. But I am  
 pressing on, striving to lay hold of the prize for  
 which also Christ has laid hold of me. Brethren, I do not 13  
 imagine that I have yet laid hold of it. But this one thing  
 I do—forgetting everything which is past and stretching  
 forward to what lies in front of me, with my eyes fixed on 14  
 the goal I push on to secure the prize of God's <sup>6</sup> heavenward  
 call in Christ Jesus. Therefore let all of us who are mature 15  
 believers cherish these thoughts ; and if in any respect you  
 think differently, that also God will make clear to you. But 16  
 whatever be the point that we have already reached, let us  
 persevere in the same course.

1. *Render to God a spiritual worship*] Lit. 'worship through the Spirit of God.'  
 2. *Outward ceremonies*] Lit. 'flesh.' "The expression extends beyond circum-  
 cision to all external privileges" (Lightfoot).

3. *Pure loss*] Or, in mathematical phrase, 'a minus quantity.' Lit. 'loss.'

4. *The resurrection from among the dead*] The 'first' resurrection, also men-  
 tioned in Luke xx. 35 ; John v. 25 ; Acts iv. 2 ; 1 Cor. xv. 23 ; Rev. xx. 5, 6. Cp.  
 'a better resurrection,' Heb. xi. 35, n.—Ed.

5. *Reached perfection*] Or 'finished my course,' or 'reached the goal.'

6. *Heavenward*] Lit. 'upward.'

Self-indulgent Enemies of the Cross Brethren, vie with one another in imitating 17  
me, and carefully observe those who follow the 18  
example which we have set you. For there are  
<sup>1</sup> many whom I have often described to you,  
and I now even with tears describe them, as being enemies  
to the Cross of Christ. Their end is destruction, their bellies 19  
are their God, their glory is in their shame, and their minds  
are devoted to earthly things. We, however, are free 20  
citizens of Heaven, and we are waiting with longing ex-  
pectation for the coming from Heaven of <sup>2</sup> a Saviour, the  
Lord Jesus Christ, who, in the exercise of the power which 21  
He has even to subject all things to Himself, will transform  
this body of our humiliation until it resembles His own  
glorious body. Therefore, my brethren, dearly loved and 1 4  
longed for, my joy and crown, so stand firm in the Lord,  
my dearly-loved ones.

Euodia and Syntyche I entreat Euodia, and I entreat Syntyche, to 2  
be of one mind, <sup>3</sup> as sisters in Christ. Yes, and 3  
I beg you also, my faithful yoke-fellow, to help  
these women who have shared my toil in connexion with the  
Good News, together with Clement and the rest of my fellow  
labourers, whose names are recorded in the book of Life.

Always be glad in the Lord: I will repeat it, 4  
'Be cheerful, be glad. Let your <sup>4</sup> forbearing spirit be known 5  
unselfish, calm, to every one—the Lord is near. Do not be 6  
prayerful' over-anxious about anything, but by prayer and  
earnest pleading, together with thanksgiving, let your re-  
quests be unreservedly made known in the presence of God.  
And then the peace of God, which transcends all our powers 7  
of thought, will be a garrison to guard your hearts and  
minds in union with Christ Jesus.

Finally, brethren, whatever is <sup>5</sup> true, whatever 8  
'Cherish beautiful Thoughts. Live noble Lives' wins respect, whatever is just, whatever is pure,  
whatever is lovable, whatever is of good repute  
—if there is any virtue or anything deemed  
worthy of praise—cherish the thought of these

1. *Many*] "The persons here denounced are not the Judaizing teachers, but the antinomian reactionists" (Lightfoot).

2. *A Saviour &c.*] Or 'the Lord Jesus Christ as our Saviour.'

3. *As sisters in Christ*] Lit. 'in the Lord.'

4. *Forbearing spirit*] "Not only passively non-contentious, but actively considerate, waiving even just legal redress" (Ellicott).

5. To the six Greek adjectives used in this verse we have in English no six corresponding adjectives covering just the same ground.

things. The doctrines and <sup>1</sup>the line of conduct which I taught you—both what you heard and what you saw in me—<sup>2</sup>hold fast to them ; and God who gives peace will be with you.

But I rejoice with a deep and holy joy that now at length you have revived your thoughtfulness for my welfare. Indeed you have always been thoughtful for me, although opportunity failed you. I do not refer to this through fear of privation, for (for my part) I have learned, whatever be my outward experiences, to be content. I know both how to live in humble circumstances and how to live amid abundance. I am <sup>3</sup>fully initiated into all the mysteries both of fulness and of hunger, of abundance and of want. I have strength for anything through Him who gives me power.

Yet I thank you for taking your share in my troubles. And you men and women of Philippi also know that at the first preaching of the Good News, when I had left Macedonia, no other Church except yourselves held communication with me about giving and receiving ; because even in Thessalonica you sent several times to minister to my needs. Not that I crave for gifts from you, but I do want to see abundant fruit bring you honour. I have enough of everything—and more than enough. My wants are fully satisfied now that I have received from the hands of Epaphroditus the generous gifts which you sent me—they are a fragrant odour, an acceptable sacrifice, truly pleasing to God. But my God—so great is His <sup>4</sup>wealth of glory in Christ Jesus—will fully supply every need of yours. And to our God and Father be the glory throughout the Ages of the Ages ! Amen.

My Christian greetings to every one of God's people. The brethren who are with me send their greetings. All God's people here greet you—especially the members of Caesar's household.

May the grace of our Lord Jesus Christ be with your spirits.

1. *The line of conduct*] Lit. (what) 'you received.' Cp. the use of the same verb in 1 Thess. iv. 1.

2. *Hold fast to*] Lit. 'habitually do.' This applies to two of the four verbs preceding, but not to the other two—a figure of speech ('zeugma') which our language does not tolerate. Cp. 1 Cor. iii. 2, n.

3. *Fully*] Lit. 'in everything and all things.' But it is hard to believe that an expression so purely pleonastic can represent the Apostle's meaning.

4. *Wealth of glory*] Lit. 'wealth in glory ;' God being rich in mercy (Eph. ii. 4) and in His other glorious attributes which are treasured up in Christ.

PAUL'S LETTER TO THE COLOSSIANS



This Letter belongs to the same group as those to the Ephesians and Philemon, and was probably written from Rome about 63 A.D. Colossae was a town in Phrygia (Roman Asia), on the river Lycus, and was destroyed by an earthquake in the seventh year of Nero's reign. The Church there was not founded by Paul himself (Col. ii. 1), but by Epaphras (Col. i. 7 ; iv. 12), and this Letter arose out of a visit which Epaphras paid to the Apostle, for the purpose of discussing with him the development, at Colossae, of certain strange doctrines which may possibly have been a kind of early Gnosticism. Paul here writes to support the authority and confirm the teaching of Epaphras.

## PAUL'S LETTER TO THE COLOSSIANS

**Greeting** Paul, an Apostle of Christ Jesus by the will of <sup>1</sup> God—and Timothy our brother :

To the people of God and the believing brethren at <sup>2</sup> Colossae who are in Christ. May grace and peace be granted to you from God our Father.

**Thanksgiving to God for the Colossians** We give thanks <sup>2</sup> to God, the Father of our Lord Jesus Christ, constantly praying for you as we do, because we have heard of your faith in Christ Jesus and of the love which you cherish towards all God's people, on account of the hope treasured up for you in Heaven. Of this hope you have already heard in the Message of the truth of the Good News. For <sup>6</sup> it has reached you, and remains with you, just as <sup>3</sup> it has also spread through the whole world, yielding fruit there and increasing, as it has done among you from the day when <sup>4</sup> first you heard it and came really to know the grace of God, as you learned it from Epaphras our dearly-loved fellow servant. He is to you a faithful minister of Christ in our stead, and moreover he has informed us of your love, <sup>8</sup> which is inspired by the Spirit.

**A Prayer for their spiritual Progress** For this reason we also, from the day we <sup>9</sup> first received these tidings, <sup>5</sup> have never ceased to pray for you and to entreat that you may be filled with a clear knowledge of His will accompanied by thorough wisdom and discernment in spiritual things ; so that your lives may be worthy of the Lord and <sup>10</sup> perfectly pleasing to Him, while you exhibit the results of right action of every sort and grow into a fuller knowledge

<sup>1.</sup> *Colossae*] In the heading of the Epistle, but not here (and it is found nowhere else in the N.T.) what appears to be a later form, 'Colassae,' occurs.

<sup>2.</sup> *To God, the Father*] v.l. 'to the Lord and Father.'

<sup>3.</sup> *It has . . . spread*] Lit. 'it is.'

<sup>4.</sup> *First*] See *Aorist* vi. 6.

<sup>5.</sup> *Have never ceased*] See *Aorist* iii. 2.

of God. Since His power is so glorious, may you be strengthened with strength of every kind, and be prepared for cheerfully enduring all things with patience and long-suffering; and give thanks to the Father who has made us fit to receive our share of the inheritance of God's people in Light.

Christ is  
the 'Image  
of God' and  
the Lord of  
all Creation

It is God who has delivered us out of the dominion of darkness, and has transferred us into the Kingdom of His dearly-loved Son, in whom we have our redemption—the forgiveness of our sins. Christ is the <sup>1</sup> visible representation of the invisible God, <sup>2</sup> the Firstborn and Lord of all creation. For <sup>3</sup> in Him was created the universe of things in heaven and on earth, things seen and things unseen, <sup>4</sup> thrones, dominions, principedoms, powers—all were created, <sup>5</sup> and exist, through and for Him. And <sup>6</sup> HE IS before all things and in and through Him the universe is a harmonious whole.

Christ is  
the divine  
Head of  
the Church

Moreover He is the Head of His Body, the Church. He is the Beginning, the Firstborn from among the dead, in order that He Himself may in all things occupy the foremost place. For it was the Father's gracious will that the whole of the divine perfections should dwell in Him. And God purposed through Him to reconcile the universe to Himself, making peace through His blood, which was shed upon the Cross—to reconcile to Himself through Him, I say, things on earth and things in Heaven.

The  
Colossians  
had found  
Salvation  
in Christ

And you, estranged as you once were and even hostile in your minds, amidst your evil deeds, <sup>7</sup> He has now, in His human body, reconciled to God by His death, to bring you, holy and faultless and irreproachable, into His presence; if, indeed, you are still firmly holding to faith as your foundation, without ever shifting from your hope that rests on the

1. *Visible representation*] So Lightfoot. Or 'image.'

2. *The Firstborn and Lord of all creation*] Or 'of earlier birth than any created being,' 'born before anything was created.'—ED.

3. *In Him*] Not only by Him; divine omnipotence, omniscience, and ubiquity being all implied.

4. *Thrones &c.*] Both earthly and angelic, celestial and infernal.

5. *And exist*] This sense is contained in the tense (perfect) of the verb.

6. *HE IS*] There is here a manifest allusion to God's sublime declaration concerning Himself, "I am because I am" (Exod. iii. 14). Cp. John viii. 58.

7. *He has . . . reconciled*] V.L. (not without grammatical difficulties) 'you have been reconciled.' 'You are reconciled' (Lightfoot) would be the Greek perfect, which it is not.

## COLOSSIANS I.—II.

Good News that you have heard, which has been proclaimed in the whole creation under Heaven, and in which I Paul have been appointed to serve.

**The Sufferings and Earnestness of the Apostle to the Gentiles** Now I can find joy amid my sufferings for you, and I fill up in my own person whatever is lacking in Christ's afflictions on behalf of His Body, the Church. I have been appointed to serve the Church in the position of responsibility entrusted to me by God for your benefit, so that I may fully deliver God's Message—the truth which has been kept secret from all ages and generations, but has now been revealed to His people, to whom it was His will to make known how vast a wealth of glory for the Gentile world is implied in this truth—the truth that 'Christ is in you, the hope of glory.' Him we preach, admonishing every one and instructing every one, with all possible wisdom, so that we may bring every one into God's presence, made perfect through Christ. To this end, like an earnest wrestler, I exert all my strength in reliance upon the power of Him who is mightily at work within me.

**Paul's strenuous Efforts for the Welfare of the Colossians** For I would have you know in how severe a struggle I am engaged on behalf of you and the brethren in Laodicea and of all who have not known me personally, in order that their hearts may be cheered, they themselves being welded together in love and enjoying all the advantages of a reasonable certainty, till at last they attain the full knowledge of God's truth, which is Christ Himself. In Him all the treasures of wisdom and knowledge are stored up, hidden from view.

**His loving Anxiety on their Behalf** I say this to prevent your being misled by any one's plausible sophistry. For although, as you say, I am absent from you in body, yet in spirit I am present with you and am delighted to witness your good discipline and the solid front presented by your faith in Christ.

As therefore you have received the Christ, even Jesus our Lord, live and act in vital union with Him; having

1. *Discipline. Solid front*] Military terms. "The enforced companionship of St. Paul with the soldiers of the Praetorian guard at this time may have suggested this image" (Lightfoot). "After these words we have no reason for doubting that the Church of Colossae, though tried by heretical teaching, was substantially sound in the faith" (Ellicott).

2. *Live and act &c.*] Lit. 'in Him walk.'

## COLOSSIANS II.

His  
Eagerness  
for their  
spiritual  
Progress

the roots of your being firmly planted in Him, and continually building yourselves up in Him, and always being increasingly confirmed in the faith as you were taught it, and abounding <sup>1</sup> in it with thanksgiving.

Christ's full  
Divinity  
re-asserted

Take care lest there be some one who leads 8  
you away as prisoners by means of his philo-  
sophy and idle fancies, following human  
traditions and the world's crude notions instead of following  
Christ. For it is in Christ that the fulness of God's nature 9  
dwells embodied, and in Him you are made complete, and 10  
He is the <sup>2</sup> Lord of all <sup>3</sup> princes and rulers. In Him also 11  
you were circumcised with a circumcision not performed by  
hand, when you threw off your sinful nature in true  
Christian circumcision; having been buried with Him in 12  
your baptism, in which you were also raised with Him  
through faith produced within you by God who raised Him  
from among the dead.

Christ's  
atoning  
Work and  
Victory  
over all Evil

And to you—dead as you once were in your 13  
transgressions and in the uncircumcision of  
your natural state—He has nevertheless given  
Life with Himself, having forgiven us all our  
transgressions. The bond, <sup>4</sup> with its require- 14  
ments, which was in force against us and was hostile to us,  
He cancelled, and cleared it out of the way, nailing it to  
His Cross. <sup>5</sup> And the hostile princes and rulers He shook 15  
off from Himself, and boldly displayed them as His  
conquests, when by the Cross He triumphed over them.

No Room  
left for  
Jewish  
Observances  
or angelic  
Mediation

<sup>6</sup> Therefore suffer no one to sit in judgement 16  
on you as to eating or drinking or with regard  
to a festival, a new moon or a sabbath. These 17  
were a shadow of things that were soon to come,  
but the substance belongs to Christ. Let no 18  
one defraud you of your prize, <sup>7</sup> priding himself on his

1. *In it*] V.L. omits these words.

2. *Lord*] Lit. 'Head.'

3. *Princes and rulers*] Lit. 'authority and power.' So in verse 15 'princes and rulers' is lit. 'authorities and powers.'

4. *With its requirements*] The construction seems to be the same as in the Greek way of expressing "the ship sank with all her crew."

5. "The paradox of the crucifixion is thus placed in the strongest light—triumph in helplessness and glory in shame. The convict's gibbet is the victor's car" (Lightfoot).

6. *Therefore*] The Mosaic Law being now abrogated.

7. *Priding himself on his humility*] "Humility, when it becomes self-conscious, ceases to have any value" (Lightfoot). "The humility condemned is not Christian

humility and on his worship of the angels, and taking his stand on the visions he has seen, and idly puffed up with his unspiritual thoughts. Such a one does not keep his hold upon Christ, the Head, from whom the Body, in all its parts nourished and strengthened by its points of contact and its connexions, grows with a divine growth. 19

**Obedience to outward Rules may leave Sin and Self unconquered** If you have died with Christ and have escaped from the world's rudimentary notions, why, as though your life still belonged to the world, do you submit to such precepts as "Do not handle this;" "Do not taste that;" "Do not touch that other thing"—referring to things which are all intended to be used up and perish—in obedience to mere human injunctions and teachings? These rules have indeed an appearance of wisdom where self-imposed worship exists, and an affectation of humility and an ascetic severity. But not one of them is of any value in combating the indulgence of our lower natures. 20 21 22 23

**Union with the risen and glorified Christ** <sup>1</sup> If however you <sup>2</sup> have risen with Christ, <sup>1</sup> **3** seek the things that are above, where Christ is, enthroned at God's right hand. Give your minds to the things that are above, not to the things that are on the earth. For you have died, and your life is hidden with Christ in God. When Christ appears—He is <sup>4</sup> our true Life—then you also will appear with Him in glory. 2 3 4

**Moral Results of Union with Christ** Therefore put to death your earthward inclinations — fornication, impurity, sensual passion, unholy desire, and all greed, for that is a form of idolatry. It is on account of these very sins that God's anger is coming, and you also were once addicted to them, while you were living under their power. 5 6 7

**Evil Habits must give Place to a new Nature** But now you must rid yourselves of every kind of sin—angry and passionate outbreaks, ill-will, evil speaking, foul-mouthed abuse—so that these may never soil your lips. Do not speak 8 9

humility, but a false and perverted lowliness, which deemed God was so inaccessible that He could only be approached through the mediation of inferior beings" (Ellicott).

1. *If however*] I.E. 'But if, besides having died with Christ, you have on the other hand, &c.' See *Aorist*, Appendix B, 7, 8.

2. *Have risen*] See *Aorist* v. 3.

3. *Seek &c.*] "Cease to concentrate your energies and your thoughts on mundane ordinances" (Lightfoot).

4. *Our true Life*] Lit. 'our life.' v.l. 'your life.'

falsehoods to one another, for you have stripped off the old self with its doings, and have clothed yourselves with the new self which is being remoulded into full knowledge so as to become like Him who created it. In that new creation <sup>1</sup>there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave nor free man, but Christ is everything and is <sup>2</sup>in all of us.

**All Christlike Qualities to be appropriated** Clothe yourselves therefore, as God's own people holy and dearly loved, with tenderheartedness, kindness, lowliness of mind, meekness, long-suffering; bearing with one another and readily forgiving each other, if any one has a grievance against another. Just as <sup>3</sup>the Lord has forgiven you, you also must forgive. And over all these put on love, which is the perfect bond of union; and let the peace which Christ gives settle all questionings in your hearts, to which peace indeed you were called as belonging to His one Body; and be thankful.

**The Principles which are to regulate Conduct** Let the teaching <sup>4</sup>concerning Christ remain as a rich treasure in your hearts. <sup>5</sup>In all wisdom teach and admonish one another with psalms, hymns, and spiritual songs, and sing with grace in your hearts to God. And whatever you do, in word or in deed, do everything <sup>6</sup>in the name of the Lord Jesus, and let it be through Him that you give thanks to God the Father.

**Wives, Husbands, Children, Parents, Slaves, Masters** Married women, be submissive to your husbands, as is fitting in the Lord. Married men, be affectionate to your wives, and do not treat them harshly. Children, be obedient to your parents in everything; for that is right for Christians. Fathers, do not fret and harass your children, or you may make them sullen and morose. Slaves, be obedient in everything to your earthly masters; not <sup>7</sup>in acts of eye service, as aiming only to please men, but with simplicity of purpose, because you fear the Lord. Whatever you are doing, let your hearts be in your work,

1. *There is*] Or 'there can be.'

2. *In all of us*] Or 'in all things.'

3. *The Lord*] v.L. 'Christ' or 'the Christ.'

4. *Concerning*] Or 'left us by.'

5. *In all wisdom*] Or these words may be connected with the preceding clause.

6. *In the name &c.*] Remembering that you are His disciples.

7. *In acts of eye service*] v.L. has the noun in the singular, 'in eye service.'



as a thing done for the Lord and not for men. For you 24  
know that it is from the Lord you will receive the in-  
heritance as your reward. Christ is the Master whose  
bondservants you are. The man who perpetrates a wrong 25  
will find the wrong repaid to him; and with God there  
are no merely earthly distinctions. Masters, deal justly 1 4  
and equitably with your slaves, knowing that you too  
have a Master in Heaven.

Prayerful-  
ness and  
Discretion  
urged

Be earnest and unwearied in prayer, being on 2  
the alert in it and in your giving of thanks.  
And pray at the same time for us also, that God 3  
may open for us a door for preaching, for us  
to tell the truth concerning Christ for the sake of which  
I am even a prisoner. Then I shall proclaim it fully, as 4  
it is my duty to do. Behave wisely in relation to the outside 5  
world, buying up your opportunities. Let your language 6  
be always seasoned with the salt of grace, so that you may  
know how to give every man <sup>2</sup>a fitting answer.

Tychicus and  
Onesimus

Tychicus, our much-loved brother, a trusty assistant and 7  
fellow servant with us in the Lord's work,  
will give you every information about me. And 8  
for this very purpose I send him to you that you  
may know how we are faring; and that he may cheer your  
hearts. And with him I send our dear and trusty brother 9  
Onesimus, who is one of yourselves. They will inform  
you of everything here.

Aristarchus,  
Mark, and  
Jesus Justus

Aristarchus my fellow prisoner sends greeting 10  
to you, and so does Barnabas's cousin Mark.  
You have received instructions as to him; if  
he comes to you, give him a welcome. Jesus, called Justus, 11  
also sends greeting. These three are Hebrew converts.  
They alone among such have worked loyally with me  
for the Kingdom of God—they are men who have been  
a comfort to me.

Epaphras,  
Luke, and  
Demas

Epaphras, who is one of yourselves, a bond- 12  
servant of Jesus Christ, sends greeting to you,  
always wrestling on your behalf in his prayers,  
that you may stand firm—Christians of ripe character and of  
clear conviction as to everything which is God's will. For I 13  
can bear witness to the deep interest he takes in you and

1. *No merely earthly distinctions*] See Luke xx. 21, n.—ED.  
2. *A fitting answer*] Cp. Prov. xxvi. 4, 5; 1 Pet. iii. 15.

in the brethren at Laodicea and in those at Hierapolis. Luke, 14  
the dearly-loved physician, salutes you, and so does Demas.

Christian greetings to the brethren at 15  
The Church in Laodicea Laodicea, especially to Nymphas, and to <sup>1</sup>the

Church that meets at their house. And when 16  
this Letter has been read <sup>2</sup>among you, let it be read also  
in the Church of the Laodiceans, and you in turn must read  
the one I am sending to Laodicea. And tell Archippus to 17  
discharge carefully the duties devolving upon him as a  
servant of the Lord.

I Paul add with my own hand this final greet- 18  
Autograph ing. Be mindful of me in my imprisonment.  
Conclusion Grace be with you.

1. *The Church &c.*] Cp. Rom. xvi. 5, n. "There is no clear example of a separate building set apart for Christian worship within the limits of the Roman Empire before the third century, though apartments in private houses might be specially devoted to this purpose" (Lightfoot).

2. *Among you*] Or 'in your hearing;' probably at a meeting expressly summoned with that object.

PAUL'S FIRST LETTER TO THE  
THESSALONIANS

During his second missionary tour (Acts xvii.), Paul came to Thessalonica and preached the Good News there with no little success. The city—which had had its name given it by Cassander, after his wife, the sister of Alexander the Great—was the most populous in Macedonia, besides being a “free city” and the seat of the Roman pro-consular administration. Its modern name is Saloniki.

Very soon the unbelieving Jews stirred up the mob against Paul and Silas, and dragged Jason before the magistrates. Hence the brethren sent the missionaries away by night to Beroea, being alarmed for their safety. As the Apostle was naturally anxious about the persecuted flock which he had been obliged to leave behind, he made two attempts to return to them, but these being frustrated (1 Thess. ii. 18), he then sent Timothy, from Athens, to inquire after their welfare and encourage them.

The report brought back was on the whole satisfactory, but left occasion for the self-defence, the warnings and the exhortations of this Letter, which was then sent from Corinth, probably in 53 A.D.

## PAUL'S FIRST LETTER TO THE THESSALONIANS

### *Introduction*

**Greeting** Paul, <sup>1</sup> Silas, and Timothy :

1

To the Church <sup>2</sup> of the Thessalonians which is in God the Father and the Lord Jesus Christ. May grace and peace be granted to you.

**Reasons for Gratitude and Thank-giving** We continually give thanks to God because <sup>2</sup> of you all, while we make mention of you in our prayers. For we never fail to remember your <sup>3</sup> works of faith and labours of love and your persistent and unwavering hope in our Lord Jesus Christ in the presence of our God and Father ; knowing as we do, <sup>4</sup> brethren, that you are beloved by God and that He has chosen you. The Good News that we brought you did not <sup>5</sup> come to you in words only, but also with power and with the Holy Spirit and with much certainty, for you know the sort of men we became among you, as examples for your sakes. And you followed the pattern set you by us and by <sup>6</sup> the Master, after you had received the Message amid severe persecution, and yet with the joy which the Holy Spirit gives, so that you became a pattern to all the believers <sup>7</sup> throughout Macedonia and <sup>3</sup> Greece.

For it was not only from you that the Master's Message <sup>8</sup> <sup>4</sup> sounded forth throughout Macedonia and <sup>3</sup> Greece ; but everywhere your faith in God has become known, so that it is unnecessary for us to say anything about it. For when <sup>9</sup> <sup>5</sup> others speak of us they report the reception we had from

1. *Silas*] Lit. 'Silvanus.'

2. *Of the Thessalonians*] Here, as in the opening lines of all the other Letters, there is no definite article in the Greek before the name of the Church addressed.

3. *Greece*] Lit. 'Achaia ;' i.e. the Roman province of Achaia of which Corinth was the capital : not the district which the Greeks knew by that name.

4. *Sounded forth*] The Greek tense is the perfect, and conveys the sense 'as it is echoing still.' See *Aorist* vii. 3, 9.

5. *Others*] Lit. 'they themselves ;' i.e. the believers belonging to all the Churches of those two provinces.

you, and how you turned from your idols to God, to be bondservants of the <sup>1</sup> true and ever-living God, and to await the return from Heaven of His Son, whom He raised from among the dead—even Jesus, our Deliverer from God's coming anger. 10

### *The Apostles and their Converts*

**The Preaching of the Apostles in Thessalonica** For you yourselves, brethren, know that our visit to you <sup>2</sup> did not fail of its purpose. But, as you will remember, after we had already met with suffering and outrage at Philippi, we summoned up boldness, by the help of our God, to tell you God's Good News amid much opposition. For our <sup>3</sup> preaching was not grounded on a delusion, nor prompted by mingled motives, nor was there fraud in it. But as God tested and approved us before entrusting us with His Good News, so in what we say we are seeking not to please men but to please God, who tests and approves our motives. 1 2 3 4

**Their Conduct while there** For, as you are well aware, we have never used the language of flattery nor have we found pretexts for enriching ourselves—God is our witness; nor did we seek glory either from you or from any other mere men, although we might have stood on our dignity as Christ's Apostles. On the contrary, in our relations to you <sup>4</sup> we showed ourselves as gentle as a mother is when she tenderly nurses her own children. Seeing that we were thus drawn affectionately towards you, it would have been a joy to us to have imparted to you not only God's Good News, but to have given our very <sup>5</sup> lives also, because you had become very dear to us. 5 6 7 8

<sup>6</sup> For <sup>7</sup> you remember, brethren, our labour and toil: how, working night and day so as not to become a burden to any one of you, we came and proclaimed among you God's Good News. You yourselves are witnesses—and God is witness—how holy and upright and blameless our dealings 9 10

1. *True and ever-living*] Lit. 'living and true.'

2. *Did not fail &c.*] The perfect tense in the Greek implies that the visit remains effectual still.

3. *Preaching*] Lit. 'exhortation' or 'encouragement,' to believe in Christ.

4. *We showed ourselves as gentle as*] v.l. 'we showed ourselves babes like.'

5. *Lives*] Or 'souls.' So in Luke ix. 24.

6. *For*] Or the unemphatic 'Why.' See *Aorist*, Appendix A, 8.

7. *You remember*] Or, as an imperative, 'remember.'

with you believers were. For you know that we acted to- 11  
wards every one of you as a father does towards his own  
children, encouraging and cheering you, and imploring you 12  
to live lives worthy of fellowship with God who is inviting  
you to share His own Kingship and glory.

The Thessa-  
lonians' brave En-  
durance of Persecution

And for this further reason we render un- 13  
ceasing thanks to God, that when you received  
God's Message from our lips, it was as no mere  
message from men that you embraced it, but as  
—what it really is—God's Message, which also  
does its work <sup>1</sup> in the hearts of you who believe. For you, 14  
brethren, followed the example of the Churches of God in  
Christ Jesus which are in Judaea ; seeing that you endured  
the same ill-treatment at the hands of your countrymen, as  
they did at the hands of the Jews. Those Jewish persecu- 15  
tors killed both the Lord Jesus and the Prophets, and drove  
us out of their midst. They are displeasing to God, and are  
the enemies of all mankind ; for they still try to prevent our 16  
preaching to the Gentiles so that they may find salvation.  
They thus continually fill up the measure of their own sins,  
and God's anger in its severest form has overtaken them.

Paul's loving  
Interest in  
his Readers

But we, brethren, having been for a short 17  
time separated from you in bodily presence,  
though not in heart, endeavoured all the more  
earnestly, with intense longing, to see you face to face. On 18  
this account we wanted to come to you—at least I Paul  
wanted again and again to do so—but Satan hindered us.  
For what is our hope or joy, or the crown of which we 19  
boast ? Is it not you yourselves in the presence of our Lord  
Jesus at His Coming ? Yes, you are our glory and our joy. 20

The sending  
of Timothy  
to Thessa-  
lonica

So when we could endure it no longer, we 1 3  
decided to remain behind in Athens alone ; and 2  
sent Timothy our brother and <sup>2</sup> God's minister in  
the service of Christ's Good News, that he  
might help you spiritually and encourage you in your faith ;  
that none of you might be unnerved by your present trials : 3  
for you yourselves know that they are our appointed lot.  
For even when we were with you, we forewarned you, 4  
saying, " We are soon to suffer affliction ; " and this  
actually happened, as you well know. For this reason I 5

1. *In the hearts of you*] Lit. 'in you.'

2. *God's minister*] V.L. 'God's fellow worker,' or 'fellow worker for God.'



also, when I could no longer endure the uncertainty, sent to know the condition of your faith, lest perchance the Tempter might have tempted you and our labour have been lost.

**The Report brought back by Timothy** But now that Timothy has recently come 6  
back to us from you, and has brought us the happy tidings of your faith and love, and has told us how you still cherish a constant and

affectionate recollection of us, and are longing to see us as we also long to see you—for this reason in all our distress and 7  
trouble we have been comforted about you, brethren, by your faith. For now life is for us life indeed, since you 8  
are standing fast in the Lord.

**Paul's intense Gratitude to God** For what thanksgiving on your behalf can we 9  
possibly offer to God in return for all the joy which fills our souls before our God for you, while night and day, with intense earnest- 10  
ness, we pray that we may see your faces, and may bring to perfection whatever may be still lacking in your faith?

**The Apostle's Prayer for his Readers** But may our God and Father Himself—and 11  
our Lord Jesus—guide us on our way to you ; and as for you, may the Lord teach you to love 12  
one another and all men, with a growing and a glowing love, resembling our love for you. Thus He will build up 13  
your characters, so that you will be faultlessly holy in the presence of our God and Father at the Coming of our Lord Jesus with all His <sup>1</sup> holy ones.

### *Practical Exhortations*

**Lessons in the Christian Life** <sup>2</sup> Moreover, brethren, as you learnt from our 1 4  
lips the lives which you ought to live, and do live, so as to please God, we beg and exhort you in the name of the Lord Jesus to live them more and more truly. For you know the commands which we laid upon 2  
you by the authority of the Lord Jesus.

**Moral Purity** For this is God's will—your purity of life, that 3  
you abstain from fornication ; that each man 4  
among you shall know how to procure a <sup>3</sup> wife

1. *Holy ones*] Either angels (Matt. xvi. 27 ; xxv. 31 ; Mark viii. 38 ; Luke ix. 26), or saints (John x. 16 ; 1 Thess. iv. 14), or both.—Ed.

2. *Moreover*] Or 'It remains (then) that,' But on the omission of this 'then,' see *Aorist*, Appendix B, 4.

3. *Wife*] Or 'partner' Lit. 'vessel.'

who shall be his own in purity and honour ; that you be not  
overmastered by lustful cravings, like the Gentiles who have  
no knowledge of God ; and <sup>1</sup> that in this matter there be no  
encroaching on the rights of a brother Christian and no  
overreaching him. For the Lord is an avenger in all such  
cases, as we have already taught you and solemnly warned  
you. God has not called us to an unclean life, but to one of  
purity. Therefore <sup>2</sup> a defiant spirit in such a case provokes  
not man but God, who puts His Holy Spirit into your hearts.

But on the subject of love for the brotherhood  
**Brotherly Love, and honest Work** it is unnecessary for me to write to you, for you  
yourselves have been taught by God to love one  
another ; and indeed you do love all the brethren through-  
out Macedonia. And we exhort you to do so more and  
more, and to vie with one another in eagerness for peace,  
every one minding his own business and working with his  
hands, as we ordered you to do : so as to live worthy lives  
in relation to outsiders, and <sup>3</sup> not be a burden to any one.

### *The Re-appearing of the Lord Jesus*

Now, concerning <sup>4</sup> those who from time to  
**The Christian dead are under no Disadvantage** time pass away, we would not have you to be  
ignorant, brethren, lest you should mourn as  
others do who have no hope. For if we believe  
that Jesus has died and risen again, we also  
believe that, through Jesus, God will bring with Him those  
who shall have passed away.

For this we declare to you on the Lord's own  
**'The first Resurrection' and the Translation of the Living** authority—that <sup>5</sup> we who are alive and continue  
on earth until the Coming of the Lord, shall  
certainly not forestall those who <sup>6</sup> shall have  
previously <sup>7</sup> passed away. For the Lord Him-  
self

1. *That . . . there be no &c.*] By any violation of the 7th and 10th Commandments.

2. *A defiant spirit*] One which sets a brother Christian's rights at naught.

3. *Not be a burden to any one*] Or 'not be in need of anything.'

4. *Those who from time to time pass away*] Lit. 'those who fall asleep.' Not those who have so departed and are dead. This tense of the verb (which is not the same verb as that in Matt. ix. 24) is not used by Paul in the perfect sense.

5. *We who are alive*] The pronouns 'we' and 'you' cannot, as a rule, be used to the total exclusion of the persons speaking or immediately addressed. Therefore here and in verse 17 Paul implies that the return of the Lord Jesus would take place in the lifetime of some of the first readers of this Letter.—Ed.

6. *Shall have*] See *Aorist* vi. 5.

7. *Passed away*] Lit. 'fallen asleep.'

self will come down from Heaven with a loud word of command, and with an archangel's voice and the trumpet of God, and the dead in Christ will rise first. Afterwards we who are alive and are still on earth will be <sup>1</sup> caught up in their company amid clouds to meet the Lord in the air. And so we shall be with the Lord for ever. Therefore encourage one another with these words.

But as to times and dates it is unnecessary that anything be written to you. For you yourselves know perfectly well that the day of the Lord comes like a thief in the night. While they are saying "Peace and safety!" then in a moment destruction falls upon them, like birth-pains on a woman who is with child; and escape there is none. But you, brethren, are not in darkness, that daylight should surprise you like a thief; for all of you are sons of Light and sons of the day. We belong neither to the night nor to darkness.

So then let us not sleep, like the rest of the world, but let us keep awake and be sober. For those who sleep, sleep at night, and those who drink freely, drink at night. But let us, belonging—as we do—to the day, be sober, putting on the breast-plate of faith and love, and for a helmet the hope of salvation. For God has not pre-destined us to meet His anger, but to obtain salvation through our Lord Jesus Christ; who died on our behalf, so that whether we are <sup>2</sup> awake or are sleeping we may share His Life. Therefore encourage one another, and let each one help to strengthen his friend, as in fact you do.

### Conclusion

Now we beg you, brethren, to <sup>3</sup> show respect for those who labour among you and are your leaders in Christian work, and are your advisers;

1. *Caught up*] Whether in the body or apart from the body we are not told. Cp. the use of the same words in 2 Cor. xii. 2, 4; Rev. xii. 5. Since the human spirit is the essential man, *we* may be caught up to Heaven although our bodies are left behind on earth and perish. So in the present day the really consecrated Christian does not go down into the grave at death, but rises to Christ and God. He is no longer here; he has ascended to Heaven.—Ep.

2. *Awake or . . . sleeping*] When the Lord comes. Cp. iv. 15-17.

3. *Show respect for*] Lit. 'know.'

and to esteem them very highly in love for their work's sake. 13  
Be at peace among yourselves.

And we exhort you, brethren, admonish the unruly, comfort the timid, sustain the weak, and be patient towards all. 14

See to it that no one ever repays another with evil for evil ; 15  
but always seek opportunities of doing good both to one another and to all the world.

Be always joyful. Be unceasing in prayer. In every circumstance of life be thankful ; for this is God's will in Christ 16, 17, 18  
Jesus respecting you. Do not quench the Spirit. Do not 19, 20  
think meanly of utterances of prophecy ; but test all such, 21  
and retain hold of the good. Hold yourselves aloof from 22  
every form of evil.

And may God Himself, who gives peace, make you 23  
entirely holy ; and may your spirits, souls and <sup>1</sup> bodies be  
preserved complete and be found blameless at the Coming of  
our Lord Jesus Christ. Faithful is He who calls you, and 24  
He will also perfect His work.

Farewell Brethren, pray for us. Greet all the brethren 25, 26  
with a holy kiss. I solemnly charge you in the 27  
Lord's name to have this Letter read to all the brethren.

May the grace of our Lord Jesus Christ be with you. 28

1. *Bodies*] An indication that the Apostle expected the Coming of Christ to take place in the lifetime of the first readers of this Letter—whilst they were still in the body.—ED.



PAUL'S SECOND LETTER TO THE  
THESSALONIANS

This Letter was written from Corinth not long after the preceding one, and probably in the year 54 A.D. Its occasion was the reception of tidings from Thessalonica which showed that there had been a measure of misapprehension of the Apostle's teaching in regard to the Return of the Lord Jesus, and also that there was a definitely disorderly section in the Church there, capable of doing great harm.

Hence Paul writes to correct the error into which his converts had fallen, and at the same time he uses strong language as to the treatment to be dealt out to those members of the Church who were given to idleness and insubordination.



# PAUL'S SECOND LETTER TO THE THESSALONIANS

## *Introduction*

**Greeting** Paul, <sup>1</sup> Silas, and Timothy : 1 1

To the Church of the Thessalonians which is  
in God our Father and the Lord Jesus Christ. May grace 2  
and peace be granted to you from God our Father and the  
Lord Jesus Christ.

**Reasons for  
Gratitude  
and Thanks-  
giving** Unceasing thanks are due from us to God 3  
on your behalf, brethren. They are appropriate  
because your faith is growing greatly, and the  
love of every one of you for all the others goes

on increasing. It so increases that we ourselves make 4  
honourable mention of you among the Churches of God  
because of your patience and faith amid all your persecutions  
and amid the afflictions which you are enduring. For these 5

**The Coming  
of Christ as  
Vindicator  
and Judge** are a plain token of God's righteous judgement,  
which has in view your being deemed worthy of  
admission to God's Kingdom, for the sake of  
which, indeed, you are sufferers. A plain token 6

of God's righteous judgement, I say, since it is a righteous  
thing for Him to requite with affliction those who are now  
afflicting you ; and to requite with rest you who are suffering 7  
affliction now—rest with us at the <sup>2</sup>re-appearing of the Lord  
Jesus from Heaven, attended by His mighty angels. He 8  
will come in flames of fire to take vengeance on those who  
have no knowledge of God, and do not obey the Good News  
as to Jesus, our Lord. They will pay the penalty of eternal 9  
destruction, being banished from the presence of the Lord

1. *Silas*] Lit. 'Silvanus.'

2. *Re-appearing*] Lit. 'revealing.' The Lord Jesus is already present. "What we call the Second Coming is really the revelation of the Christ who is present all along, although unseen" (W. F. Adeney).

and from <sup>1</sup> His glorious majesty, when He <sup>2</sup> comes on that day to be glorified in His people and to be wondered at among all who <sup>3</sup> have believed, including you—because you believed the testimony which we brought for your acceptance.

**The Apostle's Prayer for his Readers** It is with this view also that we continually pray to our God for you, asking that He will count you worthy of His call, and by His mighty power fully gratify your every desire for what is truly good and make your work of faith complete ; in order that the name of our Lord Jesus may be glorified in you, and that you may be glorified in Him—so wonderful is the grace of our God and of the Lord Jesus Christ !

### *The Re-appearing of the Lord Jesus*

**Events which were to precede Christ's Return** But with respect to the Coming of our Lord Jesus Christ and <sup>4</sup> our being <sup>5</sup> gathered to meet Him, we entreat you, brethren, not readily to become unsettled in mind or troubled—either by any pretended spiritual revelation or by any message or letter claiming to have been sent by us—through fancying that the day of the Lord is now here. Let no one in any way deceive you, for that day cannot come without the coming of the apostasy first, and <sup>6</sup> the appearing of <sup>7</sup> the man of sin, the son of perdition, who sets himself against, and exalts himself above, every so-called 'god' or object of worship, and goes the length of taking his seat in the very temple of God, giving it out that he himself is God.

**The coming Destruction of the Lawless one** Do you not remember that while I was still with you I used to tell you all this ? And now you know <sup>8</sup> what restrains him, in order that his true character may be revealed at his appointed time. For lawlessness is already at work in secret ; but

1. *His glorious majesty*] Lit. 'the glory of His might.'

2. *Comes*] Or 'shall have come.'

3. *Have believed*] Or 'shall (up to that latest hour) have believed.' See *Aorist* vi. 5.

4. *Our*] Implying that the event was likely to happen in the lifetime of the Apostle and his first readers.—ED.

5. *Gathered*] By the angels, Matt. xxiv. 31.

6. *The appearing*] And the full manifestation of his true character.

7. *The man of sin*] Possibly the Roman Emperor Nero. He claimed divine honours, and was a monster of cruelty and wickedness.—ED.

8. *What restrains*] Apparently a person who at first exercised a wholesome influence upon Nero. This may have been his tutor, the noble Seneca.—ED.

only until the man who is now exercising a restraining influence is removed, and then the Lawless one will be revealed, whom the Lord Jesus will sweep away with the <sup>1</sup> tempest of His anger, and utterly overwhelm by the awful splendour of His Coming. 8

**An Outbreak of awful Wickedness** The appearing of the Lawless one will be attended by various miracles and tokens and delusive marvels—for so Satan works—and by every kind of wicked deception for those who are on the way to perdition because they did not welcome into their hearts the love of the truth, so that they might be saved. And for this reason God sends them a misleading influence that they may believe <sup>2</sup> the lie; in order that all may come under judgement who have refused to believe the truth and have taken pleasure in unrighteousness. 10 11 12

### *Thanksgiving and Exhortations*

**Renewed Thanksgiving** And from us thanks are always due to God on your behalf—brethren whom the Lord loves—because God <sup>3</sup> from the beginning has chosen you for salvation <sup>4</sup> through the Spirit's sanctifying influence and your belief in the truth. To this blessing God has called you by our Good News, so that you may have a share in the glory of our Lord Jesus Christ. 13 14

**An Exhortation and a Prayer** So then, brethren, stand your ground, and hold fast to the teachings which you have received from us, whether by word of mouth or by letter. And may our Lord Jesus Christ Himself—and God our Father who has loved us and has given us in His grace eternal consolation and a bright hope—comfort your hearts and make you steadfast in every good work and word. 15 16 17

**A Request for Prayer** Finally, brethren, pray for us, asking that the Lord's Message <sup>5</sup> may spread rapidly and its glory be displayed, as it was displayed among you; and that we may be delivered from wrong-headed and wicked men; for it is not everybody who has faith. But 1 3 2

1. *Tempest of His anger*] Lit. 'breath of His mouth.'

2. *The lie*] I.E. the mass of lies weaved into one in opposition to God's truth.

3. *From the beginning*] Of the Gospel, or of the world.

4. *Through the Spirit's sanctifying influence*] The same expression occurs in the Greek of 1 Pet. i. 2.

5. *May spread rapidly*] So Alford. Or 'may hold its outward course' (Conybeare).

the Lord is faithful, and He will make you stedfast and will guard you from the Evil one. And we have confidence in the Lord in regard to you that you are doing, and will do, what we command. And may the Lord guide your hearts into the love of God and into the patience of Christ.

But, <sup>1</sup> by the authority of <sup>2</sup> the Lord, we command you, brethren, to stand aloof from every brother whose life is disorderly and not in accordance with the teaching which all received from us. For you yourselves know that it is your duty to follow our example. There was no disorder in our lives among you, nor did we eat any one's bread <sup>3</sup> without paying for it, but we laboured and toiled, working hard night and day in order not to be a burden to any of you. This was not because we had not <sup>4</sup> a claim upon you, but it arose from a desire to set you an example—for you to imitate us. For even when we were with you, we laid down this rule for you: "If a man does not choose to work, neither shall he eat."

For we hear that there are some of you who live disorderly lives and are mere idle busybodies. To persons of that sort our injunction—and our command by the authority of the Lord Jesus Christ—is that they are to work quietly and eat their own honestly-earned bread.

But you, brethren, must not grow weary <sup>5</sup> in the path of duty; and if any one refuses to obey these our written instructions, mark that man and hold no communication with him—so that he may be made to feel ashamed. And yet do not regard him as an enemy, but caution him as a brother. And may the Lord of peace Himself continually grant you peace in every sense. The Lord be with you all.

### Conclusion

I Paul add the greeting with my own hand, which is the credential in every letter of mine. This is my handwriting. May the grace of our Lord Jesus Christ be with you all.

1. *By the authority*] Lit. 'in the name.'  
 2. *The Lord*] v.l. 'our Lord.'  
 3. *Without paying for it*] Lit. 'as a gift.'  
 4. *A claim upon you*] Cp. 1 Cor. ix. 4.  
 5. *In the path of duty*] Lit. 'in doing right.'

PAUL'S FIRST LETTER TO TIMOTHY

There has never been any real doubt among Christian people as to the authorship of the three "pastoral" Letters. But definite objections to their genuineness have been made in recent times upon the ground of such internal evidence as their style, the indications they present of advanced organization, their historic standpoint and their references to developed heresy.

Says one scholar,

"While there is probably nothing in them to which the Apostle would have objected, they must be regarded on account of their style as the product of one who had been taught by Paul and now desired to convey certain teachings under cover of his name. The date need not be later than 80 A.D."

Yet a thorough examination of the matter does not support such objections. It is certain that the three Letters stand or fall together, and there is no sufficient reason for dismissing the ancient conclusion that they are all the genuine work of Paul, and belong to the last years of his life, 66-67, A.D.

This first Letter was probably written from Macedonia.

## PAUL'S FIRST LETTER TO TIMOTHY

Greeting Paul, an Apostle of Christ Jesus by the will of 1  
God our Saviour and Christ Jesus our hope: 2

To Timothy, my own true son in the faith. May grace, 2  
mercy and peace be granted to you from God the Father  
and Christ Jesus our Lord.

Timothy's special Work in Ephesus When I was on my journey to Macedonia I 3  
begged you to remain on in Ephesus that you  
might remonstrate with certain persons because  
of their <sup>1</sup>erroneous teaching and the attention they bestow 4  
on mere fables and endless <sup>2</sup>pedigrees, such as lead to con-  
troversy rather than to a true stewardship for God, which  
only exists where there is faith. And I make the same  
request now.

Teachers who were false to Christian Truth But the end sought to be secured by exhorta- 5  
tion is the love which springs from a pure heart,  
a clear conscience and a sincere faith. From 6  
these some have <sup>3</sup>drifted away, and have  
wandered into empty words. They are ambi- 7  
tious to be teachers of the Law, although they do not under-  
stand either their own words or what the things are about  
which they make such confident assertions.

The real Purpose of the Law Now we know that the Law is good, if a 8  
man uses it in the way it should be used, and 9  
remembers that a law is not enacted to control  
a righteous man, but for the lawless and rebellious, the  
irreligious and sinful, the godless and profane—for those  
who strike their fathers or their mothers, for murderers,

1. *Erroneous teaching*] Or 'being teachers of other doctrines.' "It would seem that the false teachers in Ephesus were among the number of the presbyters, which would agree with the anticipation expressed in Acts xx. 30" (Conybeare).

2. *Pedigrees*] Or 'genealogies.' (1) The genealogical registers belonging either to Israelitish families, or to Rabbinical fables and fabrications; (2) spiritual myths, the 'aeons' and 'emanations' of the Gnostics; or (3) the heathen mythologies. The last-named seem least probable of all. Cp. Tit. i. 14.

3. *Drifted away*] Lit. 'missed the mark.'



fornicators, sodomites, slave-dealers, liars and false wit- 10  
nesses; and for whatever else is opposed to wholesome 11  
teaching and is not in accordance with the Good News of 12  
the blessed God with which I have been entrusted.

The wonder-  
ful Mercy  
shown to  
Paul himself

I am thankful to Him who made me strong— 12  
even Christ Jesus our Lord—because He has  
judged me to be faithful and has put me into  
His service, though I was previously a blas- 13  
phemer and a persecutor and had been insolent in outrage.  
Yet mercy was shown me, because <sup>1</sup>I had acted ignorantly,  
not having as yet believed; and the grace of our Lord came 14  
to me in overflowing fulness, conferring faith on me and the  
love which is in Christ Jesus.

Why so  
great a  
Sinner was  
forgiven

Faithful is the saying, and deserving of uni- 15  
versal acceptance, that Christ Jesus came into  
the world to save sinners; among whom I stand 16  
<sup>2</sup>foremost. But mercy was shown me in order  
that in me as the foremost of sinners Christ Jesus might  
display the fulness of His long-suffering patience as an  
example to encourage those who would <sup>3</sup>afterwards be  
resting their faith on Him with a view to the Life of  
the Ages.

An Outburst  
of Praise

Now to the immortal and invisible King of 17  
the Ages, who alone is God, be honour and glory  
to the Ages of the Ages! Amen.

Timothy  
exhorted  
and warned

This is the charge which I entrust to you, my 18  
son Timothy, in accordance with the inspired  
instructions concerning you which were given  
me long ago, that being equipped with them as your armour  
you may be continually fighting the good fight, holding fast 19  
to faith and a clear conscience, which some have cast aside  
and have made shipwreck of their faith. Among these are 20  
Hymenaeus and Alexander, whom I have delivered to Satan  
so that they may be <sup>4</sup>taught not to blaspheme.

1. *I had acted ignorantly*] Cp. Luke xxiii. 34: "Father, forgive them, for they know not what they do;" and "those times of ignorance," Acts xvii. 30.—ED.

2. *Foremost*] Notice the Apostle's ever-deepening humility. In 1 Cor. xv. 9 (written in 56, A.D.) he describes himself as 'the least of the Apostles' and as one who was 'not fit to be called an Apostle'; in Eph. iii. 8 (written in 63, A.D.) as 'less than the least of all God's people,' and in this Letter (written in 66, A.D.) as having been 'the chief (or, foremost) of sinners.'—ED.

3. *Afterwards*] More accurately, in accordance with N.T. usage, 'soon afterwards.' No doubt God's wonderful mercy to Paul will be to the end of time an encouragement to even the worst sinners, if they but repent, but naturally it was an instance of divine grace which specially appealed to the Apostle's own contemporaries. And that appears to be the thought here.—ED.

4. *Taught*] By punishment. Cp. 1 Cor. v. 5.

The Church  
is to pray  
for all the  
World

I exhort then, first of all, that <sup>1</sup>supplications, **1** **2**  
prayers, intercessions and thanksgivings be  
offered on behalf of all men; including kings **2**  
and all who are in high station, in order that  
we may live peaceful and tranquil lives with all godliness  
and <sup>2</sup>gravity. This is right, and is pleasing in the sight **3**  
of God our Saviour, who is willing for <sup>3</sup>all mankind to be **4**  
saved and come to a full knowledge of the truth. For there **5**  
is but one God and but one Mediator between God and men  
—Christ Jesus, <sup>4</sup>Himself man; who gave Himself as the **6**  
redemption price for all—a fact testified to at its own  
appointed time, and of which I have been appointed a **7**  
herald and an Apostle (I am speaking the truth: it is  
not a fiction), a teacher of the Gentiles in faith and  
truth.

Men were  
to lead in  
Prayer;  
Women to  
dress  
modestly

So then I would have <sup>5</sup>the men <sup>6</sup>everywhere **8**  
pray, lifting to God holy hands which are <sup>7</sup>un-  
stained with anger or strife; and I would have **9**  
the women dress becomingly, with modesty and  
self-control, not with plaited hair or gold or  
pearls or costly clothes, but—as befits women making a **10**  
claim to godliness—with the ornament of good works.

Woman's  
Subordina-  
tion to Man

<sup>8</sup>A woman should quietly learn from others **11**  
with entire submissiveness. I do not permit **12**  
<sup>8</sup>a woman to teach, nor have authority over  
<sup>8</sup>a man, but she must remain silent. For Adam was formed **13**  
first, and then Eve; and Adam was not deceived, but **14**  
his wife was thoroughly deceived, and so <sup>9</sup>became involved

1. *Supplications, prayers*] The first word “expresses our needs;” the second “shows that we look to God as our only helper” (Wordsworth).

2. *Gravity*] Or ‘reputableness;’ i.e. that aggregate of characteristics which claims and enforces the respect of other men. Cp. Phil. iv. 8.

3. *All mankind to be saved*] “Redemption is universal yet conditional; all may be saved, yet all will not be saved, because all will not conform to God’s appointed conditions” (Ellicott).

4. *Himself man*] “Not individual but generic humanity is predicated. ‘A man’ would convey the idea of human individuality” (Alford).

5. *The men*] A different Greek word is here used from that in verse 5. The latter—which we have in the English ‘phil-anthrop-y’ and ‘anthrop-ology’—indicates a human being, irrespectively of age or sex. The other, which is the one here, expressly excludes women and children, and may often be rendered by ‘husband,’ ‘Sir,’ ‘gentleman.’ So in Latin we have ‘vir’ as well as ‘homo,’ and in German ‘Mann’ as well as ‘Mensch.’

6. *Everywhere*] i.e. in every place of customary devotional resort.

7. *Unstained &c.*] The brother who offers the prayer not praying ‘at’ any other brother by alluding to his supposed errors in conduct or doctrine.

8. *A woman. A woman. A man*] Or possibly ‘A married woman. A married woman. Her husband.’ Cp. 1 Cor. xiv. 34, n.—ED.

9. *Became involved*] The perfect tense of the Greek. See *Aorist* vii.

in transgression. Yet a woman will be <sup>1</sup>brought safely through childbirth if <sup>2</sup>she and her husband continue to live in faith and love and growing holiness, with habitual self-restraint.

The Quali-  
fications of a  
Christian  
Minister

Faithful is the saying, "If any one is eager to have the oversight of a Church, he desires a noble work." A <sup>3</sup>minister then must be a man of irreproachable character, <sup>4</sup>true to his one wife, temperate, sober-minded, well-behaved, <sup>5</sup>hospitable to strangers, and with a gift for teaching; not a hard drinker nor given to blows; not selfish or quarrelsome or covetous; but ruling his own household wisely and well, with children kept under control with true dignity. (If a man does not know how to rule his own household, how shall he have the Church of God given into his care?) He ought not to be a new convert, for fear he should be blinded with pride and come under the same condemnation as the Devil. It is needful also that he bear a good character with people outside the Church, lest he fall into reproach or a snare of the Devil.

The Quali-  
fications of  
Deacons and  
Deaconesses

Deacons, in the same way, must be men of serious demeanour, not double-tongued, nor addicted to much wine, nor greedy of base gain, but holding the secret truths of the faith with a clear conscience. And they must also be well-trying men, and when found to be of unblemished character then let them serve as deacons. Deaconesses, in the same way, must be sober-minded women, not slanderers, but in every way temperate and trustworthy.

A deacon must be <sup>4</sup>true to his one wife, and rule his children and his own household wisely and well. For those who have filled the deacon's office wisely and well, are already gaining for themselves <sup>6</sup>an honourable standing,

1. *Brought safely through childbirth*] Or 'saved through the childbearing' of the Christ by the Virgin Mary, the primal curse having been then turned into a blessing to the whole race.

2. *She and her husband*] Lit. 'they.' Cp. 1 Pet. iii. 7.

3. *Minister*] Lit. 'one who has the oversight,' 'a bishop.' The identity of 'bishops' and 'elders' in the early Church is shown by the fact that the qualifications here required from 'bishops' are substantially the same as those required from 'elders' in Tit. i. 5-9, where indeed the word 'bishop' occurs. See Acts xx. 28, n.—Ed.

4. *True to his one wife*] Lit. 'one woman's man.' Cp. v. 9.

5. *Hospitable*] At this time Christians on a journey could not resort to the houses of the heathen or to the public inns.

6. *An honourable standing*] On the day of Judgement.

and are acquiring great freedom of speech in proclaiming the faith which rests on Christ Jesus.

**The Church of the ever-living God** All this I write to you, though I am hoping before long to come to see you. But, for fear I may be hindered, I now write, so that you

may have rules to guide you in dealing with God's household. <sup>1</sup>For this is what the Church of the <sup>2</sup>ever-living God is, and it is the pillar and foundation-stone of the truth. And, beyond controversy, great is the mystery of our religion —<sup>3</sup>that Christ appeared in human form, had His claims justified by the Spirit, was seen by angels and proclaimed among Gentile nations, was believed on in the world, and received up again into glory.

**False Teachers on the Subjects of Marriage and Food** Now <sup>4</sup>the Spirit expressly declares that in <sup>1</sup> <sup>4</sup> <sup>5</sup>later times some will fall away from the faith, giving heed to deceiving spirits and the teachings of demons; through the hypocrisy of men who teach falsely and have their own con-

sciences seared as with a hot iron; forbidding people to marry, and insisting on abstinence from foods which God has created to be partaken of, with thankfulness, by those who believe and have a clear knowledge of the truth. For everything that God has created is good, and nothing is to be cast aside, if only it is received with thanksgiving. For it is made holy by the word of God and by prayer.

**Error to be faithfully rebuked** If you warn the brethren of these dangers you will be a good and faithful servant of Christ Jesus, inwardly feeding on the lessons of the faith and of the sound teaching of which you have been, and are, so close a follower. But worldly stories, fit only for credulous old women, have nothing to do with.

**Timothy urged to exercise spiritual Self-Discipline** Train yourself in godliness. Exercise the body is not useless, but godliness is useful in every respect, possessing, as it does, the promise of Life now and of the Life which is soon coming. Faithful is this saying and deserving of universal acceptance: and here is the motive

1. *For this is what*] Lit. 'which.' Cp. 1 Cor. iii. 17.

2. *Ever-living*] Lit. 'living.'

3. *That Christ*] Lit. simply 'who.'

4. *The Spirit*] The Holy Spirit of prophecy.

5. *Later times*] Cp. Acts ii. 17, n.

of our toiling and <sup>1</sup>wrestling, because <sup>2</sup>we have our hopes fixed on the <sup>3</sup>ever-living God, who is the Saviour <sup>4</sup>of all mankind, and especially of believers.

Command this and teach this. Let no one think slightingly of you because you are a young man; but in speech, conduct, love, faith and purity, be an example for your fellow Christians to imitate. Till I come, bestow your attention on <sup>5</sup>reading, exhortation and teaching. Do not be careless about the gifts with which you are endowed, which were conferred on you through a divine revelation when the hands of the elders were placed upon you. Habitually practise these duties, and be absorbed in them; so that your growing proficiency in them may be evident to all. Be on your guard as to yourself and your teaching. Persevere in these things; for by doing this you will make certain your own salvation and that of your hearers.

Never administer a sharp reprimand to a man older than yourself; but entreat him as if he were your father, and the younger men as brothers; the elder women too as mothers, and the younger women as sisters, with perfect modesty.

Honour widows who are <sup>6</sup>really in need. But if a widow has children or grandchildren, let these learn <sup>7</sup>first to show piety towards their own homes and to prove their gratitude to their parents; for this is well pleasing in the sight of God. A widow who is <sup>6</sup>really in need, friendless and desolate, <sup>8</sup>has her hopes fixed on God, and continues at her supplications and prayers, night and day; but a pleasure-loving widow is dead even while still alive. Press these facts upon them, so that they may live lives free from reproach. But if a man makes no provision for <sup>9</sup>those dependent on him, and

1. *Wrestling*] v.l. 'bearing reproach.'

2. *We have our hopes fixed*] The Greek perfect implying 'and on Him the hopes still rest,' with more emphasis than the English perfect contains.

3. *Ever-living*] Lit. 'living.'

4. *Of all &c.*] Cp. ii. 4, n.

5. *Reading &c.*] i.e. public reading, public exhortation, public teaching.

6. *Really in need*] Lit. 'really widows.' So in verse 16. Such are to be put on the widows' roll of the Church. See Acts vi. 1-6.

7. *First*] Before the Church collectively has to intervene and discharge their neglected duty.

8. *Has . . . fixed*] Greek perfect. Cp. iv. 10, n.

9. *Those dependent on him*] Lit. 'his own,' including his own slaves. So Cyprian required Christian masters to tend their sick slaves in time of pestilence, (Conybeare.)

## I TIMOTHY V.

especially for his own family, he has disowned the faith and is behaving worse than an unbeliever.

No widow is to be put on the roll who is under sixty years of age. She must have been <sup>1</sup>true to her one husband, and well reported of for good deeds, as having brought up children, received strangers hospitably, washed the feet of God's people, given relief to the distressed, and devoted herself to good works of every kind.

But the younger widows you must not enrol; for as soon as they begin to chafe against the yoke of <sup>2</sup>Christ, they want to marry, and they incur disapproval for having broken their original vow. And at the same time they also learn to be idle as they go round from house to house; and they are not only idle, but are gossips also and busybodies, speaking of things that ought not to be spoken of.

I would therefore have the younger women

Unmarried Women marry, bear children, rule in domestic matters, and furnish the Adversary with no excuse for slander. For already some of them have gone astray, following Satan. If a believing woman has widows dependent on her, she should relieve their wants, and save the Church from being burdened—so, <sup>3</sup>that the Church may relieve the widows who are really in need.

Let the Elders who perform their duties wisely and well be held worthy of double

Elders <sup>4</sup>honour, especially those who labour in <sup>5</sup>preaching and teaching. For the Scripture says, "YOU ARE NOT TO MUZZLE THE OX WHILE IT IS TREADING OUT THE GRAIN" (Deut. xxv. 4); and the workman deserves his pay.

Never entertain an accusation against an Elder except on the evidence of two or three witnesses. Those <sup>6</sup>who persist in sin reprove in the presence of all, so that it may also be a warning to the rest.

I solemnly call upon you, in the presence of God and

1. *True to her one husband*] Lit. 'one man's woman.' Cp. iii. 2.

2. *Christ*] To whom the widows of the Church made profession of entire devotion when their names were put on the roll of the widows. (Wordsworth.)

3. *That the Church may relieve*] Or 'that it (i.e. its resources) may suffice for.' (See Sandys's *Athen. Polit.*, p. 42, n.)

4. *Honour*] I.E. remuneration.

5. *Preaching and teaching*] These words clearly imply the existence at that time of two kinds of ruling presbyters—those who preached and taught, and those who did not. (Ellicott.) What duties devolved on the latter of these classes is partly shown in Acts vi. 1-6; xi. 30.

6. *Who persist in sin*] Cp. the Greek present participle in 1 John iii. 6.



# I TIMOTHY V.—VI.

A solemn  
Appeal, and  
personal  
Advice

of Christ Jesus and of the elect angels, to carry out these instructions of mine without prejudice, and to do nothing from <sup>1</sup>partiality. Do not 22  
ordain any one hastily; and do not be a partaker in the sins of others; keep *yourself*<sup>2</sup> pure. (No longer be a 23  
water-drinker; but take a little wine for the sake of your digestion and your frequent <sup>3</sup>ailments.)

Helps and  
Hindrances  
to a true  
Estimate of  
Character

The sins of some men are evident to the 24  
world, leading the way to <sup>4</sup>your estimate of their characters, but the sins of others lag behind. So also the right actions of some are 25  
evident to the world, and those that are not cannot remain for ever out of sight.

Slaves

Let all who are under the yoke of slavery hold 1 6  
their own masters to be deserving of honour, so that the name of God and the Christian teaching may not be spoken against. And those who have believing masters 2  
should not be wanting in respect towards them because they are their brethren, but should serve them all the more willingly because those who profit by the faithful service rendered are believers and are friends.

False  
Teaching  
and its  
Results

So teach and exhort. If any one is a teacher 3  
of any other kind of doctrine, and <sup>5</sup>refuses assent to wholesome instructions—those of our Lord Jesus Christ—and the teaching that harmonizes with true godliness, he is puffed up with pride 4  
and has no true knowledge, but is crazy over discussions and controversies about words which give rise to envy, quarrelling, revilings, ill-natured suspicions, and persistent 5  
wranglings on the part of people whose intellects are disordered and they themselves blinded to all knowledge of the truth; who imagine that godliness means gain.

A Warning  
against  
Greed

And godliness *is* gain, when associated with 6  
contentment; for we brought nothing into the 7  
world, nor can we carry anything out of it; and 8  
if we have food and clothing, with these we will be satisfied. But people who are determined to be rich fall into temptation 9  
and a snare, and into many unwise and pernicious ways

1. *Partiality*] i.e. bias in one direction or the other.  
2. *Pure*] If Timothy had admitted unworthy candidates to the ministry from bias or negligence, his own character would have suffered. (Alford.)  
3. *Ailments*] Or 'illnesses.'  
4. *Your estimate of their characters*] Lit. simply 'judgement.'  
5. *Refuses assent*] Lit. 'does not go over to.'



## I TIMOTHY VI.

which sink mankind in destruction and ruin. For from 10  
love of money all sorts of evils arise ; and some have so  
hankered after money as to be led astray from the faith and  
be pierced through with countless sorrows.

But you, O man of God, must flee from <sup>1</sup> these 11  
**A stirring Appeal** things ; and strive for uprightness, godliness,  
<sup>2</sup> good faith, love, fortitude, and a forgiving  
temper. Exert all your strength in the honourable <sup>3</sup> struggle 12  
for the faith ; lay hold of the Life of the Ages, to which you  
were called, when you made your noble profession of faith  
<sup>4</sup> before many witnesses. I charge you—as in the presence 13  
of God who gives life to all creatures, and of Christ Jesus  
who at the bar of Pontius Pilate made a noble profession of  
faith—that you keep God's commandments stainlessly and 14  
without reproach till the Appearing of our Lord Jesus Christ.  
<sup>5</sup> For, at its appointed time, this will be brought about by the 15  
blessed and only Sovereign, the King of kings and Lord of  
lords, who alone possesses immortality, dwelling in un- 16  
approachable light, and whom no man has seen or can see.  
To Him be eternal honour and power ! Amen.

**An Exhortation to the rich** Impress on those who are rich in the present 17  
age that they must not be haughty nor set their  
hopes on riches—that unstable foundation—but  
on God who provides us richly with all things for our enjoy-  
ment. They must be beneficent, rich in noble deeds, open- 18  
handed and liberal ; storing up for themselves that which 19  
shall be a solid foundation for <sup>6</sup> the future, that they may lay  
hold of the Life which is life indeed.

**Conclusion and Blessing** O Timothy, guard the truths entrusted to you, 20  
shunning irreligious and frivolous talk, and  
controversy with what is falsely called ' know-  
ledge ' ; of which some have spoken boastfully <sup>7</sup> in connexion 21  
with the true faith, and have erred.

Grace be with <sup>8</sup> you all.

1. *These things*] The love of money "and the evil principles and results associated with it" (Ellicott).

2. *Good faith*] Or 'faithfulness ;' or 'faith' in its usual theological sense.

3. *Struggle*] Or 'contest for the prize.' The foot-race is specially alluded to. Cp. 2 Tim. iv. 7.

4. *Before many witnesses*] At his baptism, or during some time of special persecution.

5. *For . . . this will be brought about*] Lit. 'which (Appearing) He will show.'

6. *The future*] More accurately, in accordance with the N.T. usage of the word, 'the future which is near.'—ED.

7. *In connexion &c.*] Lit. 'have shot round about the target (of the true faith) but not hit it.' Or "have gone wide in aim concerning the faith" (Ellicott).

8. *You all*] v.l. 'you' (Timothy), in the singular.



PAUL'S SECOND LETTER TO  
TIMOTHY

The marks of genuineness in this Letter are very pronounced. For instance, the thanksgiving, the long list of proper names—twenty-three in number—the personal details and the manifest tone of sincerity and earnestness. Hence it is accepted as Paul's even by some who reject the former Letter and that addressed to Titus. But it is inseparable from the others, and was probably written from Rome during the Apostle's second imprisonment. It is his last Letter known to us, and its apparent date is 67 A.D.

## PAUL'S SECOND LETTER TO TIMOTHY

**Greeting** Paul, an Apostle of Christ Jesus, by the will of God, for proclaiming the promise of the Life which is in Christ Jesus : 1 1

To Timothy my dearly-loved child. May grace, mercy and peace be granted to you from God the Father and Christ Jesus our Lord. 2

**An Expression of Gratitude** I thank God, whom I serve with a pure conscience—as my forefathers did—that night and day I unceasingly remember you in my prayers, being always mindful of your tears, and longing to see you that I may be filled with joy. For I recall the sincere faith which is in your heart—a faith which dwelt first in your grandmother Lois and then in your mother Eunice, and, I am fully convinced, now dwells in you also. 3 4 5

**An Exhortation to fresh Zeal** For this reason let me remind you to rekindle God's gift which is yours through the laying on of my hands. For the Spirit which God has given us is not a spirit of cowardice, but one of power and of love and of <sup>1</sup> sound judgement. 6 7

**An Exhortation to Courage and Fortitude** Do not be ashamed then to bear witness for our Lord and for me His prisoner ; but rather share suffering with me in the service of the Good News, <sup>2</sup> strengthened by the power of God. For He saved us and called us with a holy call, not in accordance with our deserts, but in accordance with His own purpose and the free grace which He bestowed on us in Christ Jesus before the commencement of the Ages, but which has now been plainly revealed through <sup>3</sup> the Appearing 8 9 10

1. *Sound judgement*] Or 'wise admonition.'  
2. *Strengthened by*] Lit. 'according to.' "Since God's power to support, save, and reward us who suffer for Him is infinite, our willingness to suffer ought to be in (some) proportion to His power" (Wordsworth).  
3. *The Appearing*] The only passage where this word is so used.

## 2 TIMOTHY I.—II.

of our Saviour, Christ Jesus. He has put an end to death and has brought Life and <sup>1</sup>Immortality to light through the Good News, <sup>2</sup>of which I have been appointed a preacher, 11  
 Apostle and <sup>3</sup>teacher, to the Gentiles. That indeed is the 12  
 reason why I suffer as I do. But I am not ashamed, for I know in whom my trust reposes, and I am confident that He has it in His power to keep what I have entrusted to Him safe until that day.

<sup>4</sup>Provide yourself with an <sup>5</sup>outline of the sound 13  
 teaching which you have heard from my lips,  
<sup>6</sup>and be true to the faith and love which are in 14  
 Christ Jesus. That precious treasure which is  
 in your charge, guard through the Holy Spirit who has His home in our hearts.

Of this you are aware, that all the Christians 15  
 in Roman Asia have deserted me: and among  
 them Phygelus and Hermogenes. May the 16  
 Lord show mercy to the <sup>7</sup>household of Onesiphorus; for  
 many a time he cheered me and he was not ashamed of my chain. Nay, when he was here in Rome, he took great 17  
 pains to inquire where I was living, and at last he found me. (The Lord grant that he may obtain mercy at His 18  
 hands on that day!) And you yourself well know all the services which he rendered me in Ephesus.

You then, my child, must <sup>8</sup>be strong in the 1 2  
 grace that is in Christ Jesus. All that you have 2  
 been taught by me in the hearing of many witnesses, you must hand on to trusty men who shall themselves, in turn, be competent to instruct others also.

As a good soldier of Christ Jesus accept your 3  
 share of suffering. Every one who serves as a 4  
 soldier keeps himself from becoming entangled in the world's business—so that he may satisfy the officer who enlisted him. And if any one 5

1. *Immortality*] Lit. 'incorruptibility,' immunity not only from death but from all ailments and decay.

2. *Of which*] Lit. 'into which.'

3. *Teacher*] v.l. adds 'of the nations.'

4. *Provide yourself with an*] Or 'hold fast (or, be faithful to) the.'

5. *Outline*] Or 'sketch.'

6. *And be true to*] Lit. 'in.'

7. *Household*] Onesiphorus himself was perhaps dead.

8. *Be strong*] Lit. 'be strengthened,' i.e. 'be ever gaining fresh strength.' Alford is inexact here, in asserting that the present tense here expresses an abiding state.

## 2 TIMOTHY II.

takes part in an athletic contest, he gets no prize unless he obeys the rules. The harvestman who labours in the field must be the first to get a share of the crop. Mark well what I am saying : the Lord will give you discernment in everything.

**The Encouragement afforded by Christ's Resurrection** Never forget that Jesus Christ has risen from among the dead and is a descendant of David, as is declared in the Good News which I preach. For preaching the Good News I suffer, and am even put in chains, as if I were a criminal : yet the word of God is not imprisoned. For this reason I endure all things for the sake of God's own people ; so that they also may obtain salvation—even the salvation which is in Christ Jesus—and with it eternal glory.

**The Cross and the Crown are inseparably connected** Faithful is ' the saying :  
 " If we died with Him, we shall also live with Him ;  
 " If we patiently endure pain, we shall also share His Kingship ;

" If we disown Him, He will also disown us ;  
 " And even if *our* faith fails, He remains true—He cannot prove false to Himself."

**Disputes about Words are to be avoided** Bring all this to men's remembrances, solemnly charging them in the presence of <sup>2</sup> God not to waste time in wrangling about mere words, a course which is altogether unprofitable and tends only to the ruin of the hearers.

**Hymenaeus and Philetus** Earnestly seek to commend yourself to God as a servant who, because of his straightforward <sup>3</sup> dealing with the word of truth, has no reason to feel any shame. But from irreligious and frivolous talk hold aloof, for those who indulge in it will proceed from bad to worse in impiety, and their teaching will spread like a running sore. Hymenaeus and Philetus are men of that stamp. In the matter of the truth they have <sup>4</sup> gone astray, saying that the Resurrection <sup>5</sup> is already past, and so they are overthrowing the faith of some.

1. *The saying*] Apparently part of a hymn. Cp. Rom. vi. 8.

2. *God*] v.l. 'the Lord.'

3. *Dealing with*] Lit. 'cutting' or 'laying out,' like a new road.

4. *Gone astray*] Or 'missed the mark.'

5. *Is already past*] i.e. was already past when this Letter was written in 67 A.D.—ED.



## 2 TIMOTHY II.—III.

God's  
Church  
remains  
unshaken

Yet God's solid foundation stands unmoved, 19  
bearing this inscription,

"THE LORD KNOWS THOSE WHO REALLY BE-  
LONG TO HIM" (Num. xvi. 5).

And this also,

"LET EVERY ONE WHO NAMES THE NAME OF THE LORD  
RENOUNCE ALL WICKEDNESS" (Isa. xxvi. 13).

Now in a great house there are not only 20  
Two Sorts of Christians articles of gold and silver, but also others of  
wood and of earthenware; and some are for  
specially honourable, and others for common use. If there- 21  
fore a man keeps himself clear of these latter, he himself  
will be for specially honourable use, consecrated, fit for the  
Master's service, and fully equipped for every good work.

Timothy to be scrupulously careful as to his own Conduct  
Keep a strong curb, however, on your youth- 22  
ful cravings; and strive for integrity, good faith,  
love, peace, in company with all who pray to  
the Lord with pure hearts. But <sup>1</sup> avoid foolish 23  
discussions with ignorant men, knowing—as you  
do—that these lead to quarrels; and a bondservant of the 24  
Lord must not quarrel, but must be inoffensive towards all  
men, a skilful teacher, and patient under wrongs. He must 25  
speak in a gentle tone when correcting the errors of  
opponents, in the hope that God will at last give them  
repentance, for them to come to a full knowledge of the  
truth and recover sober-mindedness and freedom from the 26  
Devil's snare, <sup>2</sup> though they are now entrapped by him to do  
his will.

Grievous Times were coming  
But of this be assured: in <sup>3</sup> the last days 1 3  
grievous times will set in. For men will be 2  
lovers of self, lovers of money, boastful, haughty,  
profane. They will be disobedient to parents, thankless,  
irreligious, destitute of natural affection, unforgiving, 3  
slanderers. They will have no self-control, but will be  
brutal, opposed <sup>4</sup> to goodness, treacherous, headstrong, self- 4  
important. They will love pleasure instead of loving God,  
and will keep up a make-believe of piety and yet live in 5  
defiance of its power. Turn away from people of this sort.

1. *Avoid*] Lit. 'beg to be excused from.'

2. *Though &c.*] Or 'being captured by him'—the Lord's bondservant—'in order to do God's will.'—ED.

3. *The last days*] See Acts ii. 17, n.

4. *To goodness*] Or 'to good men.' Cp. Titus i. 8.

## 2 TIMOTHY III.—IV.

**False  
Teachers  
who would  
meet with  
some  
Success**

Among them are included the men who make 6  
their way into private houses and carry off weak  
women as their prisoners—women who, weighed  
down by the burden of their sins, are led by  
ever-changing caprice, and are always learning 7  
something new, and yet are never able to arrive at real  
knowledge of the truth.

**Their  
Hostility to  
the Truth**

And just as Jannes and Jambres withstood 8  
Moses, so also these false teachers withstand the  
truth—being, as they are, men of debased in-  
tellects, and of no real worth so far as faith is concerned.  
But they will have no further success ; for their folly will be 9  
as clearly manifest to all men, as that of the opponents of

**What Paul  
had suffered  
for Christ**

Moses came to be. But you have <sup>1</sup>intimately 10  
known my teaching, life, aims, faith, patience,  
love, resignation, and the persecutions and 11  
sufferings which I have endured ; the things which happened  
to me in Antioch, Iconium and Lystra. You know the  
persecutions I endured, and how the Lord delivered me out  
of them all. And indeed every one who is determined to live 12  
a godly life <sup>2</sup>as a follower of Christ Jesus will be persecuted.  
But bad men and impostors will go on from bad to worse, 13  
misleading and being misled.

**Timothy  
urged to be  
faithful to  
the Lessons  
of his  
Childhood**

But you must cling to the things which you 14  
have learnt and have been taught to believe,  
knowing who your teachers were, <sup>3</sup>and that 15  
from infancy you have known the sacred  
writings which are able to <sup>4</sup>make you wise to  
obtain salvation through faith in Christ Jesus. <sup>5</sup>Every 16  
<sup>5</sup>Scripture <sup>7</sup>is inspired by God and is useful for teaching,  
for convincing, for correction of error, and for instruction in  
right doing ; so that the man of God may himself be com- 17  
plete and may be perfectly equipped for every good work.

**An Appeal  
for Zeal  
and Self-  
Restraint**

I solemnly implore you, in the presence of 1 4  
God and of Christ Jesus who is about to judge  
the living and the dead, and by His Appearing

1. *Intimately known*] Lit. 'accurately traced out ;' as in Luke i. 3 ; 1 Tim. iv. 6.

2. *As a follower of*] Lit. 'in.'

3. *And that*] Or 'and because.'

4. *Make . . . wise*] "The Old Testament did make wise by teaching Salvation through Christ that should come ; the New by teaching that Christ the Saviour is come" (Hooker).

5. *Every*] Or 'all.'

6. *Scripture*] This word occurs about 50 times in the New Testament.

7. *Is . . . and is*] Or 'being . . . is also.'

## 2 TIMOTHY IV.

and His Kingship : proclaim God's message, be zealous in 2  
 season and out of season ; convince, rebuke, encourage,  
 with the utmost patience as a teacher. For a time is 3  
 coming when they will not tolerate wholesome instruction,  
 but, wanting to have their ears tickled, they will find a  
 multitude of teachers to satisfy their own fancies ; and will 4  
 turn away from listening to the truth and will turn aside  
 to fables.

But as for you, you must exercise habitual self-control, 5  
 and not live a self-indulgent life, but do the duty of an  
 evangelist and fully discharge the obligations of your office.

I for my part am like a <sup>1</sup>drink-offering which 6

**Paul's own  
Work was  
now at  
an End** is already being poured out ; and the time for  
 my departure is now close at hand. I have 7

<sup>2</sup>gone through the glorious contest ; I have run 8  
 the race ; I have guarded the faith. From this time onward  
 there is reserved for me the crown of righteousness which  
 the Lord, the righteous Judge, will award to me on that day,  
 and not only to me, but also to all who love the thought or  
 His Appearing.

Make an effort to come to me speedily. For 9, 10

**The lonely  
Apostle  
longs to see  
Timothy** Demas has deserted me—loving, as he does,  
<sup>3</sup> the present age—and has gone to Thessalonica ;

Crescens has gone to Galatia, and Titus to Dal-  
 matia. Luke is the only friend I now have with me. Call 11  
 for Mark on your way and bring him with you, for he is a  
 great help to me in my ministry. Tychicus I have sent to 12  
 Ephesus.

<sup>4</sup> When you come, bring with you the cloak which I left 13  
 behind at Troas at the house of Carpus, and the books, but  
 especially the parchments.

Alexander the <sup>5</sup>metal-worker showed bitter 14

**Alexander  
the Metal  
Worker** hostility towards me : the Lord will requite  
 him according to his doings. You also should 15  
 beware of him ; for he has violently opposed our preaching.

1. *Drink-offering*] Cp. Phil. ii. 17.

2. *Gone through the glorious contest*] Cp. 1 Tim. vi. 12.

3. *The present age*] Or "the present (evil) course of things" (Ellicott).

4. There is a striking parallel to this touching little personal-message in the letter written by the martyr William Tyndale, from the damp cell of his prison at Vilvorde, in the winter before his death. He wrote to beg for something to patch his leggings, and for a woollen shirt, a warmer cap, and above all for his Hebrew Bible, grammar and dictionary ! (F. W. Farrar, *Texts Explained.*)—Ed.

5. *Metal-worker*] Or 'bronze-dealer.'

## 2 TIMOTHY IV.

Paul's first  
Trial before  
Nero
 At my first defence I had no one at my side, 16  
 but all deserted me. May it not be laid to their  
 charge. The Lord, however, stood by me and 17  
 filled me with inward strength, that through me the Message  
 might be fully proclaimed and that all the Gentiles might  
 hear it; and I was rescued <sup>1</sup> from the lion's jaws. The 18  
 Lord will deliver me from every cruel attack and will keep  
 me safe in preparation for His heavenly Kingdom. To Him  
 be the glory until the Ages of the Ages! Amen.

Farewell  
Greetings
 Greet Prisca and Aquila, and the household 19  
 of Onesiphorus. Erastus stayed in Corinth; 20  
 Trophimus I left behind me at Miletus, ill.  
 Make an effort to come before winter. Eubulus greets you, 21  
 and so do Pudens, Linus, Claudia, and all the brethren.  
 The Lord be with your spirit. Grace be with you all. 22

1. *From the lion's jaws*] I.E. from the power of the Roman Emperor Nero. In view of the probability of the 'Wild Beast' in the book of Revelation having also been Nero, it is interesting to find him designated 'the lion' here!—ED.



PAUL'S LETTER TO TITUS

This Letter was probably written from Ephesus in 67 A.D. Titus, who was a Greek by birth, is mentioned in eleven other places in the Pauline Letters and always with marked approval (2 Cor. ii. 13 ; vii. 6, 13, 14 ; viii. 6, 16, 23 ; xii. 18 ; Gal. ii. 1, 3 ; 2 Tim. iv. 10). He was often a trusted messenger to the Churches, his last errand being to Dalmatia. Tradition confirms the inference commonly drawn from this Letter that he was long the Bishop of the Church in Crete, and regards Candia as having been his birthplace.



## PAUL'S LETTER TO TITUS

Greeting

Paul, a bondservant of God and an Apostle of **1 1**  
 Jesus Christ for building up the faith of God's  
 own people and spreading a full knowledge of the truths of  
 religion, in hope of the Life of the Ages which God, who is **2**  
 never false to His word, promised before the commencement  
 of the Ages. And at the appointed time He clearly made **3**  
 known His Message in the preaching with which I was  
 entrusted by the command of God our Saviour:

To Titus my own true child in <sup>1</sup>our common faith. May **4**  
 grace and peace be granted to you from God the Father and  
 Christ Jesus our Saviour.

The Quali-  
 fications of a  
 Christian  
 Minister

I have left you behind in Crete in order that **5**  
 you may set right the things which still require  
 attention, and appoint Elders in every town, as I  
 directed you to do; wherever there is a man of **6**  
 blameless life, <sup>2</sup>true to his one wife, having children who  
 are themselves believers and are free from every reproach of  
 profligacy or of stubborn self-will. For, as God's steward, **7**  
<sup>3</sup>a minister must be of blameless life, not over-fond of  
 having his own way, not a man of a passionate temper nor  
 a hard drinker, not given to blows nor greedy of gain, but **8**  
 hospitable to strangers, a lover <sup>4</sup>of goodness, sober-minded,  
 upright, saintly, self-controlled; holding fast to the faithful **9**  
 Message <sup>5</sup>which he has received, so that he may be well  
 qualified both to encourage others with sound teaching and  
 to reply successfully to opponents.

The  
 Troublers of  
 the Church  
 at Crete

For there are many that spurn authority—idle, **10**  
 talkative and deceitful persons, who, for the most  
 part, are adherents of the Circumcision. You **11**

1. *Our common faith*] I.E. 'the faith which we both hold in common.'

2. *True to his one wife*] Cp. 1 Tim. iii. 2, 12.

3. *A minister*] Lit. 'he who has the oversight.'

4. *Of goodness*] Or 'of good men.' Cp. 2 Tim. iii. 3.

5. *Which he has received*] Lit. 'according to the teaching.'

## TITUS I.—II.

must stop the mouths of such men, for they overthrow the faith of whole families, teaching what they ought not, just for the sake of making money. One of their own number—a Prophet who is a countryman of theirs—has said, 12

“Cretans are always liars, dangerous animals, idle gluttons.”

This testimony is true. Therefore sternly de- 13  
These False Teachers to be denounced nounce them, that they may be robust in their faith, and not give attention to Jewish legends 14  
 and the <sup>1</sup>maxims of men who turn their backs on the truth. To the pure everything is pure; but to 15  
 the polluted and unbelieving nothing is pure, but on the contrary their very minds and consciences are polluted. They 16  
 profess to know God; but in their actions they disown Him, and are detestable and disobedient men, and for any good work are utterly useless.

But as for you, you must speak in a manner 1 2  
Duties of the aged that befits wholesome teaching. Exhort aged 2  
 men to be temperate, grave, sober-minded, robust in their faith, their love and their patience. In the 3  
 same way exhort aged women to let their conduct be such as becomes consecrated persons. They must not be slanderers nor enslaved to wine-drinking. They must be teachers of what is right. They should school the young 4  
 women to be <sup>2</sup>affectionate to their husbands and to their children, to be sober-minded, pure in their lives, industrious 5  
 in their homes, kind, submissive to their husbands, so that the Christian teaching may not be exposed to reproach.

In the same way exhort the younger men to be 6  
Duties of younger Men and of Slaves discreet, and above all make your own life a 7  
 pattern of right conduct, having in your teaching no taint of insincerity, but a serious tone, and 8  
 healthy language which no one can censure, so that our opponents may feel ashamed at having nothing evil to say against us. Exhort slaves to be always obedient to their 9  
 owners, and to give them satisfaction in everything, not contradicting and not pilfering, but manifesting perfect 10  
 fidelity and kind feeling, in order to bring honour to the teaching of our Saviour, God, in all things.

1. *Maxims*] Especially concerning ascetic restrictions in eating and drinking.

2. *Affectionate &c.*] Or “loving wives and loving mothers” (Conybeare).

## TITUS II.—III.

11  
12  
13  
14

**The Necessity of a pure and noble Life** For the grace of God has displayed itself with healing power to all mankind, training us to renounce ungodliness and all the pleasures of this world, and to live sober, upright, and pious lives at the present time, in expectation of the fulfilment of our blessed hope—the <sup>1</sup>Appearing in glory of our great God and Saviour Jesus Christ; who gave Himself for us to purchase our freedom from all iniquity, and purify for Himself a people who should be <sup>2</sup>specially His own, zealous for doing good works.

15

Thus speak, exhort, reprove, with all impressiveness. Let no one make light of your authority.

1 3  
2

**Submission to Rulers** Remind people that they must submit to the rulers who are in authority over them; that they must obey the magistrates, be prepared for every right action, not speak evil of any one, nor be contentious, but yield unselfishly to others and constantly manifest a forgiving spirit towards all men.

3  
4  
5  
6  
7

**An Appeal to sublime religious Experiences** For there was a time when we also were deficient in understanding, obstinate, deluded, the slaves of various cravings and pleasures, spending our lives in malice and envy, hateful ourselves and hating one another. But when the goodness of God our Saviour, and His love to man, <sup>3</sup>dawned upon us, not in consequence of things which we, as righteous men, had done, but as the result of His own mercy He saved us by means of the bath of regeneration and the renewal of our natures by the Holy Spirit, which He poured out on us richly through Jesus Christ our Saviour; in order that having been declared righteous through His grace we might become heirs to the Life of the Ages in fulfilment of our hopes.

8

**A Demand for noble Living** This is a faithful saying, and on these various points I would have you insist strenuously, in order that those who have their faith fixed on God may be careful to set an example of good actions. For these are not only good in themselves, but are also useful to mankind.

9

But hold yourself aloof from foolish controversies and

<sup>1</sup>. *Appearing &c.*] Or 'Appearing of the glory of the great God and our Saviour.'

<sup>2</sup>. *Specially His own*] Cp. Mal. iii. 17, A.V. margin.

<sup>3</sup>. *Dawned*] Or 'made its Epiphany,' 'manifested itself.'

## TITUS III.

- Useless Discussions**    <sup>1</sup>pedigrees and discussions and wrangling about the Law, for they are useless and vain.
- Unteachable Offenders**    After a first and second admonition, have 10  
nothing further to do with any one <sup>2</sup>who will  
not be taught; for, as you know, a man of that 11  
description has turned aside from the right path and is a  
sinner self-condemned.
- Personal Requests**    After I have sent Artemas or Tychicus to you, 12  
lose no time in joining me at Nicopolis; for I  
have decided to pass the winter there. Help 13  
Zenas the lawyer forward on his journey with special care,  
and Apollos, so that they may have all they require. And 14  
let our people too learn to set a good example in following  
honest occupations for the supply of their necessities, so that  
they may not live useless lives.
- Farewell Greetings**    Every one here sends you greeting. Greet the 15  
believers who hold us dear.  
May grace be with you all.

1. *Pedigrees*] See 1 Tim. i. 4, n.

2. *Who will not be taught*] Lit. 'a heretic.' The word occurs nowhere else in the N.T.

PAUL'S LETTER TO PHILEMON

This Letter (63 A.D.) was written as the result of Paul's deep interest in Onesimus, a slave who had fled from Colossae to Rome to get free from Philemon his master (Col. iv. 9).

"A Phrygian slave was one of the lowest known types to be found in the Roman world, displaying all the worst features of character which the servile condition developed. Onesimus had proved no exception. He ran away from his master, and, as Paul thought probable (verses 18, 19), not without helping himself to a share of his master's possessions. By the help of what he had stolen, and by the cleverness which afterwards made him so helpful to Paul, he made his way to Rome, naturally drawn to the great centre, and prompted both by a desire to hide himself and by a youthful yearning to see the utmost the world could show of glory and of vice.

"But whether feeling his loneliness, or wearied with a life of vice, or impoverished and reduced to want, or seized with a fear of detection, he made his way to Paul, or unbosomed himself to some Asiatic he saw on the street. And as he stepped out of the coarse debauchery and profanity of the crowded resorts of the metropolis into the room hallowed by the presence of Paul, he saw the foulness of the one life and the beauty of the other, and was persuaded to accept the gospel he had so often heard in his master's house.

"How long he remained with Paul does not appear, but it was long enough to impress on the Apostle's mind that this slave was no common man. Paul had devoted and active friends by him, but this slave, trained to watch his master's wants and to execute promptly all that was entrusted to him, became almost indispensable to the Apostle. But to retain him, he feels, would be to steal him, or at any rate to deprive Philemon of the pleasure of voluntarily sending him to minister to him (verse 14). He therefore sends him back with this Letter, so exquisitely worded that it cannot but have secured the forgiveness and cordial reception of Onesimus" (Marcus Dods, D.D., *New Testament Introduction*).

## PAUL'S LETTER TO PHILEMON

**Greeting** Paul, a prisoner for Christ Jesus, and Timothy 1  
our brother :

To Philemon our dearly-loved fellow labourer—and to our 2  
sister Apphia and our comrade Archippus—as well as to the  
1 Church in your house. 2 May grace be granted to you all, 3  
and peace, from God our Father and the Lord Jesus Christ.

**Thanksgiving** I give continual thanks to my God while 4  
making mention of you, my brother, in my 5  
prayers, because I hear of your love and of the faith which 6  
you have towards the Lord Jesus and which you manifest 7  
towards all God's people ; praying as I do, that their par- 8  
ticipation in your faith may result in others fully recognizing 9  
all the right affection that is in us toward Christ. For I 10  
have 3 found great 4 joy and comfort in your love, because 11  
the 5 hearts of God's people have been, and are, refreshed 12  
through you, my brother.

**Onesimus** Therefore, 6 though I might with Christ's 8  
authority speak very freely and order you to do 9  
what is fitting, it is for love's sake that—instead of that— 10  
although I am none other than Paul the aged, and am now 11  
also a prisoner for Christ Jesus, I entreat you on behalf of my 12  
own child whose father I have become while in my chains—  
I mean, Onesimus. Formerly he was useless to you, but 11  
now—true to his name—he is of great use to you and  
to me.

I 7 am sending him back to you, though in so doing I send 12

1. *Church in your house*] I.E. accustomed to hold its meetings in Philemon's house, 'your' being singular here, as it is, for the most part, throughout the Letter.

2. This short benediction is addressed to all, the 'you' (in the Greek) being plural. So in verse 25.

3. *Found*] Or 'got.' 'Had' is an inexact rendering. See *Aorist* vi. 6, n.

4. *Joy*] v.l. with very insufficient authority, 'thankfulness.'

5. *Hearts*] Lit. 'bowels.'

6. *Though &c.*] Lit. 'having boldness,' or 'though I have boldness.'

7. *Am sending*] Or 'have sent.'



## PHILEMON

part of myself. It was my wish to keep him at my side for  
 him to attend to my wants, as your representative, during  
 my imprisonment for the Good News. Only I wished to do  
 nothing without your consent, so that this kind action of  
 yours might not be done under pressure, but might be a  
 voluntary one. For perhaps it was <sup>1</sup>for this reason he was  
 parted from you for a time, that you might receive him back  
 wholly and for ever yours; no longer as a slave, but as  
 something better than a slave—a brother peculiarly dear to  
 me, and even dearer to you, both as a servant and as a fellow  
 Christian. If therefore you regard me as a comrade, receive  
 him as if he were I myself.

And if he was ever dishonest or is in your debt, <sup>2</sup>debit  
 me with the amount. I Paul write this with my own  
 hand—I will pay you in full. (I say nothing of the fact  
 that you owe me even your own self.) Yes, brother, do  
 me this favour for the Lord's sake. Refresh my heart in  
 Christ.

I write to you in the full confidence that you will meet my  
 wishes, for I know you will do even more than I say. And  
 at the same time provide accommodation for me; for I hope  
 that through your prayers I shall be permitted to come  
 to you.

Farewell      Greetings to you, my brother, from Epaphras  
    my fellow prisoner for the sake of Christ Jesus;  
 and from Mark, Aristarchus, Demas, and Luke, my fellow  
 workers.

May the grace of our Lord Jesus Christ be with the spirit  
 of <sup>3</sup>every one of you.<sup>4</sup>

1. *For this reason*] In the providence of God.  
 2. *Debit me with the amount*] Cp. Rom. v. 13, n.  
 3. *Every one of you*] See verse 3, n.  
 4. V.L. adds 'Amen.'

THE LETTER TO THE HEBREWS

As regards the date of this Letter, the only sure conclusion appears to be that it was before 70 A.D. The book itself claims to have been written at the end of the Jewish Age (i. 2 ; ix. 26), whilst the earthly temple was still in existence (ix. 8), and it is inconceivable that such an overwhelming comment upon the writer's whole position as that afforded by the destruction of Jerusalem would have been overlooked, had it been available. Hence 67-68 A.D. may with probability be alleged as the time of composition.

The only fact clear as to the author is that he was not the Apostle Paul. The early Fathers did not attribute the book to Paul, nor was it until the seventh century that the tendency to do this, derived from Jerome, swelled into an ecclesiastical practice. From the book itself we see that the author must have been a Jew and a Hellenist, familiar with Philo as well as with the Old Testament, a friend of Timothy and well-known to many of those whom he addressed, and not an Apostle but decidedly acquainted with Apostolic thoughts ; and that he not only wrote before the destruction of Jerusalem but apparently himself was never in Palestine. The name of Barnabas, and also that of Priscilla, has been suggested, but in reality all these distinctive marks appear to be found only in Apollos. So that with Luther, and not a few modern scholars, we must either attribute it to him or give up the quest.

There has never been any question as to the canonicity of this Letter, nor can there be any doubt as to its perennial value to the Church of Christ. Where it was written cannot be decided. "The brethren from Italy" (xiii. 24) proves nothing. Nor is it possible to decide to whom it was sent. "The Hebrews," to whom it was addressed, may have been resident in Jerusalem, Alexandria, Ephesus, or Rome. The most remarkable feature of the Letter is manifestly its references to the old Covenant. Here there is a mingling of reverence and iconoclasm. The unquestionably divine origin of the Jewish dispensation is made use of for laying emphasis upon the infinitely superior glory of the Christian order. Thus an *a fortiori* argument pervades the whole—if the shadow was divine, how much more must the substance be ! "The language of the Epistle, both in vocabulary and style, is purer and more vigorous than that of any other book of the New Testament" (Westcott).

## THE LETTER TO THE HEBREWS

### *Introduction. Christ's Superiority to Prophets and Angels*

God has  
spoken to  
Man in and  
through  
Christ

God, who in ancient days spoke to our fore- 1  
fathers in many distinct messages and by various  
methods <sup>1</sup>through the Prophets, has <sup>2</sup>at the 2  
end of these days spoken to us <sup>3</sup>through a Son,  
who is the pre-destined Lord of the universe,  
and through whom He made the Ages. He brightly reflects 3  
God's glory and is the exact representation of His <sup>4</sup>being,  
and upholds the universe by His all-powerful word. After  
securing <sup>5</sup>man's purification from sin He took His seat at  
the right hand of the Majesty on high, having become as 4  
far superior to the angels as the Name He possesses by  
inheritance is more excellent than theirs.

Christ is the  
Son, Angels  
are mere  
Servants,  
of God

For to which of the angels did God ever say, 5

"MY SON ART THOU :

I HAVE THIS DAY BECOME THY FATHER"  
(Ps. ii. 7);

and again,

"I WILL BE A FATHER TO HIM,

AND HE SHALL BE MY SON" (2 Sam. vii. 14)?

But speaking of the time when He <sup>6</sup>once more brings 6  
His Firstborn into the world, He says,

"AND LET ALL GOD'S ANGELS WORSHIP HIM"

(Deut. xxxii. 43, LXX. ; Ps. xcvi. 7, LXX.).

Moreover of the angels He says, 7

"<sup>7</sup>HE CHANGES HIS ANGELS INTO WINDS,

1. *Through the Prophets*] Lit. 'in (the person of) the Prophets.'

2. *At the end of these days*] See Acts ii. 17, n.

3. *Through a Son*] Lit. 'in (the person of) a Son.'

4. *Being*] Or 'nature,' or 'substance.' Cp. xi. 1.

5. *Man's purification from sin*] Lit. 'a purification of sins.'

6. *Once more brings*] "The word can only refer to the great entering of the Messiah on His Kingdom" (Alford).

7. A precarious tenure of existence is here attributed to the angels in contrast to the eternity of the life and reign of the Son of God. It was an ancient Jewish belief that angels sometimes lose their personality and are reduced to impersonal forces of nature. See A. S. Peake's excellent note in the *Century Bible*.—Ed.

## HEBREWS I.—II.

AND HIS MINISTERING SERVANTS INTO A FLAME OF FIRE”  
(Ps. civ. 4).

But of His Son, He says,

“THY THRONE, O GOD, <sup>1</sup>IS FOR EVER AND FOR EVER,  
AND THE SCEPTRE OF THY KINGDOM IS <sup>2</sup>A SCEPTRE OF  
ABSOLUTE JUSTICE.

THOU HAST LOVED RIGHTEOUSNESS AND HATED LAWLESS-  
NESS ;

<sup>3</sup>THEREFORE GOD, THY GOD, HAS ANOINTED THEE  
WITH THE OIL OF GLADNESS BEYOND <sup>4</sup>THY COMPANIONS”  
(Ps. xlv. 6,7).

It is also of His Son that God says,

“THOU, O LORD, IN THE BEGINNING DIDST LAY THE  
FOUNDATIONS OF THE EARTH,

AND THE HEAVENS ARE THE WORK OF THY HANDS.

THE HEAVENS WILL PERISH, BUT THOU REMAINEST ;

AND THEY WILL ALL GROW OLD LIKE A GARMENT,

AND, <sup>5</sup>AS THOUGH THEY WERE A MANTLE THOU WILT  
ROLL THEM UP ;

YES, LIKE A GARMENT, AND THEY WILL UNDERGO  
CHANGE.

BUT THOU ART THE SAME,

AND THY YEARS WILL NEVER COME TO AN END”  
(Ps. cii. 25-27).

To which of the angels has He ever said,

“SIT AT MY RIGHT HAND

TILL I MAKE THY FOES A FOOTSTOOL FOR THY FEET”  
(Ps. cx. 1)?

Are not all angels spirits that serve Him—whom He  
sends out to render service for the benefit of those who,  
before long, will inherit salvation?

For this reason we ought to pay the more earnest heed  
to the things which we have heard, for fear we should <sup>6</sup>drift

1. *Is for ever and ever &c.*] “The angels are subject to constant change, He has a dominion for ever and ever ; they work through material powers ; He—the Incarnate Son—fulfils a moral sovereignty and is crowned with unique joy” (Westcott).

2. *A sceptre of absolute justice*] Lit. ‘the rod of straightness.’

3. *Therefore God, Thy God, has anointed*] Or, ‘Therefore, O God, Thy God has anointed.’

4. *Thy companions*] I.E. all other servants of God, of whatever rank in Heaven or on earth.

5. *As though . . roll them up*] I.E. ‘Thou shalt fold them up and put them aside as if they were a worn-out cloak.’—ED.

6. *Drift away*] Drifting is an unconscious process. Often it is not until we are actually on the rocks that we know that we were in danger. “We are all continually exposed to the action of currents of opinion, habit, action, which tend to

The Peril of  
Disobedience  
to the  
Saviour's  
Message

away from them. For if the message delivered <sup>2</sup>  
through angels proved to be true, and every  
transgression and act of disobedience met with  
just retribution, how shall *we* escape <sup>1</sup> if we are <sup>3</sup>  
indifferent to a salvation as great as that now  
offered to us? This, after having first of all been announced  
by the Lord Himself, had its truth made sure to us by  
those who heard Him, while God corroborated their testi- <sup>4</sup>  
mony by signs and marvels and various miracles, and by  
gifts of the Holy Spirit distributed in accordance with His  
own will.

Jesus,  
because of  
His Death,  
is now  
crowned  
with Glory

It is not to angels that God has assigned the <sup>5</sup>  
sovereignty of that coming <sup>2</sup> world, of which we  
speak. But, <sup>3</sup> as we know, a writer has solemnly <sup>6</sup>  
said,

“HOW POOR A CREATURE IS MAN, AND YET  
THOU DOST REMEMBER HIM,  
AND A SON OF MAN, AND YET THOU DOST COME TO  
HIM!

THOU HAST MADE HIM ONLY <sup>4</sup> A LITTLE INFERIOR TO THE <sup>7</sup>  
ANGELS;  
WITH GLORY AND HONOUR THOU HAST CROWNED HIM,  
<sup>5</sup> AND HAST SET HIM TO GOVERN THE WORKS OF THY  
HANDS.

THOU HAST PUT EVERYTHING IN SUBJECTION UNDER HIS <sup>8</sup>  
FEET” (Ps. viii. 4-6).

For this subjecting of the universe to man implies the leav-  
ing nothing not subject to him. But we do not as yet see  
the universe subject to him. But Jesus—who was made a <sup>9</sup>  
little inferior to the angels in order that <sup>6</sup> through God's  
grace He might taste death for every human being—we

carry us away insensibly from the position which we ought to maintain” (Westcott). Mr. F. J. Winchester has pointed out that this Letter to the Hebrews is one long exhortation to a steadfast continuance in the Faith, and that its wonderful demonstration of Jesus and His work as parallel and yet infinitely superior to Moses and the ancient code is all for the purpose of offering a supreme incentive to perseverance on the part of men whose faith was in serious peril. See especially ii. 18; iii. 12, 13; iv. 1, 14-16; vi. 12; x. 19-25, 39; xi. ; xii. 1, 2, 12, 15; xiii. 8, 9; and various sentences which have the word ‘therefore’ in them.—ED.

1. *If we are indifferent to*] Lit. ‘if we shall have been neglectful of.’ See Aorist vi. 5.

2. *World*] Or ‘inhabited (earth).’ The word also occurs i. 6.

3. *As we know*] Or ‘somewhere.’

4. *A little*] Or ‘for a little time.’

5. *And hast set him to govern the works of Thy hands*] v.l. omits this clause.

6. *Through God's grace*] v.l. ‘apart from God,’ or ‘(every human being) except God.’

## HEBREWS II.

already see wearing a crown of glory and honour <sup>1</sup> because of His having suffered death.

Man's divine Brother made perfect through Suffering For it was fitting that He for whom, and through whom, all things exist, after He had brought <sup>2</sup> many sons to glory, should perfect by suffering the Prince Leader who had saved them. For both He who sanctifies and those whom He is sanctifying have all one Father; and for this reason He is not ashamed to speak of them as His brothers; as when He says :

“ I WILL PROCLAIM THY NAME TO MY BROTHERS ;

<sup>3</sup> IN THE MIDST OF THE CONGREGATION I WILL HYMN THY PRAISES ” (Ps. xxii. 22) ;

and again,

“ AS FOR ME, I WILL BE ONE WHOSE TRUST REPOSES IN GOD ” (Ps. xviii. 2 ; Isa. xii. 2) ;

and again,

“ HERE AM I, AND HERE ARE THE CHILDREN GOD HAS GIVEN ME ” (Isa. viii. 18).

Our High Priest Himself suffered and died Since then the children referred to are all alike sharers in <sup>4</sup> perishable human nature, He Himself also, in the same way, took on Him a share of it, in order that through death He might render powerless him who had authority over death, that is, the Devil, and might set at liberty all those who through fear of death had been subject to lifelong slavery. For assuredly it is not to angels that He is continually reaching a helping hand, but it is to the descendants of Abraham. And for this purpose it was necessary that in all respects He should be made to resemble His brothers, so that He might become a compassionate and faithful High Priest in things relating to God, in order to atone for the sins of the people. For inasmuch as He Himself felt the pain of <sup>5</sup> temptation and trial, He is also able instantly to help those who are tempted and tried.

<sup>1</sup>. *Because of His having suffered death*] Or ‘because man has to suffer death.’ Lit. ‘because of the suffering of death.’

<sup>2</sup>. *Many sons*] Cp. Rev. vii. 9-14.

<sup>3</sup>. *In the midst of the congregation*] I.E. as a worshipper among other worshippers.—ED.

<sup>4</sup>. *Perishable human nature*] Lit. ‘blood and flesh.’

<sup>5</sup>. *Temptation and trial*] Both these thoughts are included in the Greek word, as in Jas. i. 2. See also Heb. ii. 1, n.



Christ's  
Superiority  
to Moses

Therefore, holy brethren, sharers with others **1 3**  
in a heavenly invitation, fix your thoughts on  
Jesus, the Apostle and High Priest whose fol-  
lowers we profess to be. How faithful He was to Him **2**  
who appointed Him, <sup>1</sup>just as Moses also was faithful in  
all God's house! For Jesus has been counted worthy of **3**  
greater glory than Moses, in so far as <sup>2</sup>he who has built  
a house has higher honour than the house itself. For **4**  
every house has had a builder, and the builder of all things  
is God.

Moses was  
only a faith-  
ful Servant

Moreover, Moses was faithful in all God's **5**  
house as a servant in delivering the message  
given him to speak; but Christ was faithful as **6**  
a Son having authority over God's house, and we are that  
house, if we hold firm to <sup>3</sup>the End the boldness and the  
<sup>4</sup>hope which we boast of as ours.

A Warning  
against  
Unbelief and  
Disobedience

For this reason—as the Holy Spirit warns us, **7**  
“<sup>5</sup>TO-DAY, IF YOU HEAR HIS VOICE,  
DO NOT HARDEN YOUR HEARTS AS YOUR **8**  
FOREFATHERS DID IN THE TIME OF THE  
<sup>6</sup>PROVOCATION

ON THE DAY OF THE <sup>7</sup>TEMPTATION IN THE DESERT,  
WHERE YOUR FOREFATHERS SO SORELY TRIED MY PA- **9**  
TIENCE AND SAW ALL THAT I DID  
DURING FORTY YEARS. THEREFORE I WAS GREATLY **10**  
GRIEVED WITH THAT GENERATION,  
AND I SAID, ‘THEY ARE EVER GOING ASTRAY IN HEART,  
AND HAVE NOT LEARNT TO KNOW MY PATHS.’  
AS I SWORE IN MY ANGER, **11**  
THEY SHALL NOT BE ADMITTED TO MY REST”

(Ps. xcv. 7-11)—

see to it, brethren, that there is never in any one of you—as **12**  
perhaps there may be—a sinful and unbelieving heart, mani-  
festing itself in revolt from the ever-living God.

1. *Just as Moses also*] Cp. Exod. xl. 16-32; Num. xii. 7.

2. *He who has built a house*] Or ‘he who founded (or, established) a household.’ The Greek verb used here three times for ‘build’ denotes not only the putting up of an edifice, but also the supplying it with every material and personal requisite.

3. *The End*] i.e. of the Jewish Age, in which the writer and his first readers were living. For us it signifies the end of our earthly lives.—Ed.

4. *Hope which &c.*] Lit. ‘boast—i.e. thing boasted of—of our hope.’

5. *To-day &c.*] Or ‘Oh that to-day you would but listen to His voice.’ So in verse 15 and iv. 7.

6. *Provocation*] Hebrew, ‘Meribah,’ Exod. xvii. 7.

7. *Temptation*] Hebrew, ‘Massah,’ Exod. xvii. 7.

On the contrary <sup>1</sup>encourage <sup>2</sup>one another, 13  
 day after day, <sup>3</sup>so long as To-day lasts, so that  
 not one of you may be hardened through the  
 deceitful character of <sup>4</sup>sin. For we have, all 14  
 alike, become sharers with Christ, if we really hold our first  
 confidence firm to the End; seeing that the warning still 15  
 comes to us,

“TO-DAY, IF YOU HEAR HIS VOICE,

DO NOT HARDEN YOUR HEARTS AS YOUR FOREFATHERS  
 DID IN THE TIME OF THE PROVOCATION” (Ps. xcv. 7).

For who were they <sup>5</sup>that heard, and yet pro- 16  
 voked God? Was it not <sup>6</sup>the whole of the  
 people who had come out of Egypt under the  
 leadership of Moses? And with whom was God so greatly 17  
 grieved for forty years? Was it not with those who had  
 sinned, and whose <sup>7</sup>dead bodies fell in the Desert? And to 18  
 whom did He swear that they should not be admitted to His  
 rest, if it was not to those who were disobedient? And so 19  
 we see that it was owing to lack of faith that they could not  
 be admitted.

<sup>8</sup>Therefore let us be on our guard lest per- 1  
 haps, while He still leaves us a promise of being  
 admitted to His rest, some one of you should be  
 found to have fallen short of it. For <sup>9</sup>Good 2  
 News has been brought to us as truly as to  
 them; but the message they heard failed to benefit them,  
 because they were not one in faith with <sup>10</sup>those who gave  
 heed to it. We who have believed are soon to be admitted 3  
 to <sup>11</sup>the true rest; as He has said,

“AS I SWORE IN MY ANGER,

THEY SHALL NOT BE ADMITTED TO MY REST” (Ps. xcv. 11),  
 although God’s works had been going on ever since the  
 creation of the world. For, as we know, when speaking of 4

1. See ii. 1, n.

2. *One another*] Or ‘yourselves.’

3. *So long as To-day lasts*] An indication of what the writer regarded as the certainty of the nearness of Christ’s Return to the earth.—ED.

4. *Sin*] Or ‘his sin.’

5. *That heard*] A special reference seems to be intended here to those who heard the good report of the two spies, Joshua and Caleb (Num. xiii. 30; xiv. 6-9, 23).

6. *The whole of the people*] Joshua and Caleb were not among those who listened. They were themselves the speakers.

7. *Dead bodies*] Lit. ‘limbs.’

8. Cp. ii. 1, n.

9. *Good News*] Of rest.

10. *Those who gave heed to it*] I.E. Joshua and Caleb.

11. *The true rest*] Lit. simply ‘rest.’ So in verse 8.

## HEBREWS IV.

the seventh day He has used the words, "AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS" (Gen. ii. 2); and He has also declared, "THEY SHALL NOT BE ADMITTED TO MY REST" (Ps. xcv. 11). 5

Since, then, it is still true that some will be admitted to that rest, and that because of disobedience those <sup>1</sup>who formerly had Good News proclaimed to them were not admitted, He again definitely mentions a certain day, "To-day," saying long afterwards, by David's lips, in the words already quoted, 6 7

The Possession of Palestine did not exhaust the Promise

"TO-DAY, IF YOU HEAR HIS VOICE,  
DO NOT HARDEN YOUR HEARTS" (Ps. xcv. 7).

For if Joshua had given them the true rest, <sup>2</sup>we should not afterwards hear God speaking of another still future day. It follows that there still remains a sabbath rest for the people of God. For <sup>3</sup>He who has been admitted to His rest, has rested from His works as God did from His. 8 9 10

An Appeal to the Warnings contained in God's Message

Let it then be our earnest endeavour to be admitted to that rest, so that no one may perish through following the same example of unbelief. For <sup>4</sup>God's Message is full of life and power, and is keener than <sup>5</sup>the sharpest two-edged sword. It pierces even to the severance of soul from spirit, and penetrates between the joints and the marrow, and it can discern the secret thoughts and purposes of the heart. And no created thing is able to escape its scrutiny; but everything lies bare and <sup>6</sup>completely exposed before the eyes of Him <sup>7</sup>with whom we have to do. 11 12 13

The keen Sympathy of our great High Priest

Inasmuch, then, as we have in Jesus, the Son of God, a great High Priest who has passed <sup>8</sup>into Heaven itself, let us hold firmly to our 14

1. *Who formerly &c.*] "Only two generations are contemplated—that of Moses and that of Christ" (Westcott).

2. *We should not afterwards hear God speaking*] Lit. 'He would not now be speaking.'

3. *He who . . . His rest . . . His works*] i.e. Christ has ceased from His work of redemption, just as God did from His work of creation. Or, giving the words a wider application, we may render, 'Whoever has been admitted to his rest has ceased from his works.'

4. *God's Message*] Lit. 'the word of God;' i.e. not Christ Himself, but His teaching.

5. *The sharpest*] Lit. 'every,' i.e. 'any.'

6. *Completely exposed*] Like the victim whose neck is bent back for the knife.

7. *With whom we have to do*] Or 'to whom we are responsible.'

8. *Into Heaven itself*] Lit. 'through the (lower) heavens:' to the highest Heaven—into the very presence of God.—Ed.

<sup>1</sup> profession of faith. For we have not a High Priest who is unable to feel for us in our weaknesses, but one who was tempted in every respect just as we are tempted, and yet did not sin. Therefore let us come boldly to the throne of grace, that we may receive mercy and find grace to help us in our times of need.

For every <sup>2</sup> High Priest is chosen from among men, and is appointed to act on behalf of men in matters relating to God, in order to offer both <sup>3</sup> gifts and sin-offerings, and must be one who is able to bear patiently with the ignorant and erring, because he himself also is beset with infirmity. And for this reason he is required to offer sin-offerings not only for the people but also for himself.

And no one takes this <sup>4</sup> honourable office upon himself, but only accepts it when called to it by God, as Aaron was. So Christ also did not claim for Himself the honour of being made High Priest, but was appointed to it by Him who said to Him, "MY SON ART THOU :

I HAVE TO-DAY BECOME THY FATHER " (Ps. ii. 7) ; as also in another passage He says, "THOU ART A PRIEST FOR EVER,

BELONGING TO THE ORDER OF MELCHIZEDEK " (Ps. cx. 4).

For Jesus during His earthly life offered up prayers and entreaties, crying aloud and weeping as He pleaded with Him who was able to bring Him in safety out of death, and He was delivered <sup>5</sup> from the terror from which He shrank. Although He was God's Son, yet He learned obedience from the sufferings which He endured ; and so, having been <sup>6</sup> made perfect, He became to all who obey Him the <sup>7</sup> source and giver of eternal salvation. For God Himself <sup>8</sup> addresses Him as a High Priest for ever, belonging to the order of Melchizedek.

1. *Profession of faith*] Or 'allegiance.' Lit. 'confession.' See ii. 1, n.

2. *High Priest*] Only the Levitical High Priests are referred to here.

3. *Gifts . . . sin-offerings*] The former eucharistic (meal-offerings), the latter expiatory (blood-offerings).

4. *Honourable office*] Lit. 'honour,' or 'dignity.'

5. *From the terror from which He shrank*] Or 'on account of His reverent submission.'

6. *Made perfect*] Or 'fully consecrated to His work.' Cp. ii. 10.

7. *Source and giver*] Lit. 'author.'

8. *Addresses Him*] Possibly, as Rendall suggests, at the Ascension.—Ed.

## HEBREWS V.—VI.

These  
Hebrew  
Christians  
had gone  
backward

Concerning Him we have much to say, and 11  
much that it would be difficult to make clear to  
you, since you have become <sup>1</sup>so dull of apprehension. For although, considering the long 12  
time you have been believers, you ought now to  
be teachers of others, you really need some one to teach you  
over again the very rudiments of the truths of God, and you  
have come to require milk instead of solid food. By people 13  
who live on milk I mean those who are imperfectly  
acquainted with the <sup>2</sup>teaching concerning righteousness.  
Such persons are mere babes. But solid food <sup>3</sup>is for adults 14  
—that is, for those who through constant practice have their  
spiritual faculties carefully trained to distinguish good from  
evil.

An Appeal  
for manly  
Progress

Therefore leaving elementary instruction about 1 6  
the Christ, let us advance to mature manhood  
and not be continually re-laying a foundation of  
repentance from <sup>4</sup>lifeless works and of <sup>5</sup>faith in God, or of 2  
teaching about <sup>6</sup>ceremonial washings, the laying on of  
hands, the resurrection <sup>7</sup>of the dead, and <sup>8</sup>the last judge- 3  
ment. And advance we will, if God permits us to do so. 3

A solemn  
Warning

For it is impossible, in the case of those who 4  
have once for all been enlightened, and have  
tasted the sweetness of the heavenly gift, and  
have been made partakers of the Holy Spirit, and have 5  
realized how good the word of God is and how mighty are  
the powers of the coming Age, and then fell away—it is 6  
impossible, I say, to keep bringing them back to a new  
repentance, for, <sup>9</sup>to their own undoing, they are repeatedly  
crucifying the Son of God afresh and exposing Him to open 7  
shame. For land which has drunk in the rain that often 7

1. *So dull of apprehension*] Lit. 'hard of hearing.'

2. *Teaching concerning*] Lit. 'word of.'

3. *Is for*] Or 'belongs to.' Lit. 'is of.' Cp. Matt. v. 3, 10; xix. 14; Mark xii. 7.

4. *Lifeless works*] Such as were habitual with us when we were "dead in trespasses and sins," Eph. ii. 1.

5. *Faith in*] Lit. 'faith (resting) on.'

6. *Ceremonial washings*] Including Christian Baptism. See Acts xix.

7. *Of the dead*] Lit. 'of dead' (persons), referring either to all the dead (John v. 29; 1 Cor. xv. 23; Rev. xx. 12), or to a part only (John v. 25; Phil. iii. 11; 1 Thess. iv. 16; Rev. xx. 4).—ED.

8. *The last judgement*] Lit. 'the judgement of the Ages.' Judgement may be pronounced, and carried into effect, in the present life (Matt. vii. 2; Luke xxiii. 40); or both the pronouncement and the carrying out may be deferred.

9. *To their own undoing*] Lit. 'to themselves; the dative of disadvantage. Or the words may mean 'in their hearts.'—ED.

## HEBREWS VI.

whose sakes, indeed, it is tilled, has a share in God's blessing. But if it only yields a mass of thorns and briers, it is considered worthless, and is in danger of being cursed, and in the end will be destroyed by fire.

But we, even while we speak in this tone, 9  
A confident  
Expectation  
of better  
Things have a happier conviction concerning you, my  
dearly-loved friends—a conviction of things which  
point towards salvation. For God is not unjust 10  
so that He is unmindful of your labour and of the love which  
you have manifested towards Himself in having rendered  
services to His people and in still rendering them. But we 11  
long for each of you to continue to manifest the same  
earnestness, with a view to your enjoying fulness of hope to  
the very End; so that you may not <sup>1</sup> become half-hearted, 12  
but be imitators of those who through faith and patient  
endurance are now heirs to the promises.

For when God gave the promise to Abraham, 13  
God's  
Promises  
inspire  
infinite Hope since He had no one greater to swear by, He  
swore by Himself, saying, 14

“ASSUREDLY I WILL BLESS YOU AND BLESS YOU,  
I WILL INCREASE YOU AND INCREASE YOU”  
(Gen. xxii. 16, 17).

And so, as the result of patient waiting, our forefather 15  
obtained what God had promised. For men swear by what 16  
is greater than themselves; and with them an oath in  
confirmation of a statement always puts an end to a dispute.  
In the same way, since it was God's desire to display more 17  
convincingly to the heirs of the promise how unchangeable  
His purpose was, He added an oath, in order that, through 18  
<sup>2</sup> two unchangeable things, in which it is impossible for  
Him to prove false, we may possess mighty encouragement  
—we who, for safety, have hastened to lay hold of the hope  
set before us. That hope we have as an anchor of the 19  
soul—an anchor that can neither break nor drag. It passes  
in behind the veil, where Jesus has entered as <sup>3</sup> a fore- 20  
runner <sup>4</sup> on our behalf, having become, like Melchizedek, a  
High Priest for ever.

1. See ii. 1, n.

2. *Two unchangeable things*] God's promise and God's oath.

3. *A forerunner*] A forerunner immediately precedes those whose approach he heralds and prepares for. Hence the use here of the word is an indication of the writer's belief in the nearness of the time when Christ's people would follow Him into the innermost sanctuary of Heaven.—ED.

4. *On our behalf*] I.E. to prepare a place for us. Cp. John xiv. 2.—ED.

## HEBREWS VII.

For this man, Melchizedek, King of Salem <sup>1</sup> **7**  
 and priest of the Most High God—he who  
 when Abraham was returning after defeating  
 the kings met him and pronounced a blessing  
 on him—to whom also Abraham presented a tenth part <sup>2</sup>  
 of all—being first, as his name signifies, King of right-  
 eousness, and secondly King of Salem, that is, King of  
 peace: <sup>3</sup> with no father or mother, and no record of <sup>3</sup>  
 ancestry: having neither beginning of days nor end of  
 life, but made a type of the Son of God—this man Melchi-  
 zedek remains a priest for ever.

Now think how great this priest-king must <sup>4</sup>  
 have been to whom Abraham the patriarch gave  
 a tenth part of the best of the spoil. And those <sup>5</sup>  
 of the descendants of Levi who receive the  
 priesthood are authorized by the Law to take  
 tithes from the people, that is, from their brethren, though  
 these have sprung from Abraham. But, in this instance, <sup>6</sup>  
 one who does not trace his origin from them takes tithes  
 from Abraham, and pronounces a blessing on him to whom  
 the promises belong. And beyond all dispute it is always <sup>7</sup>  
 the inferior who is blessed by the superior.

Moreover <sup>8</sup> here frail mortal men receive <sup>8</sup>  
 tithes: there one receives them about whom  
 there is evidence that he is alive. And Levi too <sup>9</sup>  
 —if I may so speak—pays tithes through Abraham: for <sup>10</sup>  
 Levi was yet in the loins of his forefather when Melchi-  
 zedek met Abraham.

Now if <sup>11</sup> the crowning blessing was attainable <sup>11</sup>  
 by means of the Levitical priesthood—for <sup>4</sup> as  
 resting on this foundation the people received  
 the Law, <sup>5</sup> to which they are still subject—<sup>6</sup> what  
 further need was there for a Priest of a different kind to  
 be raised up belonging to the order of Melchizedek instead

1. *With no father or mother*] So Philo calls Sarah 'without mother,' because her mother is not mentioned, and Scipio addressed the mob in the forum as 'You who have no father or mother' (F. W. Farrar, *Texts Explained*).—ED.

2. *Here*] I.E. in the system of things that exists around us, as opposed to that in which Melchizedek was the chief actor.

3. *The crowning blessing*] Lit. 'perfection.'

4. *As resting on this foundation*] Or 'as based on this condition.'

5. *To which they are still subject*] Implied in the tense (perfect) of the verb 'received.' See *Aorist* vii. 4.

6. *What further &c.*] Why change the priest, when that means change of the Law?



## HEBREWS VII.

of being said to belong to the order of Aaron? For when the priesthood changes, a change of Law also of necessity takes place.

Jesus did  
not belong  
to the Tribe  
of Levi

<sup>1</sup> He, however, to whom that prophecy refers <sup>13</sup>  
<sup>2</sup> is associated with a different tribe, not one  
member of which has anything to do with the  
altar. For it is undeniable that our Lord <sup>14</sup>

sprang from Judah, a tribe of which Moses said nothing  
in connexion with priests. <sup>3</sup> And this is still more <sup>15</sup>  
abundantly clear when we read that it is as belonging to  
the order of Melchizedek that a priest of a different kind  
is to arise, and hold His office not in obedience to any <sup>16</sup>  
temporary Law, but by virtue of an indestructible Life. For <sup>17</sup>  
the words are in evidence,

“THOU ART A PRIEST FOR EVER, BELONGING TO THE  
ORDER OF MELCHIZEDEK” (Ps. cx. 4).

The Jewish  
Priesthood  
superseded

On the one hand we have here the abrogation <sup>18</sup>  
of an earlier code because it was weak and in-  
effective—for the Law brought no perfect bless- <sup>19</sup>

ing—but on the other hand we have the bringing in of a  
new and better hope by means of which we draw near  
to God.

Christ's  
Priesthood  
has been  
made sure  
to Him  
by God

And since <sup>4</sup> it was not without an oath being <sup>20</sup>  
taken—for these men hold office without any  
oath having been taken, but He holds it <sup>21</sup>  
attested by an oath from Him who said to  
Him, “THE LORD HAS SWORN AND WILL NOT

<sup>5</sup> RECALL HIS WORDS, THOU ART A PRIEST FOR EVER” (Ps.  
cx. 4)—so much the more also is the Covenant of which <sup>22</sup>  
Jesus has become the <sup>6</sup> guarantor, a better covenant.

Christ the  
one Priest  
who never  
dies

And they have been appointed priests many in <sup>23</sup>  
number, because death prevents their continu-  
ance in office: but He, because He continues <sup>24</sup>

for ever, has a priesthood which does not pass  
to any successor. Hence too He is able to save to the utter- <sup>25</sup>

<sup>1</sup> *He, however &c.*] “If the priesthood be changed, the Law must also be changed; but (*Aorist* Appendix A, 11, 12; and 1 Sam. xv. 35, A.V. margin) the priesthood is changed (i.e. Christ, who is appointed to the priesthood, sprang from the tribe of Judah); therefore the Law is laid aside” (Stuart).

<sup>2</sup> *Is associated with*] The Greek perfect indicates that He voluntarily connected Himself with another tribe and that the connexion is permanent. “He was of His own will so born” (Westcott).

<sup>3</sup> *And this*] i.e. the change in the Law.

<sup>4</sup> *It*] The appointment of Jesus as the Christ.

<sup>5</sup> *Recall His words*] Lit. ‘change His mind.’

<sup>6</sup> *Guarantor*] Or ‘surety.’ Cp. Job xvii. 3, R.V.

most those who come to God through Him, seeing that He ever lives to plead for them.

Moreover we needed just such a High Priest 26  
 as this—holy, guileless, undefiled, far removed  
 from sinful men and exalted above the heavens ;  
 who, unlike other High Priests, is not under the necessity 27  
 of offering up sacrifices day after day, first for His own sins,  
 and afterwards for those of the people ; for this latter thing  
 He did once for all when He offered up Himself. For the 28  
 Law constitutes men High Priests—men with all their in-  
 firmity—but the utterance of the oath, which came later than  
 the Law, constitutes High Priest a Son who has been made  
 for ever perfect.

### *Christ's High Priesthood, and the new Covenant*

Now in connexion with what we have been 1 8  
 saying the chief point is that we have a High  
 Priest who has taken His seat at the right hand  
 of the throne of God's Majesty in the heavens,  
 and ministers in the Holy place and in the true tabernacle 2  
 which not man, but the Lord pitched.

Every High Priest, <sup>1</sup> however, is appointed to 3  
 offer both bloodless gifts and sacrifices. There-  
 fore this High Priest also must have some  
 offering to present. If then He were still on 4  
 earth, He would not be a priest at all, since  
<sup>2</sup> here there are already those who present the offerings in  
 obedience to the Law, and serve a copy and type of the 5  
 heavenly things, just as Moses was divinely instructed when  
 about to build the tabernacle. For God said, "SEE THAT  
 YOU MAKE EVERYTHING IN IMITATION OF THE PATTERN SHOWN  
 YOU ON THE MOUNTAIN" (Exod. xxv. 40). But, as a matter 6  
 of fact, the ministry which Christ has obtained is all the  
 nobler a ministry, in that He is at the same time the  
 negotiator of a sublimer covenant, based upon sublimer  
 promises.

For if that first Covenant had been free from imperfection, 7

1. *However*] See *Aorist* xii.

2. The fact that the author here asserts that the Jewish priesthood was still in existence proves that this Letter was written before the destruction of Jerusalem, in 70, A.D. Cp. ix. 8, 9, n.—ED.

## HEBREWS VIII.—IX.

A new and spiritual Covenant was promised      there would have been no attempt to introduce another. For, being dissatisfied with His people, 8  
God says,

“ ‘THERE ARE DAYS COMING,’ SAYS THE LORD,  
‘WHEN I WILL ESTABLISH WITH THE HOUSE OF ISRAEL  
AND WITH THE HOUSE OF JUDAH A NEW COVENANT—  
A COVENANT UNLIKE THE ONE WHICH I MADE WITH 9  
THEIR FOREFATHERS

ON THE DAY WHEN I TOOK THEM BY THE HAND TO  
LEAD THEM OUT FROM THE LAND OF EGYPT ;

FOR THEY WOULD NOT REMAIN FAITHFUL TO ‘THAT.’

‘SO I TURNED FROM THEM,’ SAYS THE LORD.

‘BUT THIS IS THE COVENANT THAT I WILL COVENANT 10  
WITH THE HOUSE OF ISRAEL

AFTER THOSE DAYS,’ SAYS THE LORD :

I WILL PUT MY LAWS INTO THEIR MINDS

AND WILL WRITE THEM UPON THEIR HEARTS.

AND I WILL INDEED BE THEIR GOD

AND THEY SHALL BE MY PEOPLE.

AND THERE SHALL BE NO NEED FOR THEM TO TEACH 11  
EACH ONE HIS FELLOW CITIZEN

AND EACH ONE HIS BROTHER, SAYING, KNOW THE LORD.

FOR ALL WILL KNOW ME

FROM THE LEAST OF THEM TO THE GREATEST ;

BECAUSE I WILL BE MERCIFUL TO THEIR WRONGDOINGS, 12

AND THEIR SINS I WILL REMEMBER NO LONGER ”

(Jer. xxxi. 31-34).

By using the words, “a new Covenant,” He has made the 13  
first one obsolete ; but whatever is decaying and showing  
signs of old age is not far from disappearing altogether.

Now even <sup>2</sup> the first Covenant had regulations 1 9  
for divine worship, and had also its sanctuary  
—a sanctuary belonging to this world. For a 2  
sacred tent was constructed—the <sup>3</sup> outer one,  
in which were the lamp and the table and <sup>4</sup> the presented  
loaves ; and this is called <sup>5</sup> the Holy place. And behind the 3  
second veil was a sacred tent called the <sup>6</sup> Holy of holies.

1. *That*] Lit. ‘My Covenant.’

2. *The first Covenant*] Or ‘the first tabernacle.’ Lit. simply ‘the first.’

3. *Outer*] Lit. ‘first.’

4. *The presented loaves*] Lit. ‘the presentation of the loaves.’

5. *The Holy place*] Lit. ‘Holy things.’

6. *Holy of holies*] Or ‘the most Holy place.’ Lit. ‘Holies of holies.’

## HEBREWS IX.

This had a <sup>1</sup>censer of gold, and the ark of the Covenant 4  
lined with gold and completely covered with gold, and in it  
were a gold vase which held the manna, and Aaron's rod  
which budded and the tables of the Covenant. And above 5  
the ark were the Cherubim <sup>2</sup>denoting God's glorious  
presence and overshadowing the Mercy-seat. But I cannot  
now speak about all these in detail.

These arrangements having long been com- 6  
pleted, the priests, when conducting the divine  
services, continually enter the outer tent. But 7  
into the second, the High Priest goes only on  
one day of the year, and goes alone, taking  
with him blood, which he offers on his own behalf and on  
account of the sins which the people have ignorantly com-  
mitted. And the lesson which the Holy Spirit teaches is 8  
this—that the way into the <sup>3</sup>true <sup>4</sup>Holy place is not yet  
open <sup>5</sup>so long as the outer tent still remains in existence.  
And this is a figure—for the time now present—answering 9  
to which both gifts and sacrifices are offered, unable  
though they are to give complete freedom from sin to him  
who ministers. For their efficacy depends only on meats 10  
and drinks and various washings, ceremonies pertaining to  
the body and imposed until a time of reformation.

But Christ <sup>6</sup>appeared as a High Priest of 11  
the blessings <sup>7</sup>that are soon to come by means  
of the greater and more perfect Tent of  
worship; a tent which has not been built with  
hands—that is to say does not belong to  
this material creation—and once for all entered <sup>8</sup>the Holy 12  
place, taking with Him not the blood of goats and calves,

1. *Censer*] The word "may mean either an altar upon which, or a censer in which, incense was burnt" (Alford).

2. *Denoting God's glorious presence and*] Lit. simply 'of glory.'

3. *True*] Not expressed in the Greek.

4. *Holy Place*] So in verses 12, 24, 25. Evidently signifying in these instances the most Holy place—not Paradise, the outer court, or garden, of Heaven, but the innermost sanctuary, the very presence of God. Cp. verse 3 and xiii. 11. So long as the earthly temple stood, the saints of by-gone ages were not made perfect (xi. 40), but remained in the outer court of Heaven. See John iii. 13; Acts ii. 34; Rev. xiv. 13; 1 John iii. 12, and notes. But in this Letter, written at the very end of the Jewish Age (i. 2), they are spoken of as having been at length made perfect (xii. 23).—ED.

5. *So long as the outer tent &c.*] Words which prove that at the time this Letter was written, Jerusalem had not yet been destroyed.—ED.

6. *Appeared*] In the presence of God, at the Ascension.

7. *That are soon to come*] v.l. 'that have (already) come.'

8. *The Holy place*] See verse 8, n.

## HEBREWS IX.

but His own blood, and thus procuring eternal redemption  
<sup>1</sup> for us.

The  
cleansing  
Power of  
Christ's  
Blood

For if <sup>2</sup> the blood of goats and bulls and the  
 ashes of a heifer sprinkling those who have  
 contracted defilement make them holy so as  
 to bring about <sup>3</sup> ceremonial purity, how much  
 more certainly shall the blood of Christ, who  
<sup>4</sup> strengthened by <sup>5</sup> the eternal Spirit <sup>6</sup> offered Himself to God,  
 free from blemish, purify <sup>7</sup> your consciences from <sup>8</sup> lifeless  
 works for you to <sup>9</sup> serve the <sup>10</sup> ever-living God?

The new  
Covenant  
owes its  
Validity  
to Christ's  
Death

<sup>11</sup> And because of this He is the negotiator  
 of a new Covenant, in order that, since a life  
 has been given in atonement for the offences  
 committed under the first Covenant, those who  
 have been called may receive the eternal in-  
 heritance which has been promised to them. For where  
 there is a <sup>12</sup> legal 'will,' there must also be a death brought  
 forward in evidence—the death of him who made it. And  
 a will is only of force in the case of a deceased person, being  
 never of any avail so long as he who made it lives.

Sin  
requires the  
Surrender  
of some Life

Accordingly <sup>13</sup> we find that the first Covenant  
 was not inaugurated without blood. For when  
 Moses had proclaimed <sup>14</sup> to all the people <sup>15</sup> every

1. *For us*] These words must be supplied in the English, although they are not expressed in the Greek.

2. *The blood*] "The Scriptural idea of Blood is essentially an idea of life and not of death" (Westcott).

3. *Ceremonial purity*] Lit. 'the purity of the flesh;' not the act of purification but the state of legal cleanness which results.

4. *Strengthened by*] Lit. 'by means of.'

5. *The eternal Spirit*] Lit. 'an eternal Spirit;' perhaps His own human spirit.

6. *Offered Himself*] "When Christ's self-offering is spoken of generally, we are to take the whole from the beginning, not merely that which (on the Cross) was the last act of it" (Alford).

7. *Your . . . you*] v.l. 'our . . . us.'

8. *Lifeless works*] See vi. 1, n.

9. *Serve*] Or 'worship.'

10. *Ever-living*] Lit. 'living.'

11. *And because of this*] i.e. because "the Blood of Christ purifies the soul with a view to a divine service" (Westcott).

12. *Legal 'will.'* *Will*] In the N.T. this word is usually rendered 'Covenant.' In this exceptional instance, "the sacred writer starts from the sense of a 'covenant,' and glides into that of a 'testament'" (Lightfoot, on Gal. iii. 15). On the other hand see Westcott; Hatch's *Biblical Greek*, p. 47; and Magoun on 'Roman Law,' in *The Thinker*, viii. 40-45. It is possible that the real meaning of verses 16 and 17 is, 'For where a covenant is made, there must be evidence of the death of the covenant-victim. For a covenant is only of force over dead bodies, because it is not binding as long as the covenant-victim lives.' Some maintain that to introduce the Gentile notion of a 'will' here would be out of place in an essentially Jewish Letter.—Ed.

13. *We find*] See *Aorist* vii. 8.

14. *To all the people*] Exod. xxiv. 3.

15. *Every commandment*] Exod. xx.-xxiii.

## HEBREWS IX.

commandment contained in the Law, he took the blood of the calves and of the goats and with them water, scarlet wool and <sup>1</sup> hyssop, and <sup>2</sup> sprinkled both the book itself and all the people, saying, 20

“ THIS IS THE BLOOD WHICH CONFIRMS THE COVENANT THAT GOD HAS MADE BINDING UPON YOU ” (Exod. xxiv. 8).

And in the same way <sup>3</sup> he also sprinkled blood upon the Tent of worship and upon all the vessels used in the ministry. Indeed we may almost say that in obedience to the Law everything is sprinkled with blood, and that apart from <sup>4</sup> the outpouring of blood there is no remission of sins. 21 22

It was needful therefore that the copies of the things in Heaven should be cleansed in this way, but that the heavenly things themselves should be cleansed with more costly sacrifices. For not into a <sup>5</sup> Holy place built by men's hands—a mere copy of the reality—did Christ enter, but He entered Heaven itself, now to appear in the presence of God on our behalf. Nor did He enter for the purpose of many times offering Himself in sacrifice, just as the High Priest enters the <sup>5</sup> Holy place, year after year, taking with him blood not his own. In that case Christ would have needed to suffer many times, from the creation of the world onwards; but as a matter of fact He has appeared once for all, at <sup>6</sup> the Close of the Ages, in order to do away with sin by <sup>7</sup> the sacrifice of Himself. 23 24 25 26

And since it is reserved for all mankind once to die, and afterwards to be judged; so the Christ also, having been once offered in sacrifice in order that He might bear the sins of <sup>8</sup> many, will appear a second time, <sup>9</sup> separated from sin, <sup>10</sup> to those 27 28

1. *Hyssop*] To be used as a sprinkler.

2. *Sprinkled . . . all the people*] “Not of course literally, but representatively” (Westcott).

3. *He*] There were no priests as yet.

4. *The outpouring*] Or ‘the shedding.’

5. *Holy place*] See verse 8, n.

6. *The Close of the Ages*] Cp. the phrase ‘Close of the Age,’ Matt. xiii. 39, 40, 49; xxiv. 3; xxviii. 20; and see Matt. x. 22, n.

7. *The sacrifice of Himself*] Lit. ‘His sacrifice.’

8. *Many*] A countless army, saved by a single sacrifice. Cp. Rev. vii. 9, 10.

9. *Separated from sin*] Having done with sin for ever.

10. *To those who are eagerly expecting Him*] And not to the rest of His people. The secrecy of an Eastern wedding, taking place at midnight, is assigned to the Lord's Return in Matt. xxv. 1-13; ‘foolish virgins,’ i.e. imperfectly sanctified believers, missing the sight of Him. Cp. Matt. xxiv. 43; Luke xii. 38; John xiv. 19, 21; xvi. 17; Acts i. 11, n.; 1 Thess. v. 2; Heb. xii. 14; Rev. iii. 3.—ED.

who are eagerly expecting Him, to make their salvation complete.

The Mosaic  
Sacrifices  
were of  
small Value

For, since the Law exhibits only an outline of the blessings to come and not a perfect representation of the things themselves, the priests can never, by repeating the same sacrifices which they continually offer year after year, give complete freedom from sin to those who draw near. For then would not the sacrifices have ceased to be offered, because the consciences of the worshippers—who in that case would now have been cleansed once for all—would no longer be burdened with sins? But in those sacrifices sins are recalled to memory year after year. For it is impossible for the blood of bulls and goats to take away sins.

It is the  
Surrender  
of Man's  
Will that  
God wants

That is why, when He comes into the world, He says,

“SACRIFICE AND OFFERING THOU HAST NOT DESIRED,

BUT A BODY THOU HAST PREPARED FOR ME.

IN WHOLE BURNT-OFFERINGS AND IN SIN-OFFERINGS THOU HAST TAKEN NO PLEASURE.

THEN I SAID, ‘I HAVE COME—IN THE ROLL OF THE BOOK IT IS WRITTEN CONCERNING ME—

TO DO THY WILL, O GOD’” (Ps. xl. 6–8).

After saying the words I have just quoted, “SACRIFICES AND OFFERINGS OR WHOLE BURNT-OFFERINGS AND SIN-OFFERINGS THOU HAST NOT DESIRED OR TAKEN PLEASURE IN”—all such being offered in obedience to the Law—He then adds, “I HAVE COME TO DO THY WILL.” He does away with the first in order to establish the second. It is through that divine will that we have been set free from sin, through the offering of Jesus Christ as our sacrifice once for all.

Christ's one  
Sacrifice is  
of eternal  
Efficacy

And while every priest stands ministering, day after day, and constantly offering the same sacrifices—though such can never rid us of our sins—this Priest, on the contrary, after offering for sins a single sacrifice of perpetual efficacy, took His seat at God's right hand, waiting from that time onward until

1. *The priests*] v.l. ‘it.’

2. *Adds*] See *Aorist* vii. 8.

3. *Have been set free from sin*] Implying ‘and are a holy people.’ The Greek perfect, here as elsewhere, marks a permanent condition resulting from a past action. See *Aorist* vii.

4. *Priest*] v.l. ‘High Priest.’



## HEBREWS X.

His enemies be put as a footstool under His feet. For by a 14  
single offering He has for ever completed the blessing for  
those whom He is setting free from sin.

And the Holy Spirit also gives us His testi- 15  
mony ; for when He had said,

The new  
Covenant  
is written  
on Men's  
Hearts

“ ‘THIS IS THE COVENANT THAT I WILL MAKE 16

WITH THEM

AFTER THOSE DAYS,’ SAYS THE LORD :

‘ I WILL PUT MY LAWS UPON THEIR HEARTS

AND WILL WRITE THEM ON THEIR MINDS ’ ”

(Jer. xxxi. 33, 34) ;

He adds,

“ AND THEIR SINS AND OFFENCES I WILL REMEMBER NO 17  
LONGER. ”

But where these have been forgiven no further offering 18  
for sin is required.

### *Exhortations based on the new Covenant*

The  
Privilege of  
entering  
God's im-  
mediate  
Presence

<sup>1</sup> Since then, brethren, we have <sup>2</sup> free access to 19  
the Holy place through the blood of Jesus, by the 20  
new and <sup>3</sup> ever-living way which He opened up  
for us through the rending of the veil—that is to  
say, of His earthly nature—and since we have a 21  
great Priest who has authority over the house of God, let us 22  
draw near with sincerity and unfaltering faith, having had  
our hearts sprinkled, once for all, from consciences oppressed  
with sin, and our bodies bathed in pure water. Let us hold 23  
firmly to an unflinching avowal of our hope, for He is faith-  
ful who gave us the promises. And let us bestow thought on 24  
one another with a view to arousing one another to brotherly  
love and right conduct ; not neglecting—as some habitually 25  
do—to meet together, but encouraging one another, and  
doing this all the more since you can see <sup>4</sup> the day of Christ  
approaching.

The awful  
Guilt of  
deliberate  
Apostasy

For if we wilfully persist in sin after having 26  
received the full knowledge of the truth, there  
no longer remains in reserve any other sacrifice  
for sins. There remains nothing but a certain 27

1. (vv. 19-25.) See ii. 1, n.

2. *Free access*] Lit. ‘boldness for the entrance.’

3. *Ever-living*] Lit. ‘living.’

4. *The day of Christ*] Such to the first readers of this Letter was the time of the destruction of Jerusalem in 70, A.D. See Acts ii. 20 n. Lit. simply ‘the day.’—ED.

## HEBREWS X.

awful expectation of judgement, and the fury of a fire which before long will <sup>1</sup>devour <sup>2</sup>the enemies of the truth. Any one who bids defiance to the Law of Moses is put to death without mercy on the testimony of two or three witnesses. How much <sup>3</sup>severer punishment, think you, will he be held to deserve who has trampled under foot the Son of God, has not regarded as holy that Covenant-blood with which he was set free from sin, and has insulted the Spirit from whom comes grace? For we know who it is that has said, "VENGEANCE BELONGS TO ME: I WILL PAY BACK" (Deut. xxxii. 35); and again, "THE LORD WILL BE HIS PEOPLE'S JUDGE" (Deut. xxxii. 36). It is an awful thing to fall into the hands of the <sup>4</sup>ever-living God.

A cheering  
Appeal to  
the Past

But continually recall to mind the days now past, when on being first enlightened you went through a great conflict and many sufferings.

This was partly through allowing yourselves to be made a public spectacle amid reproaches and persecutions, and partly through coming forward to share the sufferings of those who were thus treated. For you not only showed sympathy with those who were imprisoned, but you even submitted with joy when your property was taken from you, being well aware <sup>5</sup>that you have in your own selves a more valuable possession and one which will remain.

The  
Nearness of  
Reward or  
Retribution

Therefore do not cast from you your confident hope, for it will receive a vast reward. For you stand in need of patient endurance, so that, as the result of having done the will of God, you

1. *Devour*] The name 'Valley of Slaughter' given in Jer. vii. 32; xix. 6; to Gehenna (the Valley of Hinnom), and the use in the N.T. of such words as 'death,' 'destruction,' 'fire,' 'perish,' to describe Future Retribution, point to the likelihood of fearful anguish, followed by extinction of being, as the doom which awaits those who by persistent rejection of the Saviour prove themselves utterly, and therefore irremediably, bad.—ED.

2. *The enemies of the truth*] Lit. simply 'the enemies.' All the most terrible denunciations of woe recorded in the New Testament are directed against a specially heinous and hardened class of sinners. See Rev. xxi. 8, and cp. Matt. xxvi. 24 with John vi. 70; xiii. 27; and John viii. 44 with Matt. xxiii. 33. Those whom the Nobleman in Luke xix. 27 ordered away to execution were men who hated him (verse 14), and were in definite rebellion against him. So in Phil. iii. 18 it is the avowed enemies of the Cross whose end is declared to be utter ruin, and in 2 Thess. i. 9 the cruel persecutors of the Thessalonian Church who appear to be specially referred to.—ED.

3. *Severer*] Even than bodily death. See Matt. x. 28; Luke xii. 5.

4. *Ever-living*] Lit. 'living.'

5. *That you have in your own selves*] Cp. Luke ix. 25, n. Some render 'that you yourselves have,' making the 'yourselves' the subject of the verb instead of the object; but this would require a different pronoun.

may receive the promised blessing. For there is still but a 37  
short time and then

“THE COMING ONE WILL COME AND WILL NOT DELAY.

BUT IT IS BY FAITH THAT MY RIGHTEOUS SERVANT SHALL 38  
LIVE ;

AND IF HE SHRINKS BACK, MY SOUL TAKES NO PLEASURE  
IN HIM” (Hab. ii. 3, 4).

<sup>1</sup> But we are not people who shrink back and perish, but 39  
are among those who believe and gain possession of their  
souls.

### *Faith and its ancient Heroes*

Now <sup>2</sup>faith is a well-grounded assurance of 1 11  
The Nature of Faith that for which we hope, and a conviction of  
the reality of things which we do not see. For 2  
by it the saints of old won God’s approval. Through faith 3  
we understand that <sup>3</sup>the worlds <sup>4</sup>came into being, and still  
exist, at the command of God, so that what is seen does not  
owe its existence to that which is visible (Gen. i. 1).

Abel Through faith Abel offered to God a <sup>5</sup>more 4  
acceptable sacrifice than Cain did, and <sup>6</sup>through  
this faith he obtained testimony that he was righteous, God  
giving the testimony by accepting his gifts (Gen. iv. 4) ; and  
<sup>7</sup>through it, <sup>8</sup>though he is dead, he still speaks.

Enoch Through faith Enoch was taken from the 5  
earth so that he did not see death, and he could  
not be found, because God had taken him ; for before he  
was taken we have evidence that he truly pleased God  
(Gen. v. 22, 24). But where there is no faith it is impossible 6  
truly to please Him ; for the man who draws near to God  
must believe that there is a God and that He proves Himself  
a rewarder of those who earnestly try to find Him.

1. See ii. 1, n.

2. “Faith is that principle, that exercise of mind and soul, which has for its object things not seen but hoped for, and instead of sinking under them as too ponderous, whether from their difficulty or from their uncertainty, stands firm under them—supports and sustains their pressure—in other words, is assured of, confides in and relies on them” (Vaughan).

3. *The worlds*] Lit. ‘the ages ;’ the same word as in i. 2.

4. *Came into being, and still exist*] The whole of this is expressed by one word in the Greek perfect tense.

5. *More acceptable*] Lit. ‘greater.’

6. *Through this faith*] Or ‘through this sacrifice.’

7. *Through it*] Again ‘through faith.’

8. *Though he is dead, he still speaks*] Or ‘even after he was dead, he still spoke ;’ a reference to ‘the voice of Abel’s blood’ (Gen. iv. 10). Cp. Luke xviii. 7 ; Rev. vi. 9, 10. V.L. ‘is spoken of.’

## HEBREWS XI.

Noah Through faith Noah, being divinely taught 7  
 about things as yet unseen, reverently gave heed  
 and built an ark for the safety of his family (Gen. vi. 13, 22),  
 and by this act he condemned the world, and became <sup>1</sup>an  
 heir of the righteousness which depends on faith.

Abraham Through faith Abraham, <sup>2</sup>upon being called 8  
 to leave home and go into a land which he was  
 soon to receive for an inheritance, obeyed ; and he went out,  
 not knowing where he was going to (Gen. xii. 1, 4). Through 9  
 faith he came and made his home for a time in a land which  
 had been promised to him, as if in a foreign country, living  
 in tents together with Isaac and Jacob, sharers with him in the  
 same promise ; for he continually looked forward to <sup>3</sup>the city 10  
 which has <sup>4</sup>the foundations, whose architect and builder is God.

Sarah Through faith even Sarah herself received 11  
 strength to become a mother—although she was  
 past <sup>5</sup>the time of life for this—because she judged Him  
 faithful who had given the promise (Gen. xxi. 1, 2). And 12  
 thus there sprang from one man, and him practically dead,  
 a nation like the stars of the sky in number, and like the  
 sands on the sea shore which cannot be counted.

It was All these died in the possession of faith. 13  
 Heaven that They had not received the promised blessings,  
 they looked forward to but had seen them from a distance and had  
 greeted them, and had acknowledged themselves  
 to be foreigners and strangers here on earth ; for men who 14  
 acknowledge this make it manifest that they are seeking  
<sup>6</sup>elsewhere a country of their own. And if they had 15  
 cherished the remembrance of the country they had left,  
 they would have found an opportunity to return ; but, as it 16  
 is, <sup>7</sup>we see them eager for a better land, that is to say,  
 a heavenly one. For this reason God is not ashamed to be  
 called their God, for He has <sup>8</sup>now <sup>9</sup>prepared a city for them.

1. *An heir*] 'Became heir' would naturally signify 'became the one sole heir.' But here the reference is to one of a countless multitude.

2. *Upon being called*] The Greek present participle implies that the obedience was instantaneous after, or simultaneous with, his receiving the divine command.

3. *The city*] See Westcott's *Hebrews*, pp. 384-390.

4. *The foundations*] An apparent reference to Rev. xxi. 14, which favours the early date of the Apocalypse—showing that the author of this Letter had read that book before he wrote. Cp. xii. 22, n.—ED.

5. *The time*] The usual time.

6. *Elsewhere*] Lit. 'further.'

7. *We see them*] See *Aorist* vii. 8.

8. *Now*] Not expressed in the Greek.

9. *Prepared*] Cp. John xiv. 2, n. The heavenly home is spoken of there as not yet ready.—ED.

Through faith Abraham, as soon as God put <sup>17</sup>  
 him to the test, <sup>1</sup> offered up Isaac (Gen. xxii.).  
 Yes, he who had joyfully welcomed the promises  
 was on the point of sacrificing his only son with <sup>18</sup>  
 regard to whom he had been told, "IT IS THROUGH ISAAC  
 THAT YOUR POSTERITY SHALL BE TRACED" (Gen. xxi. 12).  
 For he reckoned that God is even able to raise a man up <sup>19</sup>  
 from among the dead, and, figuratively speaking, it was  
 from among the dead that he received Isaac again.

Through faith Isaac blessed Jacob and Esau, <sup>20</sup>  
 even in connexion with things soon to come  
 (Gen. xxvii. 27, 39). Through faith Jacob, <sup>21</sup>  
 when dying, blessed each of Joseph's sons (Gen. xlviii. 20),  
 and, leaning on the top of his staff, <sup>2</sup> worshipped God.  
 Through faith Joseph, when he was near his end, <sup>3</sup> made <sup>22</sup>  
 mention of the departure of the descendants of Israel, and  
 gave orders about <sup>4</sup> his own body (Gen. l. 24, 25).

<sup>5</sup> Through faith the child Moses was hid for <sup>23</sup>  
 three months by his parents, because they saw  
<sup>6</sup> his rare beauty; and the king's edict had no  
 terror for them (Exod. ii. 2).

Through faith Moses, when he grew to man- <sup>24</sup>  
 hood, refused to be known as Pharaoh's  
 daughter's son, having determined to endure ill-treatment <sup>25</sup>  
 along with the people of God rather than enjoy the short-  
 lived pleasures <sup>7</sup> of sin; because he deemed <sup>8</sup> the reproaches <sup>26</sup>  
 which he might meet with in the service of the Christ to be  
 greater riches than all the treasures of Egypt; for he <sup>9</sup> fixed his  
 gaze on the coming reward. Through faith <sup>10</sup> he left Egypt, <sup>27</sup>  
 not being frightened by the king's anger; for he held on  
 his course as seeing the unseen One (Exod. x. 28). Through <sup>28</sup>

1. *Offered up*] Lit. 'has offered up.' See *Aorist* vii. 8. "The perfect tense expresses the permanence of the Scripture record" (Vaughan, on Rom. iv. 18).

2. *Worshipped*, His "faith was shown by the turning of the aged and dying body in a posture of thankful adoration" (Alford).

3. *Made mention of*] Or, simply, 'thought of.'

4. *His own body*] Lit. 'his bones.'

5. *Through faith*] That of his parents.

6. *His rare beauty*] Lit. 'that the boy was beautiful.'

7. *Of sin*] I.E. of worldly prosperity and success, which often, but happily not always, have sin so closely associated with them.—Ed.

8. *The reproaches which he might meet with in the service of the Christ*] Lit. simply 'the reproach of the Christ.' The same phrase occurs in the Greek of xiii. 13. Cp. Ps. lxxix. 9; Matt. v. 11; 2 Cor. i. 5; Col. i. 24; Phil. iii. 10; 1 Peter i. 11; iv. 14.

9. *Fixed his gaze on*] Lit. 'looked away (from all other considerations) to.'

10. *He left Egypt*] To go to Goshen (Exod. ii. 11), or when he fled into Midian (Exod. ii. 15).

faith he <sup>1</sup>instituted the Passover, and the sprinkling with blood so that the destroyer of the firstborn might not touch the Israelites (Exod. xii. 21, 22).

Through faith they passed through the Red 29  
The  
Israelites Sea as though they were passing over dry land,  
 but the Egyptians, when they tried to do the  
 same, were swallowed up (Exod. xiv. 22, 28).

Through faith the walls of Jericho fell to the ground after 30  
 being surrounded for seven days (Josh. vi. 20).

Through faith the notorious sinner Rahab did 31  
Rahab not perish along with the disobedient, for she  
 had welcomed the spies and had sheltered them (Josh. ii. 1 ;  
 vi. 23).

And why need I say more? For time will 32  
Other  
Heroes of  
Faith fail me if I tell the story of <sup>2</sup>Gideon, <sup>3</sup>Barak,  
<sup>4</sup>Samson, <sup>5</sup>Jephthah, and of <sup>6</sup>David and  
<sup>7</sup>Samuel and the Prophets; men who, as the result of 33  
 faith, conquered whole kingdoms, brought about true  
 justice, obtained <sup>8</sup>promises from God, stopped lions' mouths  
 (Dan. vi. 22), deprived fire of its power (Dan. iii. 1), 34  
 escaped being killed by the sword, out of weakness were  
 made strong, became mighty in war, put to flight foreign  
 armies. Women received back their dear ones alive from 35  
 the dead (1 Kings xvii. 23 ; 2 Kings iv. 37); and others  
 were <sup>9</sup>put to death with torture, refusing the deliverance  
 offered to them—that they might secure <sup>10</sup>a better resurrec-

1. *Instituted*] The Greek perfect tense indicates the permanence of the institution of the Passover. Cp. verse 17, n. The sprinkling, or rather the splashing, of the blood on the lintel and the door-posts, was not however a permanent institution. Thus we have here a figure of speech akin to that called 'a zeugma.

2. *Gideon*] Judges vi. 11.

3. *Barak*] Judges iv. 6.

4. *Samson*] Judges xiii. 24, &c.

5. *Jephthah*] Judges xi. 1 ; xii. 7.

6. *David*] 1 Sam. xvi. 1, &c.

7. *Samuel*] 1 Sam. i. 20 ; xii. 20 ; &c.

8. *Promises from God*] And their fulfilment. Lit. simply 'promises.'

9. *Put to death*] Probably by beating. In illustration of this verse see 2 Macc. vi. 18-31 ; vii. 9, 11, 14, 29, 36.

10. *A better resurrection*] "The ancient Jews believed that man exists in three successive places or conditions : (1) Earth ; (2) Hades, the intermediate state, which has Paradise, the outer court of Heaven, as one of its departments ; (3) The final states of Heaven, for the good, and Gehenna, for the bad. The Lord Jesus has proved to us the truth of this Jewish belief by Himself adopting and teaching it. But to pass from one of these places, or conditions, may simply mean *to rise to life in another!* Hence there appear to be several kinds of resurrection referred to in the N.T. (1) *From earth to Hades*. Matt. xxii. 31, &c. At the time Jesus spoke, the patriarchs were alive in the Intermediate state. (2) *From Hades back to earth*. 1 Kings xvii. 22 ; 2 Kings iv. 34 ; xiii. 21 ; Matt. ix. 25 ; Luke vii. 15 ; John xi. 44 ; Acts ix. 40 ; xx. 12. (3) *From Hades, or Paradise, to Heaven*. Dan. xii. 2 ; John v. 25, 29 ; Phil. iii. 11 ; Rev. xx. 5. "The first

tion. Others again were tested by cruel mockery and by 36  
scourging ; yes, and by chains and imprisonment. They 37  
were stoned (2 Chron. xxiv. 20), they were sawn asunder,  
they were tried by temptation, they were killed with the sword  
(1 Kings xix. 14 ; Jer. xxvi. 20-23). They went from place  
to place in sheepskins or goatskins, enduring want, oppres-  
sion and cruelty. (They were men of whom the world was 38  
not worthy.) They wandered across deserts and mountains,  
or hid themselves in caves and in holes in the ground.

And although by their faith all these people 39  
won God's approval, <sup>1</sup> none of them received the  
fulfilment of <sup>2</sup> His great promise ; for God had 40  
provided for them and us something better, so  
that apart from us they were not to <sup>3</sup> attain to full  
blessedness.

### Renewed Exhortations

Therefore, surrounded as we are by such a 1 12  
vast cloud of <sup>4</sup> witnesses, let us fling aside every  
encumbrance and <sup>5</sup> the sin that so readily en-  
tangles our feet. And let us run with patient  
endurance the race that lies before us, <sup>6</sup> simply fixing our 2  
gaze upon Jesus, <sup>7</sup> our Prince Leader in the faith, who will  
also award us the prize. He, for the sake of the joy which  
lay before Him, patiently endured the cross, looking with  
contempt upon its shame, and afterwards seated Him-  
self—<sup>8</sup> where He still sits—at the right hand of the throne of  
God.

Therefore, if you would escape becoming 3  
weary and faint-hearted, compare your own  
sufferings with those of Him who endured such

Our Sorrows are far less than His were  
resurrection.' (4) *From Hades to Gehenna*. Dan. xii. 2 ; Matt. xxv. 41 ; John v. 29. (5) *From earth, either to Heaven* (Matt. xvi. 18, n. ; John v. 24 ; Rev. xiv. 13), or *to Gehenna*—at the death of the body.—ED.

1. Paradise was not yet emptied by its inhabitants being transferred to Heaven, upon Christ's Return as King. See Introduction to Rev.—ED.

2. *His great promise*] Lit. 'the promise.'

3. *Attain to full blessedness*] Lit. 'be perfected.'

4. *Witnesses*] Not merely spectators, but such spectators as were qualified by their own experience to judge of our faith.' Or 'witnesses as to the reality, supremacy, and unspeakable glory of things unseen and eternal.'—ED.

5. *The sin &c.*] That of unbelief in God and the unseen world—a sin which besets all men. Faith is the main subject of this part of this Letter.—ED.

6. *Simply*] Lit. 'away' from every other object.

7. *Our Prince Leader . . the prize*] Lit. simply 'the Prince Leader and perfecter of the faith.'

8. *Where He still sits*] Implied in the Greek perfect tense. See *Aorist* vii.



hostility directed <sup>1</sup> against Him by sinners. In your struggle 4  
against sin you have not yet resisted so as to endanger your  
lives; and you have quite forgotten the encouraging words 5  
which are addressed to you as sons, and which say,

“MY SON, DO NOT THINK LIGHTLY OF THE LORD’S DISCI-  
PLINE,

AND DO NOT FAINT WHEN HE CORRECTS YOU;  
FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES: 6  
AND HE SCOURGES EVERY SON WHOM HE ACKNOW-  
LEDGES” (Prov. iii. 11, 12; Job v. 17).

The sufferings that you are enduring are for 7  
your discipline. God is dealing with you as  
sons; for what son is there whom his father  
does not discipline? And if you are left without discipline, of 8  
which every true son has had a share, that shows that you  
are bastards, and not true sons.

Besides this, <sup>2</sup>our earthly fathers used to 9  
discipline us and we treated them with respect,  
and shall we not be still more submissive to the  
Father of our spirits, and live? It is true that 10  
they disciplined us for a few years according as  
they thought fit; but He does it for our certain good, in  
order that we may become sharers in His own holy  
character. Now, at the time, discipline seems to be a 11  
matter not for joy, but for grief; yet it afterwards yields to  
those who have passed through its training a result full of  
peace—namely, righteousness.

<sup>3</sup>Therefore strengthen the drooping hands 12  
and paralysed knees, and make straight paths 13  
for your feet, so that what is lame may not be put  
entirely out of joint but may rather be restored. 14

Persistently strive for peace with all men, and  
for that <sup>4</sup>growth in holiness apart from which <sup>5</sup>no one  
will <sup>6</sup>see the Lord. Be carefully on your guard lest there be 15  
any one who falls back from the grace of God; lest any root  
bearing bitter fruit spring up and cause trouble among you,

1. *Against Him*] v.l. ‘against themselves.’ Cp. Num. xvi. 38 (‘sinners against their own souls’).

2. *Our earthly &c.*] Lit. ‘we had the fathers of our flesh (as) chastisers.’

3. See ii. 1, n.

4. *Growth in holiness*] Or ‘sanctification;’ i.e. consecration of heart and life.

5. *No one*] i.e. possibly, no one within the Christian Church; this Letter being addressed exclusively to believers. Cp. ix. 28 (‘to those who are eagerly expecting Him’).—ED.

6. *See the Lord*] At death or at His Second Coming.—ED.

and through it <sup>1</sup> the whole brotherhood be defiled ; lest there  
 be a fornicator, or an ungodly person like Esau, who, in  
 return for a single meal, parted with the birthright which  
 belonged to him. For you know that even afterwar<sup>d</sup>s, when  
 he wished to secure <sup>2</sup> the blessing, he was rejected ; for he  
 found no opportunity for undoing what he had done, though  
 he sought the blessing earnestly with tears.

*The Difference between the Inauguration of the  
 earthly and the heavenly Kingdoms of God*

**The Contrast  
 between  
 Sinai and  
 Mount Zion** For you have not come to a <sup>3</sup> material <sup>4</sup> object  
 all ablaze with fire, and to gloom and darkness  
 and storm and trumpet-blast and the sound of  
 words—a sound of such a kind that those who  
 heard it entreated that no more should be added. For they  
 could not endure the order which had been given, “EVEN A  
 WILD BEAST, IF IT TOUCHES THE MOUNTAIN, SHALL BE STONED  
 TO DEATH” (Exod. xix. 12, 13) ; and so terrible was the  
 scene that Moses said, “I TREMBLE WITH FEAR” (Deut.  
 ix. 19). On the contrary you have come to Mount Zion, and  
 to the city of the <sup>5</sup> ever-living God, the heavenly Jerusalem,  
 to countless hosts of angels, to the great festal gathering  
 and Church of the first-born, whose names are recorded in  
 Heaven, and to a Judge who is God of all, and to the spirits  
 of righteous men <sup>6</sup> made perfect, and to Jesus the negotiator  
 of a new Covenant, and to the sprinkled blood which speaks  
 in <sup>7</sup> more gracious tones than that of Abel.

**The  
 Necessity for  
 scrupulous  
 Obedience** Be careful not to refuse to listen to Him who  
 is speaking to you. For if they of old did not  
 escape unpunished when they refused to listen to  
 him who spoke on earth, <sup>8</sup> much less shall we

1. *The whole brotherhood*] Lit. ‘the many.’ See also ii. 1, n.  
 2. *The blessing*] Lit. ‘it.’  
 3. *Material*] Lit. ‘which could be touched.’ The Greek present and imperfect  
 tenses, either in the indicative mood or the participle, sometimes convey the sense  
 of our auxiliary ‘can.’ In Jas. iii. 7 it is not affirmed that every species of wild  
 beast is, as a matter of fact, tamed and kept tame ; but that this can be done.  
 4. *Object*] i.e. ‘mountain.’ This is plain from the mention of Zion in verse 22.  
 5. *Ever-living*] Lit. ‘living.’ The account of Mount Zion and the heavenly  
 Jerusalem here given agrees so minutely with Rev. xiv. 1-5, that some regard it  
 as evidence for the early date of the Apocalypse—that book must have been  
 familiar to the author of this Letter before he wrote ! Cp. xi. 10 ; James i. 12 ;  
 1 Peter iv. 6, nn.—ED.  
 6. *Made perfect*] See ix. 8, n.  
 7. *More gracious*] Abel’s blood cried for vengeance, Christ’s for mercy.—ED.  
 8. *Much less*] Lit. ‘much more’ shall we ‘not’ enjoy impunity.

escape who turn a deaf ear to Him who now speaks from Heaven. His voice then shook the earth, but now we have His promise, "YET AGAIN I WILL, ONCE FOR ALL, CAUSE NOT ONLY THE EARTH TO TREMBLE, BUT HEAVEN ALSO" (Hag. ii. 6). Here the words "Yet again, once for all" denote the removal of the things which can be shaken—created things—in order that the things which cannot be shaken may remain.

A Reason  
for  
Gratitude Therefore, receiving, <sup>1</sup>as we now do, a kingdom which cannot be shaken, let us cherish thankfulness so that we may <sup>2</sup>ever offer to God an acceptable service, with godly reverence and awe. For our God is <sup>3</sup>also a consuming fire (Deut. iv. 24).

### Final Exhortations

Brotherly  
Love and  
Purity urged Let brotherly love <sup>4</sup>always continue. Do not neglect to show kindness to strangers; for, in this way, some, without knowing it, have had angels as their guests (Gen. xviii., xix.; Judges xiii.).

<sup>5</sup>Remember prisoners, as if you were in prison with them; and remember those suffering ill-treatment, for you yourselves also are still in the body. Let marriage be held in honour among all, and let the marriage bed be unpolluted; for fornicators and adulterers God will judge.

'Be  
contented.  
GOD will  
never fail  
you' Your lives should be untainted by love for money. Be content with what you have; for God Himself has said,

"I WILL NEVER, NEVER <sup>6</sup>LET GO YOUR HAND:  
I WILL NEVER NEVER FORSAKE YOU"

(Gen. xxviii. 15; Deut. xxxi. 6-8; Josh. i. 5).

So that we fearlessly say,

"THE LORD IS MY HELPER; I WILL NOT BE AFRAID:  
WHAT CAN MAN DO TO ME?" (Ps. cxviii. 6).

Remember your former leaders—it was they who brought

1. *As we now do*] Implied in the present participle of the Greek verb for 'receiving.' The word indicates that the Kingdom of Heaven—i.e. the unseen sovereignty of Christ and His saints over the earth (Dan. vii. 18)—was immediately at hand at the time this Letter was written.—Ed.

2. *Ever*] Implied in the present tense of the Greek verb for 'offer service.'

3. *Also*] Cp. verses 20, 21.

4. *Always*] Cp. xii. 28, n.

5. *Remember*] "In your prayers and in acts of kindness" (Bengel).

6. *Let go your hand*] Cp. Acts xvi. 26, n.

Christ and  
Christian  
Truth do  
not change

you God's Message. Bear in mind how they ended their lives, and imitate their faith. <sup>1</sup> Jesus 8  
Christ is the same yesterday and to-day—yes, and to the ages to come. Do not be drawn 9

aside by all sorts of strange teaching; for it is well to have the heart <sup>2</sup> made stedfast through God's grace, and not by special kinds of food, from which those who scrupulously attend to them have derived no benefit.

Our Altar,  
Sacrifice,  
and true  
Home

We Christians have <sup>3</sup> an altar from which the 10  
ministers of <sup>4</sup> the Jewish Tent have no right to eat. For the bodies of those animals of which 11  
the blood is carried by the High Priest into <sup>5</sup> the

Holy place as an offering for sin, are burned outside the camp. And for this reason Jesus also, in order, by His own 12  
blood, to set the people free from sin, suffered outside the gate. Therefore let us go to Him outside <sup>6</sup> the camp, shar- 13  
ing the insults directed against Him. For we have no 14  
permanent <sup>7</sup> city here, but we are longing for the city which is soon to be ours.

'Give Thanks  
in Words  
and by Un-  
selfishness'

Through Him, then, let us continually lay on 15  
the altar a sacrifice of praise to God, namely, the utterance of lips that give thanks to His Name. And do not forget to be kind and liberal; for 16

with sacrifices of that sort God is greatly pleased.

'Be loyal  
to your  
religious  
Leaders'

Obey your leaders and be submissive to them. 17  
For they are keeping watch over your souls as those who will have to give account; that they may do this with joy and not with lamentation.

For that would be of no advantage to you.

A Request  
for Prayer

Keep on praying for us; for <sup>8</sup> we are sure that 18  
we have clear consciences, and we desire to live

1. *Jesus Christ is the same*] In contrast to the teachers spoken of in verse 7 as having passed away.

2. *Made stedfast*] See ii. 1, n.

3. *An altar*] "The only earthly 'altar' is the Cross on which Christ offered Himself: Christ is the offering: He is Himself the feast of the believer" (Westcott).

4. *The Jewish Tent*] Lit. simply 'the Tent' or 'Tabernacle.'

5. *The Holy place*] i.e. the Holy of holies. Cp. ix. 8, n.

6. *The camp*] Of Jerusalem and the Law of Moses. "We are free to go forth from the city so long held sacred, for our hopes are bound up with no abiding earthly sanctuary. We may not shrink from the approach of Christ because it will sever us from kindred and friends." "How impressive are [verses 13 and 14] when read in the light of the events then unlooked for, yet so near at hand, issuing in the destruction of both [Jerusalem and its temple]" (W. F. Moulton).—Ed.

7. *City*] Cp. xi. 10.

8. *We are sure*] Or 'we believe.' Not 'we trust,' words which commonly express a low degree of confidence.

nobly in every respect. I specially urge this upon you in 19  
order that I may be the more speedily restored to you.

A farewell  
Blessing

Now may God who gives peace, and brought 20  
Jesus, our Lord, up again from among the dead  
—even Him who, by virtue of the blood of the  
eternal Covenant, is the great Shepherd of the sheep—fully 21  
equip you with every grace that you may need for the doing  
of His will, producing in us that which will truly please  
Him through Jesus Christ. To Him be the glory to the  
Ages of the Ages ! Amen.

Conclusion

Bear with me, brethren, when I thus exhort 22  
you ; for, in fact, it is but a short letter that I  
have written to you.

<sup>1</sup> You will rejoice to hear that our brother Timothy has 23  
been set at liberty. If he comes soon, I will see you with  
him. Greet all your leaders and all God's people. The 24  
brethren from Italy send you greetings.

Grace be with you all ! Amen. 25

1. *You will rejoice to hear*] Lit. 'Know' (imperative) ; or, possibly, 'You know.'

## JAMES'S LETTER

Four persons bearing the name of 'James' are mentioned in the New Testament.

- (1) The Apostle, the son of Zabdi.
- (2) The Apostle, the son of Alphaeus.
- (3) The son of Mary the wife of Clopas.
- (4) The Lord's brother, mentioned as such along with Josés, Simon and Judah, and prominent in the Acts (xii. 17 ; xv. 13 ; xxi. 18).

The last-named was also known as 'James the Just' and is represented by tradition as having led an ascetic life, which ended in martyrdom. He was undoubtedly Bishop, or President, of the Church in Jerusalem and in all probability this Letter was written by him from that city.

There has been some difference of opinion as to the date of the book. The majority of scholars insist that both the internal and external evidence point to its having been written between 44 and 50 A.D., before the earliest of Paul's Letters. But, on the other hand, the solemn emphasis which the author lays upon the immediateness of the Lord's Return (v. 7, 8, 9) may be regarded as a moral proof of a date very much nearer the winding up of the Mosaic dispensation in 70 A.D.

The Letter may have been a Jewish one, addressed to the Christian converts from Judaism who were scattered abroad, within or beyond the limits of the Roman Empire. Luther deemed it "an Epistle of straw," by reason of its insistence upon the vital importance of 'works.' But its practical ideal assumes the same basis of Christian faith as is found in the Letters of Paul. The opening references to severe trial seem to show that the persecution begun by Herod Agrippa had already been repeated elsewhere. If the later date of the book be admitted, the persecution must then, of course, have been that under Nero.



## JAMES'S LETTER

**Greeting** James, a bondservant of God and of the Lord 1 1  
 Jesus Christ: to the <sup>1</sup> twelve tribes who are  
 scattered over the world. All good wishes.

**The Testing of Faith and Character** Reckon it nothing but joy, my brethren, 2  
 whenever you find yourselves hedged in by  
 various <sup>2</sup> trials. Be assured that the testing of 3  
 your faith leads to power of endurance. Only let endurance 4  
 have perfect results so that you may become perfect and  
 complete, deficient in nothing. And if any one of you is 5

**Wisdom to be sought from God** deficient in wisdom, let him ask God for it,  
 who gives with open hand to all men, and with-  
 out upbraiding; and it will be given him. But 6  
 let him ask in faith and have no doubts; for he who has  
 doubts is like the surge of the sea, driven by the wind and  
 tossed into spray. A person of that sort must not expect 7  
<sup>3</sup> to receive anything from the Lord—such a one is a man of 8  
 two minds, undecided in every step he takes.

**Outward Circumstances do not last** Let a brother in humble life rejoice when 9  
 raised to a higher position; but a rich man 10  
 should rejoice in being brought low, for like  
 flowers among the herbage rich men will pass away. The 11  
 sun rises with his scorching heat and dries up the herbage,  
 so that its flowers drop off and the beauty of its appearance  
 perishes, and in the same way rich men with all their  
 prosperity will fade away.

**Sin: its real Origin and final Harvest** Blessed is he who patiently endures <sup>2</sup> trials; 12  
 for when he has stood the test, he will gain the  
 victor's crown—even the <sup>4</sup> crown of Life—which  
 the Lord has promised to those who love Him.

1. *Twelve tribes*] All the Israelites, not the Jews alone.  
 2. *Trials*] Or 'temptations.' Cp. Heb. ii. 18, n.  
 3. *To receive anything*] In answer to prayer.  
 4. *Crown of Life . . . promised*] Rev. ii. 10 is the only passage in the N.T.  
 where such a promise is recorded. Some see in this fact evidence for the early  
 date of the Apocalypse—James, they say, must have read that book before writing  
 this Letter. Cp. James ii. 5, n.—ED.

Let no one say when passing through <sup>1</sup>trial, "My temptation is from God;" for God is incapable of being tempted to do evil, and He Himself tempts no one. But when a man is tempted, it is his own passions that carry him away and <sup>2</sup>serve as a bait. Then <sup>3</sup>the passion conceives, and becomes the parent of sin; and sin, <sup>4</sup>when fully matured, gives birth to death.

Do not be deceived, my dearly-loved brethren. Only what is good comes from God. Every gift which is good, and every perfect boon, is from above, and comes down from the Father, who is the source of all Light. In Him there is no variation nor the slightest suggestion of change. In accordance with His will He made us His children through the Message of the truth, so that we might, in a sense, be the Firstfruits of the things which He has created.

You know this, my dearly-loved brethren. Self-Control, in Speech and Temper, urged. But let every one be quick to hear, slow to speak, and slow to be angry. For a man's anger does not lead to action which God regards as righteous. <sup>5</sup>Ridding yourselves, therefore, of all that is vile and of the evil influences which prevail around you, welcome in a humble spirit the Message implanted within you, which is able to save your souls.

But prove yourselves obedient to the Message, and do not be mere hearers of it, imposing a delusion upon yourselves. For if any one listens but does not obey, he is like a man who carefully looks at <sup>6</sup>his own face in a mirror.

Although he <sup>7</sup>has looked carefully at himself, he goes away, and has immediately forgotten the sort of man <sup>8</sup>he is. But he who <sup>9</sup>looks closely into the perfect Law—the Law of freedom—and continues looking, he, being not a hearer who forgets, but an obedient doer, will as the result of his obedience be blessed.

1. *Trial*] Or 'temptation'; and so seven times in verses 2-14.

2. *Serve as a bait*] The word is also found in 1 Pet. ii. 14, 18.

3. *The passion*] Whatever passion it may be.

4. *When fully matured*] Apparently there is the same thought, though differently expressed, in John xvi. 21: "when her hour is come."

5. *Ridding*] Lit. 'Stripping.'

6. *His own face*] Lit. 'his natural face.'

7. *Has*] See *Aorist*, the whole argument. Or each of these two verbs may be taken as being in the 'gnomic aorist' and be rendered by the English present. Cp. the four present tenses (English) in verse 11.

8. *He is*] Lit. 'it was' that he was looking at.

9. *Looks . . . continues*] Lit. 'shall have looked . . . shall have continued.' *Looks closely*] Cp. 1 Pet. i. 12, n.

Brotherly  
Love and  
Purity of  
Life are  
essential

If a man <sup>1</sup>thinks that he is scrupulously 26  
religious, although he is not curbing his tongue  
but is deceiving <sup>2</sup>himself, his religious service  
is worthless. The religious service which is pure 27  
and stainless in the sight of our God and  
Father is to visit fatherless children and widowed women in  
their time of trouble, and to keep one's own self unspotted  
from the world.

'Do not  
court the  
rich and  
slight the  
poor'

My brethren, you must not <sup>3</sup>make distinctions 1 2  
between one man and another while you are  
striving to maintain faith in the Lord Jesus  
Christ, <sup>4</sup>who is our glory. For suppose a man 2  
comes into one of your meetings wearing gold  
rings and fine clothes, and there also comes in a poor man  
wearing shabby clothes, and you pay court to the one who 3  
wears the fine clothes, and say, "Sit here; this is a good  
place;" while to the poor man you say, "Stand there, or sit  
on the floor at my feet;" is it not plain that in your hearts 4  
you <sup>5</sup>have little faith, seeing that you have become judges  
full of wrong thoughts?

Some poor  
Men are  
rich. Some  
rich Men  
are wicked

Listen, my dearly-loved brethren. Has not 5  
God chosen those whom the world regards as  
poor to be rich in faith and heirs of <sup>6</sup>the King-  
dom which He has promised to those that love  
Him? But *you* have put dishonour upon the 6  
poor man. Yet is it not the rich who grind you down?  
Are not they the very people who drag you into the Law  
courts?—and the very people who speak evil of the noble 7  
Name by which you are called? If, however, you are keep- 8  
ing the Law <sup>7</sup>as supreme, in obedience to the Command-  
ment which says "YOU ARE TO LOVE YOUR FELLOW MAN  
JUST AS YOU LOVE YOURSELF" (Lev. xix. 18), you are acting  
rightly. But if you are making distinctions between one 9  
man and another, you are guilty of sin, and are convicted  
by the Law as offenders.

1. *Thinks that he is*] Or 'is regarded as.'

2. *Himself*] Lit. 'his own heart.'

3. *Make distinctions*] See Luke xx. 21, n.

4. *Who is our glory*] See Mayor's valuable note and Bassett's Appendix.

5. *Have little faith*] Lit. 'have doubted.' The true opposite of faith is doubt. Stronger faith, or in other words greater spirituality of mind, would show us the small value of earthly and social distinctions.

6. *The Kingdom which He has promised*] As in Rev. iii. 21. Cp. James i. 12, n.

7. *As supreme*] Or 'in its royal character.' Lit. 'the royal Law.'

## JAMES II.

The Law  
demands  
perfect  
Obedience

A man who has kept the Law as a whole, but 10  
has <sup>1</sup>failed to keep some one command, has  
become guilty of violating all. For He who 11  
said, "DO NOT COMMIT ADULTERY," also said,  
"DO NOT COMMIT MURDER" (Exod. xx. 13, 14 ; Deut. v. 17,  
18), and if you are a murderer, although not an adulterer,  
you have become an offender against the Law. Speak and 12  
act as those should who are expecting to be judged by the  
Law of freedom. For he who shows no mercy will have 13  
judgement given against him without mercy ; but mercy  
triumphs over judgement.

A lifeless  
Faith is  
useless

What good is it, my brethren, if a man pro- 14  
fesses to have faith, and yet his actions do not  
correspond? Can such faith save him? Suppose 15  
a Christian brother or sister is poorly clad or lacks daily  
food, and one of you says <sup>2</sup>to them, "<sup>3</sup>I wish you well ; 16  
<sup>4</sup>keep yourselves warm and well fed," and yet you do not  
give them what they need ; what is the use of that? So also 17  
faith, if it is unaccompanied by obedience, has no life in it—  
so long as it stands alone.

Even evil  
Spirits  
'believe'

Nay, some one will say, "You have faith, I 18  
have actions : prove to me your faith apart from  
corresponding actions and I will prove mine to  
you by my actions. You believe that <sup>5</sup>God is one, and 19  
you are quite right : evil spirits also believe this, and  
shudder."

Abraham's  
Faith, and  
Rahab's

But, idle boaster, are you willing to be taught 20  
how it is that faith apart from obedience is worth-  
less? Take the case of Abraham our forefather.  
Was it, or was it not, because of his actions that he was 21  
declared to be righteous as the result of his having offered  
up his son Isaac upon the altar? <sup>6</sup>You notice that his faith 22  
was co-operating with his actions, and that by his actions  
his faith was perfected ; and the Scripture was fulfilled 23  
which says, "AND ABRAHAM BELIEVED GOD, AND HIS FAITH  
WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS" (Gen. xv. 6),

1. *Failed to keep*] Lit. 'stumbled and fallen in.'

2. *To them . . . yourselves . . . you*] The grammar halts a little here, the subject in the first clause of verse 15 being singular.

3. *I wish you well*] These quasi-benefactors bow out, or "bustle out, the wretched-looking brother or sister" (Mayor), but give him or her no real relief.

4. *Keep &c.*] The Greek tense implies more than one good warming and one good meal.

5. *God is one*] v.l. 'there is one God.'

6. *You*] Singular, as addressed to some individual. Not so in verse 24.

and he received the name of 'God's friend' (2 Chron. xx. 7; Isa. xli. 8). You all see that it is because of actions that a man is pronounced righteous, and not simply because of faith. In the same way also was not the notorious sinner Rahab declared to be righteous because of her actions when she welcomed the <sup>1</sup>spies and hurriedly helped them to escape another way? For <sup>2</sup>just as a human body without a spirit is lifeless, so also faith is lifeless if it is unaccompanied by obedience.

Do not be eager, my brethren, for many among you to become teachers; for you know that we teachers shall undergo severer judgment. For we often <sup>3</sup>stumble and fall, all of us. If there is any one who never stumbles in speech, that man has reached maturity of character and is able to curb his whole nature. <sup>4</sup>Remember that we put the horses' bits into their mouths to make them obey us, and so we turn their whole bodies round. So too with ships, great as they are, and often driven along by strong gales, yet they can be steered with a very small rudder in whichever direction the caprice of the man at the helm chooses. In the same way the tongue is an insignificant part of the body, but it is immensely boastful. Remember how a mere spark may set a vast <sup>5</sup>forest in flames.

And the tongue is a fire. That world of iniquity, the tongue, is placed within us <sup>6</sup>spotting and soiling our whole nature, and setting the whole round of our lives on fire, being itself set on fire by Gehenna. For brute nature under all its forms—beasts and birds, reptiles and fishes—can be subjected and <sup>7</sup>kept in subjection by human nature. But the tongue no man or woman is able to tame. It is an ever-busy mischief, and is full of deadly poison. With it we bless

1. *Spies*] Lit. 'messengers'; a word which in English would imply that the men were sent to some definite person or persons. This, of course, was not so.

2. *Just as &c.*] "An inactive faith is the mere corpse of religion" (Mayor).

3. *Stumble and fall . . stumbles*] A stumble which results in an actual fall seems to be the exact sense of this word, which is found also in ii. 10; Rom. xi. 11; 2 Pet. i. 10.

4. *Remember that . . and*] v.l. 'Now if . . also.'

5. *Forest*] Or 'mass of fuel.'

6. *Spotting and soiling*] Lit. (as) 'she that spots and soils.' The possibility of the use of a participle with the article as a predicate is shown by John viii. 18; Rev. ii. 23. Perhaps the logical order as felt, if not intended, by the writer was, 'she that spots and soils . . is the tongue.'

7. *Kept in subjection*] See *Aorist* vii. 5.

the Lord and Father, and with it we curse men, who <sup>1</sup>are made in God's likeness. Out of the same mouth there proceed blessing and cursing. My brethren, this ought not to be. In a fountain, are fresh water and bitter sent forth from the same opening? <sup>2</sup>Can a fig-tree, my brethren, yield olives, or a vine yield figs? No; and neither can salt water yield sweet.

Which of you is a wise and well-instructed man? Let him prove it by a right life with conduct guided by a wisely teachable spirit. But if in your hearts you have bitter feelings of envy and rivalry, do not speak boastfully and falsely, in defiance of the truth. <sup>3</sup>That is not the wisdom which comes down from above: it belongs to earth, to the <sup>4</sup>unspiritual nature, and to evil spirits. For where envy and rivalry are, there also are unrest and every vile deed. The wisdom from above is first of all pure, then peaceful, courteous, not self-willed, full of compassion and kind actions, <sup>5</sup>free from favouritism and from all insincerity. <sup>6</sup>And peace, for those who strive for peace, is the seed of which the harvest is righteousness.

What causes wars and contentions <sup>7</sup>among you? Is it not the cravings which are ever at war within you for various pleasures? <sup>8</sup>You covet things and yet cannot get them; you commit murder; you have passionate desires and yet cannot gain your end; you begin to fight and make war. You have not, because you do not pray; or you pray and yet do not receive, because you pray wrongly, your object being to waste what you get on some pleasure or another.

1. *Are made*] The Greek tense is the perfect, implying that at their first creation this likeness was given to them and that they still have it. Cp. 2 Cor. i. 19; vii. 13; and see *Aorist* vii. 3, 4.

2. Cp. Matt. vii. 16.

3. *That*] Cp. Luke xiii. 2, n.

4. *Unspiritual*] Greek 'psychical.' Cp. Jude 19, n.

5. *Free from favouritism*] Lit. 'without doubt.' Cp. ii. 4, n.

6. Lit. 'And the fruit of righteousness is sown in peace to those who make (or, work for) peace.' 'The fruit of righteousness' is an expression parallel to 'the earnest of the Spirit,' 2 Cor. i. 22 (where the Spirit is the earnest); 'the Sanctuary of His body,' John ii. 21 (where His body is the Sanctuary); 'the recompense of the inheritance,' Col. iii. 24; 'the shield of faith,' 1 Thess. v. 8.

7. *Among you*] Hebrews generally, but seemingly referring here specially to the Jews. See i. 1, n. "The state of the Jewish people in the period between the crucifixion of our Lord and the destruction of Jerusalem, as detailed by Josephus, is the best comment" (Bassett).

8. *You covet &c.*] On this verse see Mayor's notes.

## JAMES IV.

We must  
definitely  
choose  
between  
God and  
the World

<sup>1</sup>You unfaithful women, do you not know 4  
that friendship with the world means enmity  
to God? Therefore whoever is bent on being  
friendly with the world makes himself an enemy  
to God. Or do you suppose that it is to no 5  
purpose that the Scripture says, "The Spirit which <sup>2</sup>He  
has caused to dwell in our hearts yearns jealously <sup>3</sup>over  
us"? But He gives more abundant grace, as is implied 6  
in His saying, "GOD SETS HIMSELF AGAINST THE HAUGHTY,  
BUT TO THE LOWLY HE GIVES GRACE" (Prov. iii. 34). Sub- 7  
mit therefore to God: resist the Devil, and he will flee from  
you. Draw near to God, and He will draw near to you. 8  
Cleanse your hands, you sinners, and make your hearts  
pure, you who are half-hearted towards God. Afflict your- 9  
selves and mourn and weep aloud; let your laughter be  
turned into grief, and your gladness into shame. Humble 10  
yourselves in the presence of the Lord, and He will exalt  
you.

All evil  
Speaking is  
forbidden

Do not speak evil of one another, brethren. 11  
The man who speaks evil of a brother-man or  
judges his brother-man speaks evil of the Law  
and judges the Law. But if you judge the Law, you are no  
longer one who obeys the Law, but one who judges it. The 12  
only real Lawgiver and Judge is He who is able to save  
or to destroy. Who are you to sit in judgement on your  
fellow man?

The awful  
Uncertainty  
of Life

Come, you who say, "To-day or to-morrow 13  
we will go to this or that city, and spend a  
year there and carry on a successful business,"  
when, all the while, you do not even know what will happen 14  
to-morrow. For what is the nature of your life? Why,  
it is but a mist, which appears for a short time and then  
is seen no more. Instead of that you ought to say, "If 15  
it is the Lord's will, we shall live and do this or that." But, 16  
as the case stands, it is in mere self-confidence that you  
boast: all such boasting is evil. If, <sup>4</sup>however, a man 17  
knows what it is right to do and yet does not do it, he  
commits a sin.

1. *You unfaithful women*] I.E. 'You who are like women unfaithful to their husbands.' Cp. Ps. lxxiii. 27. V.L. puts these three words at the end of verse 3.

2. *He has caused to dwell*] V.L. 'has dwelt.'

3. *Over us*] Implied, but not expressed, in the Greek.

4. *However*] See *Aorist*, Appendix B, 2, 8.



Ill-gotten  
Gains bring  
a Curse

Come, you rich men, weep aloud and howl 1 5  
for your sorrows which will soon be upon you.  
Your treasures <sup>1</sup> have rotted, and your piles of 2  
clothing <sup>1</sup> are moth-eaten; your gold and your silver have 3  
become covered with rust, and the rust on them will give  
evidence against you, and will eat your flesh like fire. You  
have hoarded up wealth in <sup>2</sup> these last days. I tell you 4  
that the pay of the labourers who have gathered in your  
crops—pay which you are keeping back—is calling out  
against you; and the outcries of those who have been  
your reapers have entered into the ears of the Lord of the  
armies of Heaven. Here on earth you have lived self- 5  
indulgent and profligate lives. You have <sup>3</sup> stupefied your-  
selves with gross feeding; but a day of slaughter has  
come. You have condemned—you have murdered—the 6  
righteous man: he offers no resistance.

The  
Nearness of  
Christ's Re-  
turn should  
inspire  
Fortitude

<sup>5</sup> Be patient therefore, brethren, until the 7  
Coming of the Lord. Notice how eagerly a  
farmer waits for a valuable crop! He is  
patient over it till it has received the early and  
the later rain. So you also must be patient: 8  
keeping up your courage; for the Coming of the Lord is  
now close at hand. Do not cry out in condemnation of 9  
one another, brethren, lest you come under judgement.  
I tell you that the Judge is standing at the door. In illus- 10  
tration, brethren, of persecution patiently endured take the  
Prophets who have spoken as messengers from the Lord.  
Remember that we call those blessed who endured what 11  
they did. You have also heard of Job's patient endurance,  
and have seen the issue of the Lord's dealings with him—  
—how full of tenderness and pity the Lord is.

But above all things, my brethren, <sup>6</sup> do not swear, 12

1. *Have rotted. Are moth-eaten*] Both of these are perfect tenses in Greek. "God's purposes, though future in their execution, are so certain that they are spoken of in the past tense" (Bassett).

2. *These last days*] The closing years of the Jewish dispensation. Cp. verses 7-9, n.; Acts ii. 17, n. 'These' is not expressed here in the Greek.—ED.

3. *Stupefied &c.*] Lit. 'fattened your hearts.' Cp. Matt. xiii. 15, n.

4. *The righteous man*] Or 'the Righteous man.' Cp. Matt. xxvii. 19.

5. (vv. 7-9.) With much emphasis and solemnity James here teaches that a Coming of the Lord was near at hand at the time this Letter was written. Cp. verse 3, n.—ED.

6. *Do not swear*] The tense (present imperative) seems to imply that this bad habit prevailed among the Jewish believers to whom this Letter was addressed. See Matt. vi. 31, n.; Luke vii. 13, n. It is remarkable that the Mosaic Law permitted an appeal to God's Name in support of a true statement. (Exod. xx. 7, R.V. margin; Lev. xix. 12; Deut. vi. 13; x. 20). See also Matt. xxvi. 63, n.—ED.

Simple  
Truthfulness  
of Speech

either by Heaven or by the earth, or with any other oath. Let your 'yes' be simply 'yes,' and your 'no' be simply 'no;' that you may not come under condemnation.

What to do  
when sad,  
happy, ill

Is one of you suffering? Let him pray. Is 13  
any one in good spirits? Let him sing a psalm.  
Is any one ill? Let him send for the Elders of 14  
the Church, and let them pray over him, <sup>1</sup> after anointing  
him with oil in the name of the Lord. And the prayer of 15  
faith will restore the sick man, and the Lord will raise him  
up to health; and if he <sup>2</sup> has committed sins, they shall be  
forgiven.

Confession  
and Inter-  
cession to  
be mutual

Therefore <sup>3</sup> confess your sins to one another, 16  
and pray for one another, so that you may be  
cured. The <sup>4</sup> heartfelt supplication of a righteous  
man exerts a mighty influence. Elijah was a 17  
man with a nature similar to ours, and he earnestly prayed  
that there might be no rain: and no rain fell on the land for  
three years and six months. Again he prayed, and the sky 18  
gave rain and the land yielded its crops (1 Kings xvii.-xxi).

The  
Blessedness  
of saving  
even one  
from Sin  
and Death

My brethren, if one of you strays from the 19  
truth and some one brings him back, <sup>5</sup> let him 20  
know that he who brings a sinner back from his  
evil ways will save the man's soul from death  
and throw a veil over a multitude of sins

1. *After anointing*] "The Greek Church retains the custom of anointing, but (unlike the Church of Rome) does not regard it as a sacrament, but as medicinal treatment for the body," as recommended by Philo, Pliny, and Galen.

2. *Has committed*] The Greek perfect, implying 'and the stain still remains.' See *Aorist* vii. 3. The absence, in this verse, of any reference to 'bishops' makes it probable that the office of bishop in the early Church was identical with that of 'elder' or 'presbyter.' See Acts xx. 28, n.; Phil. i. 1, n.; 1 Tim. iii. 2, n.; 1 Peter v. 1, 2, n. Nowhere in the N.T. are presbyters and bishops mentioned together.—ED.

3. *Confess your sins to one another*] As Farrar has said, it would be as absurd to make this command simply denote confession to a priest as to say that the next sentence means 'Get a priest to pray for you.' The confession and the praying are to be mutual!—ED.

4. *Heartfelt*] Or 'inwardly prompted,' by the Holy Spirit.

5. *Let him know*] v.l. 'be assured.'



## PETER'S FIRST LETTER

The state of things described in this Letter answers to what we find in the first Letter to Timothy, and points to the same period. The "fiery trial" referred to is probably the persecution which, begun by Nero, in 64 A.D., in order to divert attention from himself, was continued throughout the Roman Empire.

The Letter seems to be primarily addressed to those who regarded Peter as the Apostle to the Jews, although it is manifest that he did not think of these alone. The fact that it is "full of Pauline thought and Pauline language," is accounted for by the well-grounded supposition that Peter arrived in Rome shortly before Paul was released. So that this Letter, probably written about 65-66 A.D., was definitely intended to set before the Churches of Roman Asia "the inspiring vision of the two Apostles working and planning together in the capital."

This would be at once the clearest lesson the Churches could have concerning their unity, and a great encouragement to those then undergoing tribulation and persecution on behalf of Christ.

## PETER'S FIRST LETTER

	Peter, an Apostle of Jesus Christ :	1 1
Greeting	To God's own people scattered over the earth, who are living as foreigners in Pontus, Galatia, Cappadocia, <sup>1</sup> Roman Asia, and Bithynia, chosen in accordance with the foreknowledge of God the Father, through the sanctifying work of the Spirit, with a view to their obedience and to their being sprinkled with the blood of Jesus Christ. May more and more grace and peace be granted to you.	2
Thanksgiving for the Hope and Promise of Heaven	Blessed be the God and Father of our Lord Jesus Christ, who in His great mercy has begotten us anew to an <sup>2</sup> ever-living hope through the resurrection of Jesus Christ from the dead, to an inheritance imperishable, undefiled and unfading, which has been reserved in Heaven for you, whom God in His power is guarding through faith for a salvation that even now stands ready for unveiling <sup>3</sup> at the End of the Age. <sup>4</sup> Rejoice triumphantly <sup>5</sup> in the prospect of this, even if now, <sup>6</sup> for a short time, you are compelled to sorrow amid various trials. The sorrow comes in order that the testing of your faith—being more <sup>7</sup> precious than that of gold, which perishes and yet <sup>8</sup> is proved by fire—may be found to result in praise and glory and honour at the re-appearing of Jesus Christ. Him you love, though <sup>9</sup> your eyes have never looked on Him.	3 4 5 6 7 8
The earthly Cross tests and perfects Faith		9

1. v.l. omits 'Roman Asia.' Another v.l. omits 'and Bithynia.'
2. *Ever-living*] Lit. 'living.' "This hope never dies, as earthly hopes do" (Wordsworth).
3. *At the End of the Age*] Lit. 'at a last season.' Cp. Acts ii. 17, n.
4. *Rejoice*] Or 'you rejoice.'
5. *In the prospect of this*] Lit. 'in which;' and this may mean, so far as the grammar is concerned, 'at that time.'
6. *For a short time*] Or 'to some extent.'
7. *Precious*] "It is not 'the proof' which is precious, though the literal construction at first sight seems to be this, but the faith itself" (Alford). For 'than that of gold' is lit. 'than gold.'
8. *Is proved*] i.e. 'needs to be proved.'
9. *Your eyes have never looked on Him*] v.l. 'not knowing Him.'

In Him, though at present you cannot see Him, you nevertheless trust, and triumph with a joy which is unspeakable and is crowned with glory, while you are securing as the 9  
outcome of your faith the <sup>1</sup>salvation of your souls.

There were Prophets who earnestly inquired 10  
about that salvation, and closely searched into  
it—even those who spoke beforehand of the  
grace which was to come to you. They were 11  
eager to know the time which the Spirit of

Christ within them kept indicating, or the characteristics of  
that time, when they solemnly made known beforehand the  
sufferings that were to come upon Christ and the glories  
which would follow. To them it was revealed that they were 12  
serving not themselves but you, when they foretold the very  
things which have now been openly declared to you <sup>2</sup>by  
those who, having been taught by the Holy Spirit which  
had been sent from Heaven, brought you the Good News.  
Angels long to <sup>3</sup>stoop and look into these things.

Therefore gird up your minds and fix your 13  
hopes calmly and unfalteringly upon the boon  
that is soon to be yours, at the re-appearing of  
Jesus Christ. And, since you delight in obe- 14  
dience, do not shape your lives by the cravings which used  
to dominate you in the time of your ignorance, but—in 15  
imitation of the holy One who has called you—you also  
must be holy in all your habits of life. Because it stands 16  
written, "YOU ARE TO BE HOLY, BECAUSE I AM HOLY" (Lev.  
xi. 44 ; xix. 2).

And if you address as your Father Him who 17  
judges <sup>4</sup>impartially in accordance with each  
man's actions, then spend in fear the time of  
your stay here on earth, knowing, as you do, 18  
that it was not with a ransom of perishable  
wealth, such as silver or gold, that you were set free from  
your frivolous habits of life which had been handed down to  
you from your forefathers, but with the precious blood of 19

1. *Salvation*] Or 'healing.' Cp. Matt. ix. 21, n.

2. *By those*] Or perhaps 'through those;' the preachers being regarded as God's instruments.

3. *Stoop &c.*] Cp. John xx. 5, n.; Luke xxiv. 12; where it is the tomb of Jesus into which the beholders look. The exact thought here and in James i. 25 may be that of 'bending over in order to examine minutely,' 'peering into' (Mayor).

4. *Impartially*] Or 'without making distinctions between one man and another.' See Luke xx. 21, n.



Christ—as of an <sup>1</sup>unblemished and spotless lamb. He was <sup>20</sup> pre-destined indeed to this work, even before the creation of the world, but has been plainly manifested <sup>2</sup>in these last days for the sake of you who, through Him, <sup>3</sup>are faithful to <sup>21</sup> God, who raised Him from among the dead and gave Him glory, so that <sup>4</sup>your faith and hope are resting upon God.

Now that, through your obedience to the <sup>22</sup> truth, you <sup>5</sup>have purified your souls for cherishing sincere brotherly love, you must love another heartily and fervently. For you have been be- <sup>23</sup> gotten again by God's <sup>6</sup>ever-living and enduring word from a germ not of perishable, but of imperishable life.

“ALL MANKIND <sup>7</sup>RESEMBLE THE HERBAGE, <sup>24</sup>  
AND ALL THEIR BEAUTY IS LIKE ITS FLOWERS.  
THE HERBAGE DRIES UP,  
AND ITS FLOWERS DROP OFF ;  
BUT THE WORD OF THE LORD REMAINS FOR EVER ” <sup>25</sup>  
(Isa. xl. 6-8).

And that means the Message which has been proclaimed among you in the Good News.

Rid yourselves therefore of all <sup>8</sup>ill-will and all <sup>I 2</sup> deceitfulness, of insincerity and envy, and of all evil speaking. Thirst, <sup>9</sup>like newly-born infants, <sup>2</sup> for pure milk for the soul, that by it you may <sup>10</sup>grow up to salvation ; if you have had any <sup>3</sup> experience of the goodness of the Lord.

Come to Him, the ever-living Stone, rejected <sup>4</sup> indeed by men as worthless, but in God's esteem chosen and <sup>11</sup>held in honour. And be yourselves <sup>5</sup> also like living stones that are being built up into a spiritual house, to become a holy priest-

1. *Unblemished &c.*] “ Christ, the true Passover (1 Cor. v. 7) had no blemish of sin in Himself, nor did He contract any stain or spot of sin from the world” (Wordsworth).

2. *In these last days*] Lit. ‘ at the end of the times.’ See Acts ii. 17, n.

3. *Are*] Or ‘ might be.’

4. *Your faith and hope &c.*] Or ‘ your faith is also hope toward God.’

5. *Have purified*] ‘ And now your souls are pure ’ is implied here by the Greek perfect.

6. *Ever-living*] Lit. ‘ living.’

7. *Resemble the herbage*] v.l. ‘ are herbage.’

8. *Ill-will*] Or ‘ wickedness.’

9. *Like newly-born infants*] “ It is their only occupation, so strong is their desire for it ” (Bengel).

10. *Grow up to salvation*] Lit. simply ‘ grow.’

11. *Held in honour*] Or ‘ highly valued.’

hood to offer spiritual sacrifices acceptable to God through Jesus Christ. For it is contained in Scripture, 6

"SEE, I AM PLACING ON MOUNT ZION A CORNERSTONE, CHOSEN, AND HELD IN HONOUR,

AND HE WHOSE FAITH RESTS ON HIM SHALL NEVER HAVE REASON TO FEEL ASHAMED" (Isa. xxviii. 16).

To you believers, therefore, that honour belongs; but for unbelievers—"A STONE WHICH THE BUILDERS REJECTED HAS BEEN MADE THE CORNERSTONE" (Ps. cxviii. 22), and "A STONE FOR THE FOOT TO STRIKE AGAINST, AND A ROCK TO STUMBLE OVER" (Isa. viii. 14). Their foot strikes against it because they are disobedient to God's Message, and to this they were appointed. But you are a chosen 7 8 9

Consecrated  
Christians  
are the true  
Israel

race, a priesthood of kingly lineage, a holy nation, a people belonging specially to God, that you may <sup>1</sup> make known the perfections of Him who called you out of darkness into His marvellous light. Once you were not a people, but now you are the people of God. Once you had not found mercy, but now you have. 10

The Foe  
within us  
is to be  
strenuously  
resisted

Dear friends, I entreat you as pilgrims and foreigners not to indulge the cravings of your lower natures: for all such cravings wage war upon the <sup>2</sup> soul. Live honourable lives among the Gentiles, in order that, although they now speak against you as evil-doers, they may yet witness your good conduct, and may glorify God on the <sup>3</sup> day of reward and retribution. 11 12

The Duty of  
Obedience  
to earthly  
Rulers

Submit, for the Lord's sake, to every authority set up by man, whether it be to the <sup>4</sup> Emperor as supreme ruler, or to <sup>4</sup> provincial Governors as sent by <sup>5</sup> him for the punishment of evil-doers and the encouragement of those who do what is right. For it is God's will that by doing what is right you should thus 13 14 15

1. *Make known the perfections*] Cp. John xvii. 6, 26; Rom. i. 7, n.; 1 John iii. 8, n. We have not only to testify for Christ in words, but in us He is to live over again, His sweet spirit and divinely beautiful character being reproduced in us. Our daily lives, humble and unromantic as they may be, are what chiefly tells either for, or against, the religious faith which we profess.—ED.

2. *Soul*] Or 'life.' Cp. Luke ix. 24.

3. *Day of reward and retribution*] Lit. 'day of visitation,' 'inspection day.'

4. *Emperor. Provincial Governors*] Both these terms plainly refer to the then existing constitution of the Roman Empire. There had been no kings of Rome for several centuries.

5. *Him*] i.e. the Emperor. Or 'Him,' i.e. God.

<sup>1</sup> silence the <sup>2</sup> ignorant talk of foolish persons. Be free men, <sup>16</sup>  
and yet do not make your freedom <sup>3</sup> an excuse for base conduct,  
but be God's bondservants. Honour every one. Love <sup>17</sup>  
the brotherhood, fear God, honour the Emperor.

Household servants, <sup>4</sup> be submissive to your <sup>18</sup>  
**Servants** masters, and show them the utmost respect—  
**were to be** not only if they are kind and thoughtful, but  
**faithful,** also if they are unreasonable. For it is an <sup>19</sup>  
**even if ill-** acceptable thing with God, if, from a sense of  
**treated** duty to Him, a man patiently submits to wrong, when  
treated unjustly. <sup>5</sup> If you do wrong and receive <sup>6</sup> a blow for <sup>20</sup>  
it, <sup>7</sup> what credit is there in your bearing it patiently? But  
if when you do right and suffer for it you bear it patiently,  
this is an acceptable thing with God.

And it is to this you were called; because <sup>21</sup>  
**The Example** Christ also suffered on your behalf, leaving you  
**of Jesus,** an example so that you should follow in His  
**who bore** steps. He never sinned, and no deceitful <sup>22</sup>  
**our Sins** language was ever heard from His mouth. When He was <sup>23</sup>  
reviled, He did not answer with reviling; when He suffered  
He uttered no threats, but left <sup>8</sup> His wrongs in the hands of  
the righteous Judge. The burden of our sins He Himself <sup>24</sup>  
carried in His own body to the Cross and bore it there,  
so that we, having died so far as our sins are concerned,  
may live righteous lives. By His <sup>9</sup> wounds yours have been  
healed. For you were straying like lost sheep, but now you <sup>25</sup>  
have come back to the Shepherd and <sup>10</sup> Protector of your souls.

Married women, in the same way, <sup>11</sup> be submis- <sup>1 3</sup>  
**Wives were** sive to your husbands, so that even if some of  
**to live nobly** them <sup>12</sup> disbelieve the Message, they may, <sup>13</sup> apart  
**and dress**  
**simply**

1. *Silence*] Lit. 'muzzle' or 'gag.' See verse 9, n.
2. *Ignorant talk*] Lit. 'ignorance.'
3. *An excuse*] Lit. 'a cloak.' Gal. v. 13 is a curious parallel to this verse.
4. *Be submissive*] Lit. 'being submissive,' the participle being dependent on the verb of the first clause of verse 17. The connexion of the whole passage down to iii. 7 seems to be as follows: 'Be mindful of your various duties in life—to your fellow Christians, to God, to the Emperor (verse 17); to your masters (verse 18); to husbands (iii. 1); to wives (verse 7); to everybody (verse 8).'
5. (vv. 20–21.) These verses in the original begin with 'For;' but see *Aorist*, Appendix A, p. 44.
6. *A blow*] The Greek implies 'with the fist.'
7. *What*] Or 'what kind of.' Cp. John x. 32, n.
8. *His wrongs*] Or 'His enemies.'
9. *Wounds*] Lit. 'stripe' or 'bruise,' in the singular, suggesting the idea of a slave who has been so cruelly flogged that his body seems to be one mass of bruises.
10. *Protector*] Lit. 'Bishop,' 'Overseer.'
11. *Be submissive*] Lit. 'being submissive.' Cp. ii. 18, n.
12. *Disbelieve*] Or 'are disobedient to.' But cp. iv. 17.
13. *Apart from the Message*] Or 'without a word being spoken.' Cp. ii. 9, n.

from the Message, be won over by the daily life of their wives, after watching your daily life—so full of reverence, and so blameless ! Your adornment ought not to be a merely outward thing—one of plaiting the hair, <sup>1</sup> putting on jewellery, or wearing beautiful dresses. Instead of that, it should be <sup>2</sup> a new nature within—the imperishable ornament of a gentle and peaceful spirit, which is indeed precious in the sight of God. For in ancient times also this was the way the holy women who set their hopes upon God used to adorn themselves, being submissive to their husbands. Thus, for instance, Sarah obeyed Abraham, <sup>3</sup> acknowledging his authority over her. And you have become Sarah's children if you do what is right and permit nothing whatever to terrify you.

Husbands  
were to  
manifest  
tender  
Thought-  
fulness

Married men, in the same way, live with your wives <sup>4</sup> with a clear recognition of the fact that they are weaker than you. Yet, since you are heirs with them of God's free gift of Life, treat them with honour ; so that your prayers may not be hindered.

In conclusion, all of you should be of one mind, quick <sup>5</sup> to sympathize, kind to the brethren, tenderhearted, lowly-minded, not requiting evil with evil nor abuse with abuse, but, on the contrary, giving a blessing in return, because a blessing is what you have been called by God to inherit. For

“ HE WHO WISHES TO BE WELL-SATISFIED WITH LIFE  
AND SEE HAPPY DAYS—  
<sup>6</sup> LET HIM RESTRAIN HIS TONGUE FROM EVIL,  
AND HIS LIPS FROM DECEITFUL WORDS ;  
LET HIM TURN FROM EVIL, AND DO GOOD ;  
LET HIM INQUIRE FOR PEACE AND GO IN PURSUIT OF IT.  
FOR THE EYES OF THE LORD ARE UPON THE RIGHTEOUS,

1. *Putting on*] Lit. 'putting round' (the head, neck, wrists, &c.)  
2. *A new nature within*] Lit. 'the hidden man of the heart.' When Massillon had preached before Louis XIV. on the subject of "the outward man" and "the inner man," the king exclaimed as he left the church, "I know those two men!" (F. W. Farrar, *Texts Explained*.)—Ed.  
3. *Acknowledging his authority over her*] Lit. 'calling him master.'  
4. *With a clear recognition . . . that they are weaker than you*] Lit. 'according to knowledge, (giving honour) as unto the weaker vessel (or sex).'  
5. *To sympathize*] Whether in sorrow or in joy. Cp. Rom. xii. 15.  
6. *Let him restrain . . . turn from . . . do . . . inquire for . . . go*] All aorists imperative, enjoining what is to be done promptly, and once for all.

AND HIS EARS ARE OPEN TO THEIR SUPPLICATION ;

BUT THE FACE OF THE LORD IS SET AGAINST EVIL-DOERS" (Ps. xxxiv. 12-16).

And who will be able to harm you, if you show yourselves zealous for that which is good? But even if you suffer for righteousness' sake, you are to be envied. So do not be alarmed by <sup>1</sup> their threats, nor troubled ; <sup>2</sup> but in your hearts consecrate Christ as Lord, being always ready to make your defence to any one who asks from you a reason for the hope which you cherish. Yet argue modestly and cautiously, keeping your consciences free from guilt, so that, when you are spoken against, those who slander your good Christian lives may be put to shame.

For it is better that you should suffer for doing right, if such be God's will, than for doing evil ; because Christ also once for all <sup>3</sup> died for sins, the innocent One for the guilty many, in order to bring us to God. He was put to death in the flesh, but made alive in the spirit, in which <sup>4</sup> He also went and proclaimed His Message to the spirits that were in prison, who in ancient times had been disobedient, <sup>5</sup> while God's longsuffering was patiently waiting in the days of Noah during the building of the Ark, <sup>6</sup> in which a few persons—eight in number—were brought safely through the water. And, corresponding to that figure, the water of baptism now saves you—not the washing off of material defilement, but the craving of a good conscience after God—through the resurrection of Jesus Christ, who is at God's right hand, having gone into Heaven, angels and authorities and powers having been made subject to Him.

Since, then, Christ has suffered in the flesh, you also must arm yourselves with a determination to do the same—because he who has suffered in the flesh <sup>7</sup> has done with sin—that in future you may spend the rest of your

1. *Their threats*] Lit. 'their fear.'

2. "Care only for this, that your hearts may be a temple of Christ, in which becoming honour may be given to Him as Lord ; then will nothing further disturb you" (Wiesinger).

3. *Died*] v.l. 'suffered.'

4. *He also*] Or 'He even.'

5. *While . . . was waiting*] Or 'when . . . waited.'

6. *In which*] Lit. (entering) 'into which.' Cp. John ix. 7.

7. *Has done with*] Or 'is at rest from.'

earthly lives, governed not by human passions, but by the will of God. For you have given time enough in the past to the doing of the things which the Gentiles delight in—<sup>1</sup>pursuing, as you did, a course of <sup>2</sup>habitual licence, debauchery, hard drinking, noisy revelry, drunkenness and unholy image-worship. At this they are astonished—that you do not run into the same excess of profligacy as they do; and they speak abusively of you. But they will have to give account to Him who stands ready to pronounce judgement on <sup>3</sup>the living and the dead. For it is with this end in view that <sup>4</sup>the Good News was proclaimed even to some who were dead, that they may be judged, as all mankind will be judged, in the body, but may be living a godly life in the spirit.

But the end of all things is now close at hand: therefore be sober-minded and temperate, so that you may give yourselves to prayer. Above all continue to love one another fervently, for love throws a veil over a multitude of faults. Extend ungrudging hospitality towards one another. Whatever be the gifts which each has received, you must use them for one another's benefit, as good stewards of God's many-sided kindness. If any one preaches, let it be as uttering God's truth; if any one renders a service to others, let it be in the strength which God supplies; so that in everything glory may be given to God in the name of Jesus Christ, to whom belong the glory and the might to the Ages of the Ages. Amen.

Dear friends, do not be surprised at finding that that scorching flame of persecution is raging among you to put you to the test—as though some surprising thing were accidentally

1. *Pursuing* . . . a course of] Lit. 'having walked in,' the perfect participle indicating the entry on this way of life and the continuing in it. See *Aorist* vii. 3, 4.

2. *Habitual*] In the Greek the nouns which follow, to the end of the verse, are all plurals, the force of which is perhaps best conveyed by this adjective.

3. *The living*] i.e. those who were alive at the time this Letter was written; an indication that Peter expected the Second Advent to take place in the lifetime of his contemporaries.—Ed.

4. *The Good News*] Cp. iii. 19. Or 'good news.' There is no definite article here in the Greek. The reference may really be to Rev. vi. 9-11. The general sense will then be 'Good news was proclaimed even to some who were dead, that, although they had been judged by their fellow men while in the body, they were now to live a divine Life in the spirit.' If so, this is a strong argument for the early date of the Apocalypse, proving that when Peter wrote this Letter he had already read that book. The verse is discussed at length by the present Translator in the article 'Hades' in *The Thinker*, July 1895.—Ed.

happening to you. On the contrary, in the degree that you share in the sufferings of the Christ, rejoice, so that at the unveiling of His glory you may also rejoice with triumphant gladness. You are to be envied, if you are being reproached for bearing the name of Christ; for in that case the Spirit of glory—<sup>1</sup> even the Spirit of God—is resting upon you. <sup>2</sup> But let not one of you suffer as a murderer or a thief or an evil-doer, or as a spy upon other people's business. If, however, any one suffers because he is a Christian, let him not be ashamed, but let him glorify God <sup>3</sup> for being permitted to bear that name.

For the time has come for judgement to begin, and to begin at the house of God; and if it begins with us, what will be the end of those who reject God's Good News? And if it is difficult even for a righteous man to be saved, what will become of irreligious men and sinners?

Therefore also, let those who are suffering in accordance with the will of God <sup>4</sup> entrust their <sup>5</sup> souls in well-doing to a faithful Creator.

So I exhort the Elders among you—I who am their fellow Elder and have been an eye-witness of the sufferings of the Christ, and am also a sharer in the glory which is soon to be revealed. Be shepherds of God's flock which is among you. <sup>6</sup> Exercise the oversight not reluctantly but eagerly, in accordance with the will of God; not for base gain but with cheerful minds; not lording it over <sup>7</sup> your Churches but proving yourselves patterns for the flock to imitate. And then, when the chief Shepherd appears, you will receive the never-withering wreath of glory.

In the same way you younger men must submit to

1. *Even the Spirit of God*] v.L. 'even the Spirit of power and of God.' Another v.L. adds at the end of the verse, 'So far as they are concerned He is spoken against, but so far as you are concerned He is glorified.'

2. *But*] Lit. 'for.' See *Aorist*, Appendix A, 11, 12.

3. *For being permitted to bear that name*] v.L. 'in that respect.'

4. *Entrust*] The same word occurs in Luke xxiii. 46.

5. *Souls*] Or 'lives.' Cp. Luke xii. 19.

6. *Exercise the oversight*] v.L. omits these words (it is only one word in the Greek). Lit. 'being bishops,' an indication that in the early Church the office of bishop was identical with that of elder or presbyter. Cp. Acts xx. 28, n.; Phil. i. 1, n.; 1 Tim. iii. 2, n.; Jas. v. 14, n.—ED.

7. *Your Churches*] Lit. 'of the portions' (of the Lord's flock), over each of which one overseer presided. There must have been many such in every large city, as in the present day.



Young Men  
exhorted to  
Humility and  
quiet Faith

your elders; and all of you must <sup>1</sup>gird yourselves with humility towards one another, for God sets Himself against the proud, but gives grace to the humble. Humble yourselves therefore beneath the mighty hand of God, so that at the right time He may set you on high. Throw the whole of your anxiety upon Him, because He Himself cares for you.

'Be on the  
alert.  
Strenuously  
resist the  
Tempter'

Curb every passion, and <sup>2</sup>be on the alert. Your <sup>3</sup>great accuser, the Devil, is going about like a roaring lion to see whom he can devour. Withstand him, firm in your faith; knowing that your brethren in other parts of the world are passing through just the same experiences. And God, the giver of all grace, who has called you to share His eternal glory, through Christ, after you have suffered for a short time, will Himself make you perfect, firm, and strong. To Him be all power unto the Ages of the Ages! Amen.

Farewell  
Greetings

I send this short letter by <sup>4</sup>Silas, our faithful brother—for such I regard him—in order to encourage you, and to bear witness that <sup>5</sup>what I have told you is the true grace of God. In it stand fast. <sup>6</sup>The Church in <sup>7</sup>Babylon, chosen like yourselves by God, sends greetings, and so does Mark my son. Greet one another with a kiss of love. Peace be with all of you who are in Christ.

1. *Gird yourselves*] The Greek word denotes 'as with the apron of one who waits upon others.' Willingness (and eagerness) to serve—to use all one's opportunities and talents to confer blessing upon our fellow men, instead of merely to get gain and pleasure for oneself—is a sure mark of true humility. See especially John xiii. 3-5; Phil. ii. 6, 7.—ED.

2. *Be on the alert*] Lit. 'keep awake.' Possibly Peter, when he used this word, recalled with shame and sorrow the ever-memorable occasion when he and James and John failed to keep awake (Mark xiv. 37-41). Cp. Luke ix. 32.

3. *Great accuser*] Lit. simply 'accuser' or 'foe.'

4. *Silas*] Lit. 'Silvanus.'

5. *What I have told you*] Lit. 'this.'

6. *The Church*] Lit. 'She.'

7. *Babylon*] Either (1) the literal Babylon, on the Euphrates; (2) Rome; or—if the Babylon of Rev. xiv. 8; xvi. 19; xviii. was Jerusalem—(3) Jerusalem. The likelihood of its being Rome or Jerusalem is greatly increased if 1 Pet. iv. 6 be a reference to Rev. vi. 9-11; for in that case Peter, when he wrote this Letter, had already read the book of Revelation and would be familiar with its use of the name.—ED.

PETER'S SECOND LETTER

It is impossible to speak with any certainty as to either the date or the authorship of this Letter. From the beginning there have been doubts as to its genuineness and canonicity, and these are represented to-day in the differing judgements of critics equally able and sincere.

It has, however, unquestionably had a place in the canon of the New Testament since the Council of Laodicea in 372 A.D., and there is certainly no such decisive evidence against it as to warrant our omitting it from the New Testament.

It would appear that the writer, whoever he was, had seen the Letter from Jude, and bore it in mind in this his plea for such character and conduct on the part of believers as were worthy of their faith and would prepare them for the Coming of the Lord. The whole Letter constitutes an earnest appeal for practical holiness.

## PETER'S SECOND LETTER

1 1

Greeting      'Simon Peter, a bondservant and Apostle of  
Jesus Christ :

To those to whom there has been allotted the same precious faith as that which is ours through the righteousness <sup>2</sup> of our God and of our Saviour Jesus Christ. May <sup>2</sup> more and more grace and peace be granted to you <sup>3</sup> in a full knowledge of God and of Jesus our Lord, seeing that <sup>3</sup> His divine power has given us all things that are needful for life and godliness, through our knowledge of Him who has appealed to us <sup>4</sup> by His own glorious perfections.

It is by means of these that He has granted <sup>4</sup> us His precious and <sup>5</sup> wondrous promises, in order that through them you may, <sup>6</sup> one and all, become sharers in the very nature of God, having completely escaped the corruption which exists in the world through earthly cravings. But for <sup>5</sup> this very reason—adding, on your part, all earnestness—<sup>7</sup> along with your faith, <sup>8</sup> manifest <sup>9</sup> also <sup>10</sup> a noble character : along with a noble character, knowledge ; along with <sup>6</sup>

1. *Simon*] Lit. 'Symeon.' Cp. Acts xv. 14, n.

2. *Of our God and of our Saviour*] Or, perhaps, 'of our God and Saviour.'

3. *In*] Or 'through,' as in verse 1.

4. *By His own glorious perfections*] Lit. 'by His own glory and virtue;' the former being "the glory of the Godhead in its own essence and nature," the latter "the excellence of its moral attributes energizing in acts of power, wisdom, justice, and love. Cp. 1 Pet. ii. 9" (Wordsworth). v.l. 'through glory and virtue.'

5. *Wondrous*] Lit. 'very great' or 'greatest.'

6. *One and all*] These words are not expressed in the Greek, but are implied in the word for 'sharers,' which signifies 'joint-sharers.'

7. *Along with*] Lit. 'in.' So throughout verses 6, 7.

8. *Manifest*] Lit. 'supply' (as your contribution to the glory of God and the honour of His Church).

9. *Also*] Besides getting clear away from the City of Destruction.

10. *A noble character*] Lit. 'virtue;' a general word, inclusive of every moral excellence; so in the Greek philosophers, mostly or always. The primary meaning ('manhood,' 'courage,' 'prowess') does not suit any of the five passages in which the word occurs in the N.T. See verse 3; Phil. iv. 8; 1 Pet. ii. 9. Like

knowledge, <sup>1</sup>self-control ; along with self-control, power of endurance ; along with power of endurance, godliness ; along with godliness, brotherly affection ; and along with brotherly affection, love. If these things exist in you, and continually increase, they prevent your being either idle or unfruitful in advancing towards a full knowledge of our Lord Jesus Christ. For the man in whom they are lacking is blind and cannot see distant objects, <sup>2</sup>in that he has forgotten that he has been cleansed from his old sins.

The  
Need for  
persistent  
Faithfulness

For this reason, brethren, be all the more in earnest to <sup>3</sup>make sure that God has called you and chosen you ; for it is certain that so long as you practise these things, you will never stumble. And so <sup>4</sup>a triumphant admission into the eternal Kingdom of our Lord and Saviour Jesus Christ will be freely granted to you.

Peter's  
Earnestness  
in view  
of his  
approaching  
Death

For this reason I shall always persist in reminding you of these things, although you know them and are steadfast believers in the truth which you already possess. But I think it right, so long as I remain in <sup>5</sup>the body, my present dwelling-place, to arouse you by such reminders. For I know that the time for me to lay aside <sup>6</sup>my body is now rapidly drawing near, even as our Lord Jesus Christ has revealed to me. So <sup>7</sup>on every possible occasion I will <sup>8</sup>also do my best to enable you to recall these things after my departure.

For when we made known to you the power and Coming

all other N.T. writers, the author of this Letter appears to regard Christlike character and conduct, rather than evangelistic fervour (important as that also is), as the chief and foremost need of those who believe in the Saviour. Cp. iii. 11 ; 1 Cor. xiii. ; 2 Cor. xiii. 10, 11 ; Gal. v. 16, 22 ; Eph. iv. 1-3, 17-32 ; v. ; vi. 1-12 ; Phil. iv. 4-9 ; Col. iii. ; iv. 1-6 ; 1 Thess. iv. 1-12 ; 2 Thess. iii. 6-13 ; 1 Tim. iii. 1-13 ; iv. 12 ; vi. 11-19 ; 2 Tim. ii. 22-26 ; Titus i. 5-9 ; ii. ; iii. 1-8 ; Jas. i. 19-27 ; ii. 10, 14 ; iii. ; iv. 11 ; v. 12 ; 1 Pet. i. 15, 16, 17, 22 ; ii. 9, n. ; ii. 15, 18-25 ; iii. 1-12 ; iv. 1-10 ; v. 1-10 ; 1 John (throughout).—ED.

1. *Self-control*] See Acts xxiv. 25, n.

2. *In that &c.*] Lit. 'having' received forgetfulness ; 'his imperfect spiritual vision having impaired his memory.

3. *Make sure*] v.l. 'make sure by means of your noble actions.'

4. *A triumphant &c.*] Lit. 'the entrance richly be liberally-supplied,' the verb being the same as in verse 5.

5. *The body, my present dwelling-place*] Lit. simply 'this tent.'

6. *My body*] Lit. 'my tent.'

7. *On every possible occasion*] Every time during the rest of my life that I give, and you receive, such a reminder. The adverb here used in the Greek occurs only in this place in the N.T., and is not the same as the 'always' of verse 12, or the still commoner adverb found in John viii. 29.

8. *Also*] Aiming at future as well as present benefit.

Christ's  
Trans-  
figuration a  
Pledge and  
Foretaste  
of His  
Parousia

of our Lord Jesus Christ, we were not eagerly following cleverly devised legends, but we had been eye-witnesses of His majesty. He received honour and glory from God the Father, and out of the wondrous glory words such as these were <sup>1</sup>spoken to Him, "This is My dearly-loved Son, in whom <sup>2</sup>I take delight." And we ourselves heard these words <sup>3</sup>come from Heaven, when we were with Him on the holy mountain.

The ancient  
Scriptures  
also testify  
to His  
glorious  
Advent

And in the written word of prophecy we have <sup>4</sup>something more permanent; to which <sup>5</sup>you do well to pay attention—as to a lamp shining in a dimly-lighted place—until day dawns and the morning star rises in your hearts. But, above all, remember that no prophecy in Scripture will be found to have come from the prophet's own prompting; for never did any prophecy come by human will, but <sup>6</sup>men sent by God spoke as they were <sup>7</sup>impelled by the Holy Spirit.

False  
Teachers  
were  
coming,  
foredoomed  
to  
Destruction

But there were also false prophets among the people, as there will be teachers of falsehood among you also, who will cunningly introduce fatal <sup>8</sup>divisions, disowning even the Sovereign Lord who has redeemed them, <sup>9</sup>and bringing on themselves swift destruction. And in their immoral ways they will have many eager disciples, through whom religion will be brought into disrepute. Thirsting for riches, they will trade on you with their canting talk. From of old their judgement <sup>10</sup>has been working itself out, and their destruction <sup>11</sup>has not been slumbering.

1. *Spoken*] Lit. 'borne,' as in next verse.

2. *I take delight*] See *Aorist*, p. 21.

3. *Come*] Lit. 'borne.' (In English this 'come' is, of course, the infinitive mood, and is the excellent rendering of the R.V., in contrast with the slip in Luke x. 18, where see note, page 188 of this Translation.)

4. *Something more permanent*] Than that glorious but transient event. Or perhaps the true sense is that given by Vaughan (on Rom. xvi. 26): "we have here a confirmation of the prophetic word."

5. *You do well &c.*] Not 'you would do well, &c.' The tense implies that the first readers of this Letter really were diligent students of O.T. prophecy.

6. *Men sent by God*] Lit. 'men from God.' v.L. 'holy men of God.'

7. *Impelled*] As a ship by a strong wind. Cp. the use of the same Greek word in Acts xxvii. 15, 17.

8. *Divisions*] Or 'false doctrines.'

9. *And bringing*] Or 'thereby bringing.' There is no connecting particle in the Greek.

10. *Has been . . . has not been*] See *Aorist* iii. 2, 3; Goodwin's *Moods and Tenses*, § 26.

11. *Has not been slumbering*] Lit. 'not lying idle.'

Ancient  
Examples of  
Retribution  
and  
Deliverance

For God did not spare angels when they had  
sinned, but hurling them down to Tartarus con-  
signed them to <sup>1</sup>caves of darkness, keeping  
them in readiness for judgement. And He did  
not spare the ancient world, although He pre-  
served Noah, a herald of righteousness, with seven others,  
when He brought a deluge on the world of the ungodly.  
He reduced to ashes the cities of Sodom and Gomorrah, and  
condemned them to overthrow, making them an example to  
people who might <sup>2</sup>in future be living godless lives. But  
when righteous Lot was sore distressed by the gross mis-  
conduct of immoral men He rescued him. (For their law-  
less deeds were torture, day after day, to the pure soul of  
that righteous man—all that he saw and heard whilst living  
in their midst.) Since all this is so, the Lord knows how to  
rescue godly men from temptation, and on the other hand  
how to keep the unrighteous under punishment in readiness  
for the Day of Judgement, and especially those who are  
abandoned to sensuality—craving, as they do, for polluted  
things, and scorning control.

A  
Description  
of the False  
Teachers.  
Their sure  
Ruin

<sup>3</sup>Fool-hardy and self-willed, they do not  
tremble when speaking evil of glorious beings;  
while angels, though greater than they in might  
and power, do not bring any insulting accusa-  
tion against such <sup>4</sup>in the presence of the Lord.  
But these men, like brute beasts, created (with their natural  
instincts) only to be captured <sup>5</sup>or destroyed, are abusive in  
matters of which they are ignorant, and in their corruption  
will perish, being <sup>6</sup>doomed to receive a requital for their  
guilt. They reckon it pleasure to feast daintily in broad  
<sup>7</sup>daylight. They are spots and blemishes, while feeding  
luxuriously at their <sup>8</sup>love-feasts, and banqueting with you.  
<sup>9</sup>Their very eyes are full of adultery—being eyes which never

1. *Caves*] v.l. 'bonds' or 'chains.'

2. *In future*] Lit. 'in the near future.' Naturally the example would tell most upon those who lived immediately afterwards.—ED.

3. Cp. Jude 9.

4. *In the presence of the Lord*] v.l. omits.

5. *Or*] Lit. 'and.' Cp. Acts xix. 12, n. Some animals, if captured, can be tamed; others, always dangerous, can only be destroyed.

6. *Doomed &c.*] v.l. 'receiving unrighteous treatment as the wages of unrighteousness.'

7. *Daylight*] Cp. 1 Thess. v. 7.

8. *Love-feasts*] v.l. 'delusions' or 'deceits;' their love-feasts being delusions and nothing more.

9. *Their very eyes are full of adultery*] Lit. 'having eyes full of an adulteress.'



cease from sin. These men set traps to catch unstedfast souls, their own hearts being well trained in <sup>1</sup>greed. <sup>2</sup>They are fore-doomed to God's curse! <sup>3</sup>Forsaking the straight 15 road, they have gone astray, <sup>4</sup>having eagerly followed in the steps of Balaam, the son of Beor, who was bent on securing the wages of unrighteousness. But he was re- 16 buked for his transgression: a dumb <sup>5</sup>ass spoke with a human voice and checked the madness of the Prophet.

These people are wells without water, mists 17 driven along by a storm, men for whom the dense darkness has been reserved. For, while 18 they pour out their frivolous and arrogant talk, they use earthly cravings—every kind of immorality—as a <sup>6</sup>bait to entrap men who are just escaping from the influence of those who live in error. And <sup>7</sup>they promise them freedom, 19 although they are themselves the slaves of what is corrupt. For a man is the slave of <sup>8</sup>any one by whom he has been worsted in fight.

For if, after escaping from the pollutions of 20 the world through a full knowledge of our Lord and Saviour Jesus Christ, people are once more entangled in these pollutions and are overcome, their last state has become worse than their first. For it 21 would have been better for them not to have fully known the way of righteousness, than, after knowing it, to turn back from the holy commandments in which they were instructed. Their case is that described in the true proverb, "A DOG 22 RETURNS TO WHAT HE HAS VOMITED" (Prov. xxvi. 11), and also in the other proverb, "The sow has washed itself and now goes back to roll <sup>9</sup>in its filth."

This letter which I am now writing to you, 1 3 dear friends, is my second letter. In both my letters I seek to revive in your honest minds the memory of certain things, so that you may recall the words 2

1. *Greed*] Or, possibly, 'seduction.' Cp. Eph. v. 3.

2. *They are fore-doomed &c.*] Lit. 'Children of malediction!'

3. *Forsaking*] v.l. 'Having forsaken.'

4. *Having eagerly followed*] This word occurs in only two other places in the N.T. (verse 2 and i. 16).

5. *Ass*] Lit. 'beast of burden.'

6. *Bait*] Cp. verse 14; Jas. i. 14.

7. *They promise them freedom*] The Gnostics asserted that they were free to live as they pleased.

8. *Any one by whom*] Or 'anything by which.' Cp. Rom. vi. 16, n.

9. *In its filth*] "Gnostic teachers said that they 'might wallow in the mire as much as they pleased,' and that—such was their spiritual virtue—they could not be perverted by it any more than gold by mud" (Wordsworth).

spoken long ago by the holy Prophets, and the commandments of our Lord and Saviour given you through your Apostles.

Men would  
come  
ridiculing  
Warnings  
as to  
Judgement

But, above all, remember that, in <sup>1</sup>the last days, men will come who make a mock at everything—men governed only by their own passions, and asking,

“What has become of His promised <sup>2</sup>Return? For from the time our forefathers fell asleep all things continue as they have been ever since the creation of the world.”

For they are wilfully blind to the fact that there were heavens which existed of old, and an earth, the latter <sup>3</sup>arising out of water and extending continuously through water, by the command of God; and that, <sup>4</sup>by means of these, the then existing race of men was overwhelmed with water and perished. But the present heavens and the present earth are, <sup>5</sup>by the command of the same God, kept stored up, reserved for fire in preparation for <sup>6</sup>a day of judgement and of destruction for the ungodly.

But there is one thing, dear friends, which you must not forget. With the Lord <sup>7</sup>one day resembles a thousand years and a thousand years resemble one day. The Lord is not slow in fulfilling His promise, in the sense in which some men speak of slowness. But He bears patiently with you, His desire being that no one should perish but that all should come to repentance. The day of the Lord will come like a thief—it will be a day on which the heavens will pass away with a rushing noise,

1. *The last days*] See Acts ii. 17, n.

2. *Return*] Lit. ‘Coming.’

3. *Arising out of &c.*] This seems to describe both the vertical and the horizontal reach of the earth—just what the word ‘continent’ properly signifies.

4. *By means of these*] I.E. by means of the heaven and earth, the ocean rising (possibly through the sinking of the whole crust of the globe) and rain falling like another ocean descending from above. See Gen. vii. 11.

5. *By the command of the same God*] V.L. ‘by the same command’ or ‘word.’

6. *A day of judgement*] Or ‘the Day of Judgement.’

7. *One day &c.*] The writer of this Letter is here arguing for the simple fidelity with which the Almighty always fulfils His promises. It matters not whether the time previously specified for their accomplishment is *long* (a thousand years) or *short* (a single day)—in either case His promptitude and punctuality is the same. The popular idea that the verse means that if God has said that an event will happen in a thousand years’ time it may take us by surprise and happen to-morrow, or that if He has said that it will take place to-morrow it may not take place for a thousand years yet to come, refutes itself when expressed in plain language.—ED.

the elements be <sup>1</sup>destroyed in the fierce heat, and the earth and all the works of man be <sup>2</sup>utterly burnt up.

<sup>3</sup>Since all these things are thus pre-destined <sup>11</sup>  
 'Live nobly in preparation for that Day' to dissolution, <sup>4</sup>what sort of men ought you to be found to be in all holy living and godly conduct, <sup>5</sup>eagerly looking forward to the coming <sup>12</sup>  
 of the day of God, by reason of which the heavens, all ablaze, <sup>6</sup>will be destroyed, and the elements will melt in the fierce heat? But in accordance with His promise we <sup>13</sup>  
 are expecting <sup>7</sup>new heavens and a new earth, in which righteousness will <sup>8</sup>dwell.

Therefore, dear friends, since you have these <sup>14</sup>  
 Absolute Perfection to be striven for expectations, earnestly seek to be found in His presence, free from blemish or reproach, in peace. And <sup>9</sup>always regard the patient forbearance of <sup>15</sup>  
 our Lord as salvation, as our dear brother Paul also has written to you in virtue of the wisdom granted to him. That is what he says in all his letters, when speaking in <sup>16</sup>  
 them of these things. In those letters there are some statements hard to understand, which ill-taught and unprincipled people pervert, just as they do the rest of the Scriptures, to their own ruin.

A final Warning and Exhortation You, therefore, dear friends, having been <sup>17</sup>  
 warned beforehand, must <sup>9</sup>continually be on your guard so as not to be led astray by the false teaching of immoral men nor fall from your own steadfastness. But be <sup>9</sup>always growing in the grace and <sup>18</sup>  
 knowledge of our Lord and Saviour Jesus Christ.

To Him be all glory, both now and to the day <sup>10</sup>of Eternity!

1. *Destroyed*] In the modified sense in which the same 'destroy' is used in the A.V. in John ii. 19; 1 John iii. 8.

2. *Utterly burnt up*] Or, more exactly, 'burnt down' (to ashes). But there is a curious V.L. here, *heurethesetai*, 'will be found,' a 'not' having apparently dropped out. Cp. Rev. xx. 11. Or can there be some confusion with the Latin *uro*? It should be observed that, unlike any other N.T. writer, the author of this Letter associates the passing away of the present system of things, and the promise of new heavens and a new earth, with Christ's Advent to inaugurate His Millennial Kingdom, instead of connecting the consummation of all things earthly with the second (universal) Resurrection and Judgement destined to take place at the termination of the Millennial Kingdom "a thousand years" later (Rev. xx. 11; xxi. 1).—ED.

3. *Since*] V.L. 'Since then,' omitting 'thus.'

4. *What sort of men*] See last note on i. 5.

5. *Eagerly looking forward to*] Lit. 'expecting and hastening.' Cp. John viii. 56, n.

6. *Will be destroyed*] See verse 10, n. "The flood did not annihilate the earth, but changed it; and as the new earth was the consequence of the flood, so the final new heavens and earth shall be of the fire" (Alford).

7. *New heavens &c.*] To this "reconstitution of all things" Peter possibly alludes in Acts iii. 21. But see note on that passage, page 318.

8. *Dwell*] Permanently.

9. *Always. Continually. Always.*] Implied in the tense of the Greek verbs.

10. *Of Eternity*] Lit. 'of (the) Age.'



## JOHN'S FIRST LETTER

That this Letter was the actual work of the Apostle John, the son of Zabdi, has been abundantly testified from the very earliest times.

Some modern critics have doubted it, on the ground of internal evidence. But a calm survey of the whole case does not bear out their objections. Dr. Salmon well says that no explanation of the origin of the Epistle fits the facts so well as the one which has always prevailed. It seems to have been addressed to the Church at large, with perhaps special reference to the Churches in Roman Asia.

The connexion between this Letter and the fourth Gospel is "intimate and organic. The Gospel is objective and the Epistle subjective. The Gospel suggests principles of conduct which the Epistle lays down explicitly. The Epistle implies facts which the Gospel states as historically true."

This Letter appears to have been written from Ephesus, and critics have usually assigned 95 A.D., or some other year equally late in the Apostolic age, as the probable date of its composition. On the other hand the internal evidence points to a date immediately preceding the destruction of Jerusalem in 70 A.D. See ii. 8 (last clause); ii. 18; iv. 3; and note the expectation of a speedy Coming of Christ (ii. 28; iii. 2)—an expectation which seems almost to have ceased in the early Church after that date.

## JOHN'S FIRST LETTER

### Introduction

Eternal Life  
has been  
manifested  
in Jesus

That which was from the beginning, which <sup>1</sup> we have listened to, which <sup>2</sup> we have seen with our own eyes, and our own hands have handled concerning the Word of Life—the Life was manifested, and we have seen and bear witness, and we declare unto you the Life of the Ages which was with the Father and was manifested to us—that which we have seen and listened to we now announce to you also, in order that you also may have fellowship in it with us, and this fellowship with us is fellowship with the Father and with His Son Jesus Christ. And we write these things in order that our joy may be made complete. 1 1  
2  
3  
4

### Some vivid Contrasts

'Live in  
the Light  
and confess  
your Sins'

This is the <sup>3</sup> Message which we have heard from the Lord Jesus and <sup>4</sup> now deliver to you—God is Light, and in Him there is no darkness. If, while we are living in darkness, we profess to have fellowship with Him, we speak falsely and are not adhering to the truth. But if we live in the light as He is in the light, we have fellowship with one another, and the blood of Jesus, His Son, cleanses us from all sin. If we claim to be already free from sin, we lead ourselves 5  
6  
7  
8

1. *We have listened to*] The Greek perfect. This tense, far more emphatically than the English perfect, indicates a permanent result.

2. *We have seen*] Cp. verses 2, 3. This also is the Greek perfect. It implies, 'and we are standing witnesses of what we have thus listened to and seen.'

3. *Message*] The word is found elsewhere in the N.T. only in iii. 11.

4. *Now deliver*] Lit. 'deliver in turn.' The exact meaning of this compound seems to be to 'bring back word,' and hence to yield up information or a message with which the bearer has been entrusted. (Cp. the Latin *reddere epistolam*.) It occurs in 1 Pet. i. 12, and elsewhere.



astray and the truth has no place in our hearts. If we 9  
 confess our sins, He is so <sup>1</sup> faithful and just that He forgives  
 us our sins and cleanses us from all unrighteousness. If 10  
 we deny that we have sinned, we make Him a liar, and His  
 Message has no place in our hearts.

<sup>2</sup> Dear children, I write thus to you in order 1  
 that you may not sin. If any one sins, we have  
 an Advocate with the Father—Jesus Christ the  
 righteous; and He is an atoning sacrifice for 2  
 our sins, and not for ours only, but also for

<sup>3</sup> the sins of the whole world. And by this we may know 3  
 that we know Him—if we obey His commands. He who 4  
 professes to know Him, and yet does not obey His com-  
 mands, is a liar, and the truth has no place in his heart.  
 But whoever obeys His Message, in him love for God has 5  
 in very deed reached perfection. By this we can know that  
 we are in Him. The man who professes to be continuing 6  
 in Him is himself also bound to live as He lived.

My dearly-loved friends, it is no new command 7  
 that I am now giving you, but an old command  
 which you have had from the very beginning.  
 By the old command I mean the teaching which  
 you have already received. And yet I *am* giving 8  
 you a new command, for such it really is, so far as both He  
 and you are concerned: because <sup>4</sup> the darkness is now pass-  
 ing away and the light, the true light, is already beginning  
 to shine. Any one who professes to be in the light and yet 9  
 hates his <sup>5</sup> brother man is still in darkness. He who loves 10  
 his brother man continues in the light, and <sup>6</sup> his life puts  
 no stumbling-block in the way of others. But he who hates 11  
 his brother man is in darkness and is walking in darkness;

1. *Faithful and just . . . forgives*] Because the penalty of our sins has already been borne. To punish the penitent would be to punish a second time. It would be a breach of faith with the vicarious Sufferer, and an injustice to the sinner himself, who in the person of his Substitute has died. Cp. Rom. vi. 7.

2. *Dear*] Such seems to be the force of the diminutive, as used by our Lord in John xiii. 33.

3. *The sins of*] The English idiom requires the insertion of these words. Jerome, in making the Vulgate translation of this verse, evidently felt that some such addition was needed, though impossible in Latin.

4. *The darkness is now passing away*] See end of Introduction, p. 662.—ED.

5. *Brother man*] Or 'fellow Christian.' Lit. 'brother.' So in verses 10, 11; iii. 10, 14, 15, 16, 17; iv. 20, 21; v. 16.

6. *His life &c.*] Or 'there is no stumbling-block in his path.' Cp. "he does not stumble," John xi. 9. There is no 'in the way of others' in the Greek. "He who hates his brother is a stumbling-block to himself, and stumbles against himself and everything else, outwardly and inwardly. He who loves his brother walks at ease and has a clear course before him" (Bengel).

and he does not know where he is going—because the darkness has blinded his eyes

Reasons why this Letter was written I am writing to you, dear children, because 12  
for His sake your sins are forgiven you. I am 13  
writing to you, fathers, because you know Him who has existed from the very beginning. I am writing to you, young men, because you have overcome the Evil one.

I have written to you, children, because you know the 14  
Father. I have written to you, fathers, because you know Him who has existed from the very beginning. I have written to you, young men, because you are strong and God's Message still has a place in your hearts, and you have overcome the Evil one.

Love for this passing World cannot co-exist with Love for God <sup>1</sup> Do not love the world, nor the things in the 15  
world. If any one loves the world, there is no 16  
love in his heart for the Father. For the things in the world—the cravings of the earthly nature, the cravings of the eyes, the show and pride of life—they all come, not from the Father, but from the world. And the world, with its cravings, is passing away, 17  
but he who does God's will continues <sup>2</sup> for ever.

### Warnings against Backsliders and false Teachers

Apostasy a Sign that the End of the Age was at Hand Dear children, <sup>3</sup> the last hour has come ; and 18  
as you once heard that there was to be <sup>4</sup> an anti-Christ, so even now many anti-Christ's have appeared. By this we may know that the last hour has come. They have gone forth from 19  
our midst, but they did not really belong to us ; for had they belonged to us, they would have remained with us. But they left us that it might be manifest that <sup>5</sup> professed believers do not all belong to us. As for you, you have an 20  
anointing from the holy One <sup>6</sup> and have perfect knowledge.

1. *Do not love*] Greek present imperative, meaning either (1) with an abiding love, or (2) as you now, in a greater or less degree, love the world. Cp. Matt. xxviii. 5, n.

2. *For ever*] Lit. 'for the Age.'

3. *The last hour*] Perhaps of the Jewish dispensation. See Acts ii. 17, n.—Ed.

4. *An anti-Christ*] A false Christ openly and fiercely hostile to the true Anointed. The expression occurs also in verse 22 ; iv. 3 ; 2 John 7. The verse may indicate that before the destruction of Jerusalem, the great falling away from the faith, which, it had been predicted, was to precede Christ's Second Advent, had taken place (Matt. xxiv. 12 ; 2 Thess. ii. 3). See Introduction, p. 662, and cp. iv. 3, n.—Ed.

5. *Professed believers*] Not in the Greek ; a necessary addition ; cp. verses 4, 6.

6. *And have perfect knowledge*] Lit. 'and know everything ;' i.e. the principles which underlie all things. Cp. John xvi. 13. v.L. 'and you all know' (the truth).

I have written to you, not because you are ignorant of the truth, but because you know it, and you know that nothing false comes from the truth.

The Denial  
or Acknowledgement  
of Jesus as  
the Christ

Who is <sup>1</sup>a liar compared with <sup>2</sup>him who denies that Jesus is the Christ? He who disowns the Father and the Son <sup>3</sup>is the anti-Christ. No one who disowns the Son has the Father. He who acknowledges the Son has also the Father. As for you, let the teaching which you have received from the very beginning continue in your hearts. If that teaching does continue in your hearts, you also will continue to be in union with the Son and with the Father. And this is the promise which He Himself has given us—the Life of the Ages.

'Taught by  
the Spirit,  
maintain  
Union with  
Christ'

I have thus written to you concerning those who are leading you astray. And as for you, the anointing which you received from Him remains within you, and there is no need for any one to teach you. But since His anointing gives you instruction in all things—and is true and is no falsehood—you are continuing in union with Him even as it has taught you to do.

And now, dear children, continue in union with Him; so that, <sup>4</sup>if He re-appears, we may have perfect confidence, and may not shrink away in shame from His presence at His Coming. Since you know that He is righteous, be assured also that the man who habitually acts righteously is <sup>5</sup>a child of His.

### *God's Children and the Devil's Children*

See <sup>6</sup>what marvellous love the Father has bestowed upon us—that we should be called God's children: and that is

1. *A liar*] Or 'the liar.'

2. *Him who denies &c.*] A reference to the dogmas of Cerinthus and Ebion.

3. *Is the anti-Christ*] I.E. 'is the anti-Christ with whom you and the Church in your age have to do.' The expression "is obviously here used not as predicating the one person in whom the character shall be finally and centrally realized, but as setting forth identity of character with him, and participation in the development of the anti-christian principle" (Alford).

4. *If He*] Or, perhaps, 'when He.' Cp. iii. 2, and Introduction, p. 662.—ED.

5. *A child of His*] Lit. 'begotten by Him: i.e. by the Christ. This expression is used elsewhere exclusively of the Father, as in John i. 13. "When St. John thinks of God in relation to men he never thinks of Him apart from Christ. And he never thinks of Christ in His human nature without adding the thought of His divine nature" (Westcott).

6. *What marvellous*] Cp. Mark xiii. 1, n.

God's wondrous Love  
inspires  
with Hope  
and makes  
us pure

what we are. For this reason the world does not recognise us—because it has not known Him. Dear friends, we are now God's children, but what we are to be in the future has not yet been fully revealed. We know that <sup>1</sup>if Christ re-

appears we shall be like Him, because we shall see Him as He is. And every man who has this hope fixed on Him, purifies himself so as to be as pure as He is.

Sin cannot  
co-exist  
with Union  
with Christ

Every one who is guilty of sin is also guilty of violating Law; for sin is the violation of Law.

And you know that He <sup>2</sup>appeared in order <sup>3</sup>to take away sins; and in Him there is no sin. No one who continues in union with Him <sup>4</sup>lives in sin: no one who lives in sin has seen Him or knows Him.

Righteousness impos-  
sible apart  
from a  
righteous  
Life

Dear children, let no one lead you astray. The man who acts righteously is righteous, just as He is righteous. He who is <sup>5</sup>habitually guilty of sin <sup>6</sup>is a child of the Devil, because the Devil has been a sinner from the very beginning.

The Son of God <sup>2</sup>appeared for the purpose of undoing the work of the Devil.

Sin cannot  
co-exist  
with divine  
Sonship

No one who is a child of God is <sup>5</sup>habitually guilty of sin. A God-given germ of life remains in him, and he <sup>7</sup>cannot <sup>5</sup>habitually sin—because he is a child of God. By this we can distinguish

God's children and the Devil's children: no one who fails to act righteously is a child of God, nor he who does not love his brother man. For this is the Message you have heard from the very beginning—that we are to love one another. We are not to resemble Cain, who was a child of the Evil one and killed his own brother. And why did he kill him? Because his own actions were wicked and his brother's actions righteous.

Do not be surprised, brethren, if the world hates you. As for us, we know that we have already passed out of

1. *If Christ*] Or 'when Christ.' Cp. ii. 28, and see Introduction, p. 662.—Ed.  
2. *Appeared*] Or 'was manifested.' With the same object in view Christ still seeks to be manifested in the lives of His people. His incarnation into human nature, in one sense, was not complete at His birth and first entry into the world. It is still going on. Cp. 1 Pet. ii. 9, n.—Ed.

3. *To take away*] The same verb as in John i. 29.

4. *Lives in sin*] Or 'sins habitually,' as in verses 8. 9.

5. *Habitually*] Implied in the tense.

6. *Is a child of*, Lit. 'is out of,' 'has his origin from,'

7. *Cannot*] A moral impossibility.

Love for  
Man, as  
Man, a Sign  
that we  
already have  
eternal Life

death into Life—because we love our brother men. He who is destitute of love <sup>1</sup>continues dead. Every one who hates his brother man is a murderer; and you know that no murderer has the Life of the Ages continuing in him. 15

True Love  
is defined,  
and  
measured,  
by Christ's  
Cross

We know what love is—through Christ's having laid down His life on our behalf; and in the same way we ought to lay down our lives for our brother men. But if any one has this world's wealth and sees that his brother man is in need, and yet hardens his heart against him—how can such a one continue to love God? Dear children, let us not love in words only nor with the lips, but in deed and in truth. 16 17 18

Obedience  
brings us  
Peace and  
renders  
Prayer  
effective

And in this way we shall come to know that we are loyal to the truth, and shall <sup>2</sup>satisfy our <sup>3</sup>consciences in His presence in whatever matters our hearts condemn us—because God is greater than our hearts and knows everything. Dear friends, if our hearts do not condemn us, we have perfect confidence towards God; and whatever we ask for we obtain from Him, because we obey His commands and do the things which are pleasing in His sight. And this is His command—that we are to <sup>4</sup>believe in His Son Jesus Christ and love one another, just as He has commanded us to do. The man who obeys His commands continues in union with God, and God continues in union with him; and through His Spirit whom He has given us we can know that He continues in union with us. 19 20 21 22 23 24

### ***The Conflict between Truth and Falsehood***

Dear friends, do not believe every spirit, but put the spirits to the test to see whether they are from God; for many false teachers have gone out into the world. The test by which you may recognize the Spirit of God is that every spirit <sup>1</sup>discriminate between true and false Teaching' 2

<sup>1.</sup> *Continues dead*] "It is not said that he dies. Death is his natural state" (Westcott).

<sup>2.</sup> *Satisfy*] Lit. 'persuade.' Reasoning with our self-convicted hearts, we satisfy them that, although we have forgotten many of our sins, that will not cancel nor even limit the wonderful assurance that "the blood of Jesus cleanses us from all sin" (i. 7). The omniscient One, all merciful and ever faithful, will remember—and remember to forget—every one of them (Isa. xliii. 25; Jer. xxxi. 34).

<sup>3.</sup> *Consciences*] Lit. 'heart; 'each individual dealing with his own heart.

<sup>4.</sup> *Believe &c.*] "Equivalent to 'believe as true the Message which the name conveys'" (Westcott).

which acknowledges that Jesus Christ has come as man is from God, and that no spirit is from God which does not acknowledge this about Jesus. Such is the spirit of the anti-Christ; of whose coming you <sup>1</sup>have heard, and it is already in the world. 3

As for you, dear children, you are God's children, 4  
 God's Spirit delivers us from false Teaching and have successfully resisted <sup>2</sup> them; for greater is He who is in you than he who is in the world. They are the world's children, and so 5  
 their language is that of the world, and the world listens to them. We are God's children. The man who is beginning 6  
 to know God listens to us, but he who is not a child of God does not listen to us. By this test we can distinguish the Spirit of truth from the spirit of error. 6

### *The Duty of Brotherly Love*

Dear friends, let us love one another; for love 7  
 has its origin in God, and every one who loves has become a child of God and is beginning to know God. He who is destitute of love has 8  
 never had any knowledge of God; because God is love. God's love for us <sup>3</sup> has been manifested in that 9  
 He <sup>3</sup> has sent His <sup>4</sup> only Son into the world so that we may have Life through Him. This is love indeed—we did not 10  
 love God, but He loved us and sent His Son to be an atoning sacrifice for our sins. 10

Dear friends, if God has so loved us, we also 11  
 ought to love one another. <sup>5</sup> No one has ever 12  
 yet seen God. If we love one another, God continues in union with us, and His love in all its perfection is in our hearts. We can know 13  
 that we are continuing in union with Him and that He is continuing in union with us, by the fact that He has given us a portion of His Spirit. And we have seen and 14  
 bear witness that the Father has sent the Son to be the Saviour of the world. Whoever acknowledges that Jesus 15

1. *Have heard*] <sup>2</sup> Thess. ii. 3. Cp. Introduction, p. 662, and 1 John ii. 18, n.

2. *Them*] The false teachers.

3. *Has been manifested.* *Has sent*] Of these two English perfects, the latter is a perfect in the Greek also, indicating a permanent result. See *Aorist* vii. 7.

4. *Only*] Cp. John i. 14, n.

5. *No one &c.*] Cp. John iii. 13, n.; Acts ii. 34, n.; Heb. ix. 8, n.



is the Son of God—God continues in union with him, and he continues in union with God. And, as for us, we know the love which God has for us, and we confide in it. 16

God's great  
Love  
inspires  
us with  
Confidence  
and Love

God is love, and he who continues to love continues in union with God, and God continues in union with him. Our love will be manifested in all its perfection by our having complete confidence on the day of the Judgement; because just <sup>1</sup> what He is, we also are in the world. Love has in it no element of fear; but <sup>2</sup> perfect love drives away fear, because fear involves pain, and if a man gives way to fear, there is something imperfect in his love. <sup>3</sup> We love because God first loved us. If any one says that he loves God, while he hates his brother man, he is a liar; for he who does not love his brother man whom he has seen, <sup>4</sup> cannot love God whom he has not seen. And the command which we have from Him is that he who loves God must love his brother man also. 17 18 19 20 21

Sure Proofs  
of divine  
Sonship  
follow Faith

Every one who believes that <sup>5</sup> Jesus is the Christ <sup>6</sup> is a child of God; and every one who loves the Father loves also Him who is the Father's Child. The fact that we love God Himself, and obey His commands, is a proof that we love God's children. Love for God means obedience to His commands; and His commands are not irksome. For <sup>7</sup> every child of God overcomes the world; and the victorious principle which has overcome the world is our faith. Who but the man that believes that Jesus is the Son of God overcomes the world? 1 2 3 4 5

Jesus Christ is He who came <sup>8</sup> with water and blood; 6

1. *What He is*] In Heaven, dwelling in an atmosphere of peaceful, perfect love; so on earth are we in our degree.

2. *Perfect love &c.*] "It is equally true that 'Blessed is he that feareth alway,' and that 'Perfect love casteth out fear.' Different kinds of fear are meant" (Scott).

3. *We love*] God, one another, and all our fellow men.—ED.

4. *Cannot*] V.L. 'how can he?'

5. *Jesus is the Christ*] The Cerinthians denied the identity of Jesus with the Messiah. The former, they said, was a man on whom the latter as a Power of God descended.

6. *Is a child of God*] Lit. 'has been begotten by God.'

7. *Every child*] Lit. 'Everything that has been born (or begotten).'

8. *With water*] This 'with' is here apparently a circumstantial use of the preposition (*dia*), although most commonly, when followed by the genitive, it is our 'through.' When it means 'with' it seems to indicate some circumstance or experience through which the subject of the sentence is passing. Cp. 'with patience,' Heb. xii. 1; 'with offence,' Rom. xiv. 20; 'with many witnesses,' 2 Tim. ii. 2; 'with letter and circumcision,' Rom. ii. 27; and in the Classical writers, 'with caution,' Thucydides, i. 17; 'with pangs,' Euripides, *Phoenissai*, 355.



God's  
threefold  
Testimony  
as to His  
Gift of  
eternal Life  
in Christ

not <sup>1</sup> with the water only, but <sup>2</sup> with the water and with the blood. And it is the Spirit who gives testimony—<sup>3</sup> because the Spirit is the Truth. For there are <sup>4</sup> three that give <sup>7</sup> testimony<sup>5</sup>—the Spirit, the water, and the blood; <sup>8</sup> and there is complete agreement between <sup>4</sup> these three. If we accept the testimony of men, God's testimony <sup>9</sup> is greater : for God's testimony consists of the things which He has testified about His Son. He who believes in the Son <sup>10</sup> of God has the testimony in his own heart : he who does not believe God has made Him a liar, in that he has refused to accept the testimony which God has given about His Son. And that testimony is to the effect that God has given us the <sup>11</sup> Life of the Ages, and that this Life is in His Son. He who <sup>12</sup> has the Son has the Life : he who has not the Son of God has not the Life.

### Conclusion

The  
Certainty of  
eternal Life.  
Prayer for  
ourselves  
and others

I write all this to you in order that you who <sup>13</sup> believe in the Son of God may know for certain that you already have the Life of the Ages. And <sup>14</sup> we have an assured confidence that whenever we ask anything in accordance with His will, He listens to us. And since we know that He listens <sup>15</sup> to us, then whatever we ask, we know that we have the things which we have asked from Him. If any one sees <sup>16</sup> a brother man committing a sin which is not unto death, he shall ask and God shall give him life—for those who do not sin unto death. There is such a thing as sin unto death ; for that I do not bid him make request. Any kind of <sup>17</sup>

1. *With the water only . . . with the water . . . with the blood*] This 'with' is literally 'in,' but in a large number of cases this Greek preposition (*en*) conveys the same circumstantial sense as the other one (*dia*) just noticed, and again 'with' is the most suitable English.

2. *With the water and with the blood*] Alford thinks the article here is inserted to give solemnity. Surely it is used rather as referring to the definite incident concerning water and blood which must have been familiarly known to the readers of John's Gospel, and to all who received oral instruction from this Apostle. Cp. John xix. 34, n.

3. *Because &c.*] "Just as Christ is the Truth (John xiv. 6), so the Spirit sent in Christ's name is the Truth" (Westcott).

4. *Three that give testimony. These three*] These words are masculine in the Greek, although the nouns themselves—spirit, water, blood—are all neuter.

5. V.L. inserts, between 'give testimony' and 'the Spirit,' the words, 'in Heaven—the Father, the Word, and the Holy Spirit; and these three are One. And there are three who give testimony on earth.' The word for 'One' is neuter, not masculine, thus signifying not oneness of Personality, but absolute identity of nature. Cp. John x. 30, n.—Ed.

wrongdoing is sin; but there is sin which is not unto death.

The great  
Facts of the  
Christian  
Faith

We know that no one who is a child of God lives in sin, <sup>1</sup> but He who is God's Child keeps him, and the Evil one cannot touch him. We know that we are children of God, and that the whole world lies <sup>2</sup> in the power of the Evil one. And we know that the Son of God has come, and has given us understanding so that we know the true One, and are in union with the true One—that is, we are in union with His Son Jesus Christ. He is the true God and the Life of the Ages.

Dear children, guard yourselves from idols.

1. *But He &c.*] V.L. 'but he who has been begotten by God keeps himself.'  
2. *In the power of*] Lit. 'in.' The Devil had hitherto been 'the ruler of this world' (Luke iv. 6; John xii. 31; xiv. 30; xvi. 11), a strange power over men's bodies and souls being permitted him (Job i. 12; Luke xiii. 16; Acts x. 38; 2 Cor. xii. 7; Heb. ii. 14). But the time was now close at hand when he would be dethroned, and Christ's unseen, heavenly Kingship established over the earth (Rom. xvi. 20; Rev. xx. 2, 3).—ED. Or instead of 'in the power of' we may translate by 'in.' The thought of truly consecrated believers being 'in' Christ runs through the N.T. Letters. The Saviour Himself had spoken of all such as being branches 'in' Him, the Living Vine. Paul writes of there being "now no condemnation to those who are in Christ Jesus;" of his knowledge and strong conviction "in the Lord Jesus" (Rom. xiv. 14); of the Apostles and others as "labouring in the Lord," in His wisdom, power, peace, joy; of their converts as being their "work in the Lord." The whole race of man is 'in Adam' as its federal head, and all believers are 'in Christ.' He is the atmosphere they breathe, and the sunshine that illumines their path. On the other hand, as to 'the world,' the unbelievers, those who reject Christ—their vine, their federal head, the air they breathe, the light that illumines their path, is Satan. 'In the Evil one' they are and repose, being well content, humbly and torpidly submissive to his rule!

## JOHN'S SECOND LETTER

Although we are unable to fix the exact date of this Letter or the place at which it was written, there is sufficient evidence, both external and internal, to warrant our acceptance of it as a genuine work of the Apostle John.

Some have thought that the "lady" addressed stands for an unknown Church, but upon careful consideration it appears more reasonable and natural to regard the Letter as having been a private one. It is impossible to discover the name of the individual to whom it was sent, but both this and the following Letter may be taken as "precious specimens of the private correspondence of the beloved Apostle."

## JOHN'S SECOND LETTER

### Greeting

The Elder <sup>1</sup> to the elect lady and her children. 1  
 Truly I love you all, and not I alone, but also  
 all who know the truth, for the sake of the truth which is 2  
 continually in our hearts and will be with us <sup>2</sup> for ever.  
 Grace, mercy and peace will be with us from God the 3  
 Father, and from Jesus Christ the Son of the Father, in  
 truth and love.

### Commenda- tion and Warning

<sup>3</sup> It is an intense joy to me to have found 4  
<sup>4</sup> some of your children living true Christian  
 lives, in obedience to the command which we  
 have received from the Father. And now, dear lady, I pray 5  
 you—writing to you, as I do, not a new command, but the  
 one which <sup>5</sup> we have had from the very beginning—let us 6  
 love one another. The love of which I am speaking consists  
 in our living in obedience to God's commands. God's 6  
 command is that you should live in obedience to what you  
 all heard from the very beginning. For many deceivers 7  
 have gone out into the world—men who do not acknowledge  
 Jesus as Christ who has come in human nature. <sup>6</sup> Such a  
 one is 'the deceiver' and 'the anti-Christ.'

### The Need of simple Fidelity to Christ

Keep guard over yourselves, so that you may 8  
 not lose the results of your good deeds, but may  
 receive back a full reward. <sup>7</sup> No one has God, 9  
 who instead of remaining true to the <sup>8</sup> teaching

1. *To the elect lady*] Whether this was an individual or a Church has been much debated. Some render 'to the lady Electa'; others again 'to the elect Kyria.'

2. *For ever*] Lit. 'to the Age.'

3. *It is*] Or perhaps 'It was.' See Alford. Westcott gives both "I rejoice" and "I rejoiced."

4. *Some*] If it was really a Church that the Apostle was addressing, it is remarkable that he should have been so exceedingly glad to find 'some' of its members living up to the truth they had been taught.

5. *We have had*] Cp. 1 John ii. 7.

6. *Such a one is &c.*] See 1 John ii. 22, n.

7. *No one &c.*] However he may pique himself on his proficiency in the 'advanced thought' of the day, God is not his. "There is an advance which is not progress, but apostasy" (Plummer).

8. *Teaching*] A better word than 'doctrine,' which would refer to one special tenet. Probably the inspired writer was speaking of Christian truth as a whole, as taught by Jesus and His Apostles.

## 2 JOHN

of Christ, presses on in advance : but he who remains true to that teaching has both the Father and the Son. If 10 any one who comes to you does not bring this teaching, do not receive him under your roof nor <sup>1</sup> bid him Farewell. He who bids him Farewell is a sharer in his evil 11 deeds.

**Conclusion** I have a great deal to say to you all, but will 12 not write it with paper and ink. Yet I hope to come to see you and speak face to face, so that your happiness may be complete.

The children of your elect sister send greetings to 13 you.

1. *Bid him Farewell*] Or, perhaps, 'give him welcome.' So in verse 11.

JOHN'S THIRD LETTER



There can be no doubt that this Letter was addressed to an individual person. We cannot affix to it a definite date, or place, but the most natural supposition—which there is nothing to contradict—is that it came from the Apostle in Ephesus, about the same time as the preceding Letter.

The special mention of Diotrephes and his behaviour points indeed to a somewhat advanced development in the Church to which Gaius belonged, but such characters are all too possible at any juncture to afford in this instance any guarantee of a later date.

In this, as in the preceding Letters, the writer's great concern is that transcendental truth should be embodied in practical holiness.

## JOHN'S THIRD LETTER

Greeting and Commendation      The Elder to his dear friend Gaius. Truly I love you. 1

My dear friend, I pray that you may in all respects prosper and enjoy good health, just as your soul already prospers. For <sup>1</sup>it is an intense joy to me when brethren come and bear witness to your fidelity to the truth—that you live in obedience to the truth. I have no greater <sup>2</sup>joy than to hear that my children are <sup>3</sup>living in obedience to the truth. 2

My dear friend, you are acting faithfully in all your behaviour towards the brethren, even when they are strangers to you. They have testified, in the presence of the Church, to your love; and you will do well to help them on their journey <sup>4</sup>in a manner worthy of your fellowship with God. For it is for Christ that they have gone forth, accepting nothing from the Gentiles. It is therefore our duty to show hospitality to such men, so that we may be fellow workers in promoting the truth. 3

**Diotrephes** <sup>5</sup>I wrote to the Church, but Diotrephes, who loves to have the first place among them, refuses to listen to us. For this reason, if I come, I shall not forget his conduct, nor his idle and mischievous talk against us. And he does not stop there: he not only will not receive the brethren, but those who desire to do this he hinders, and excludes them from the Church. 4

1. *It is . . . come . . . bear*] Or 'it was . . . came . . . bore.' Cp. 2 John 4, n.

2. *Joy*] v.l. 'grace,' i.e. favour from God.

3. *Living &c.*] Lit. 'walking in the truth.'

4. *In a manner worthy of your fellowship with God*] Lit. 'worthily of God'; i.e. in the way demanded by, and answering to, His wisdom, His rich bounty, His tenderness. How infinitely impossible (if we may venture such an expression) of obedience is such an injunction! Yet that was to be the ambition of Gaius, whether Diotrephes and his partisans approved or not.

5. *I wrote*] Or 'I wrote a few lines.' Lit. 'I wrote something.'

### 3 JOHN

My dear friend, do not follow wrong examples, but right ones. He who habitually does what is right is a child of God: he who habitually does what is wrong has not seen God. 11

**Demetrius** The character of Demetrius has the approval of all men, and of the truth itself. We also express our approval of it, and you know that we only give our approval to that which is true. 12

**Conclusion** I have a great deal to say to you, but I do not wish to go on writing it with ink and pen. But I hope to see you very soon, and then we will speak face to face. 13 14

Peace be with you. Our friends send greetings to you. Greet our friends individually.

## JUDE'S LETTER

Of the time and place of the composition of this Letter we know nothing beyond what may be inferred from its contents. These seem to show that it was written in Palestine, and the absence of any reference to so striking an event as the destruction of Jerusalem points to a date earlier than 70 A.D.

It has, however, been thought that such a rebuke of error and licentiousness as that which this Letter contains can only apply to the forms of Gnosticism known to have existed in the first quarter of the second century. But there is no reason to doubt that the author was the man he asserts he was, the brother of James, the head of the Church in Jerusalem. He was, therefore, not an Apostle but one of the Lord's brothers.

The abiding value of the Letter consists in its severe condemnation of merely professional Christianity, and its remarkably beautiful doxology

## JUDE'S LETTER

**Greeting**      <sup>1</sup> Jude, a bondservant of Jesus Christ and <sup>2</sup> a <sup>1</sup> brother of James :

To those who are <sup>3</sup> in God the Father, <sup>4</sup> infolded in His love, and kept for Jesus Christ, and called. May mercy, <sup>2</sup> peace and love be abundantly granted to you.

**An Encouragement to defend Christian Truth**      Dear friends, since I am eager <sup>5</sup> to begin a <sup>3</sup> letter to you on the subject of <sup>6</sup> our common salvation, I find myself constrained <sup>7</sup> to write and cheer you on to the vigorous defence of the faith delivered once for all to God's people. For <sup>4</sup> <sup>8</sup> certain persons have crept in unnoticed—men spoken of in ancient writings as pre-destined to this condemnation—ungodly men, who pervert the grace of our God into an excuse for immorality, and disown Jesus Christ, our only Sovereign and Lord.

**Ancient Examples of Retribution for Disobedience**      I desire to remind you—although the whole <sup>5</sup> matter is already familiar to you—that the Lord saved a people out of the land of Egypt, but <sup>9</sup> afterwards destroyed those who <sup>10</sup> had no faith. And angels—those who <sup>11</sup> did not keep the <sup>6</sup>

1. *Jude*] Some translators prefer the Greek form 'Judas,' here, and yet in all similar cases they adopt the English names, John, Peter, Matthew.

2. *A brother of James*] Cp. Matt. xiii. 55.

3. *In God the Father*] Cp. 1 John v. 20.

4. *Infolded in His love, and kept*] Alford's note "perfect participles, giving the signification 'from of old and still'" very nearly hits the mark. See *Aorist* vii.

5. *To begin a letter*] Lit. 'to write,' present infinitive. See *Aorist* iii. 8.

6. *Our common salvation*] "That way to Salvation in which all must go that will be saved: God's Highway to Heaven, Christ and His Gospel" (Baxter).

7. *To write*] Aorist infinitive, indicating the act as a whole, but hardly so full of significance as Wordsworth's words imply, when he speaks of "a special act for a particular purpose, on an urgent occasion."

8. *Certain persons*] Perhaps Nicolaitans and the disciples of Simon Magus.

9. *Afterwards*] Lit. 'the second time.'

10. *Had no faith*] Or 'had had no faith.' But see Goodwin's *Moods and Tenses*, § 148. Cp. 1 Cor. x. 5.

11. *Did not keep . . . deserted*] Or 'had not kept . . . had deserted.' But see Goodwin.

position originally assigned to them, but deserted their own proper abode—He <sup>1</sup>reserves in everlasting bonds, in darkness, in preparation for the judgement of the great day. So also Sodom and Gomorrah—and the neighbouring towns in the same manner—having been guilty of gross fornication and having gone astray in pursuit of unnatural vice, are now before us as a specimen of the fire of the Ages in the punishment which they are undergoing. <sup>2</sup>Yet in just the same way <sup>3</sup>these dreamers also <sup>4</sup>pollute the body, while they set authority at naught and speak evil of dignities.

False  
Teachers.  
Their  
Insolence  
and Greed

But Michael the Archangel, when contending with the Devil and arguing with him about the body of Moses, did not dare to pronounce judgement on him in abusive terms, but simply said, "The Lord rebuke you." Yet these men are abusive in matters of which they know nothing, and in things which, like the brutes, they understand instinctively—in all these <sup>5</sup>they corrupt themselves. Alas for them; for they have followed in the steps of Cain; for the sake of gain they have rushed on headlong in the evil ways of Balaam; and have perished in <sup>6</sup>rebellion like that of <sup>7</sup>Korah!

Their selfish,  
useless,  
shameful  
Lives

These men—sunken rocks!—are those who share the pleasure of your love-feasts, unrestrained by fear while caring only for themselves; clouds without water, driven away by the winds; trees that cast their fruit, barren, doubly dead, uprooted; wild waves of the sea, <sup>8</sup>foaming out their own shame; wandering stars, for whom is reserved dense darkness of age-long duration.

The  
Prediction  
of Enoch

It was also about these that Enoch, who belonged to the seventh generation from Adam, prophesied, saying,

1. *Reserves*] The Greek perfect, 'He has reserved,' and the imprisonment continues. See *Aorist* vii. 3, 4.

2. *Yet*] Although these examples were set forth as warnings.

3. *These &c.*] "These Hereticks, dreaming of high wisdom" (Baxter).

4. *Pollute &c.*] Both practising and teaching odious vice.

5. *They corrupt themselves*] Or 'they are perishing.'

6. *Rebellion*] Or 'defiance of authority.' Lit. 'contradiction.'

7. *Korah*] "Some of the Gnostics professed even to regard Korah with admiration" (Wordsworth). The past tenses in this verse are best understood as 'proleptic.' Cp. Rom. viii. 30, n.

8. *Foaming out &c.*] In their abuse of others.



## JUDE

“The Lord <sup>1</sup>has come, attended by myriads of His people, to execute judgement upon all, and to convict all the ungodly of all the ungodly deeds which in their ungodliness they have committed, and of all the hard words which they, ungodly sinners as they are, have spoken against Him.” 15

These men are murmurers, ever bemoaning their lot. Their lives are guided by their evil passions, and their mouths are full of <sup>2</sup>big, boastful words, <sup>3</sup>while they treat <sup>4</sup>individual men with admiring reverence for the sake of the advantage they can gain. 16

The Pre-  
diction of  
the Apostles

But as for you, my dearly-loved friends, remember the words that before now were spoken by the Apostles of our Lord Jesus Christ—how they declared to you, “In the last times there shall be scoffers, <sup>5</sup>obeying only their own ungodly passions.” These are those who cause divisions. They are <sup>6</sup>men of the world, <sup>7</sup>wholly unspiritual. 17 18 19

The Readers’  
Duties to  
themselves  
and the false  
Teachers

But you, my dearly-loved friends, building yourselves up on the basis of your most holy faith and praying in the Holy Spirit, must keep yourselves safe in the love of God, waiting for the mercy of our Lord Jesus Christ which will result in the Life of the Ages. Some, when they argue with you, you must <sup>8</sup>endeavour to convince; others you must <sup>8</sup>try to save, as brands plucked <sup>9</sup>from the flames; and on others look with pity mingled with fear, <sup>10</sup>while you hate every trace of their sin. 20 21 22 23

1. *Has come*] Or ‘came.’ Proleptic. Cp. verse 11.

2. *Big, boastful words*] “As men that were more knowing than all others in Philosophical Fancies, and the Orders of Angels, and Ages, and Things above, and of Christian Liberty” (Baxter).

3. *While &c.*] Or ‘and they are great admirers of those who give them gifts.’

4. *Individual men*] Lit. ‘persons.’ See Luke xx. 21, n.

5. *Obeying &c.*] Lit. ‘walking according to . . . desires of ungodliness.’ See 2 Pet. iii. 3.

6. *Men of the world*] Greek ‘psychical,’ for which “we have no English word; and our biblical psychology is, by this defect, entirely at fault” (Alford). See Heard’s *Tripartite Nature of Man*, pp. 88–90, Hatch’s *Biblical Greek*, iii., and Mayor’s *James*, pp. 120, 121.

7. *Wholly unspiritual*] Or, perhaps, ‘not having (the) Spirit (of God).’ But see Alford.

8. *Endeavour to. Try to*] See *Aorist* iii. 8.

9. *From the flames*] Apparently quoted from Amos iv. 11; Zech. iii. 2, LXX. Cp. above, verse 9.

10. *While you hate &c.*] “Perhaps there may be an allusion also in ‘hating even the tunic that has been spotted by the flesh’ to the filthy garments which are taken from Joshua as a sign that his iniquities are taken away (Zech. iii. 4), and in order that he may be clothed with a new priestly tunic reaching to the feet. See Zech. iii. 4 in LXX.” (Wordsworth).

## JUDE

<sup>1</sup> But to Him who is able to keep you safe 24  
All Glory ascribed to God from stumbling, and cause you to stand in  
the presence of His glory free from blemish and  
full of exultant joy—to the only God our Saviour—through 25  
Jesus Christ our Lord, be ascribed glory, majesty, might,  
and authority, as it was before all time, is now, and shall be  
to all the Ages ! Amen.

1. *But*] In strong opposition to the evil tenets and practices of the heretical teachers against whom this Letter was specially directed.

THE REVELATION OF JOHN

The Apocalypse was written either in 67, or in 96, A.D.

An oft-quoted statement of Irenaeus that it, or its author—there is no word inserted to indicate which of the two he meant—“was seen” about the end of the reign of Domitian, is regarded by many as a conclusive proof of the later date.

On the other hand, the “internal evidence”—the evidence, that is, furnished by the contents of the book itself—appears to point even more unmistakably to the earlier date. E.g., in xi. 1, 2, 8, the Holy City and the earthly Temple are spoken of as being still in existence, and as about to be trodden under foot by the Gentiles.

The language of the book has also a bearing upon the problem of its date. Although other explanations have been suggested, the many Hebrew idioms that it contains as compared with the much purer Greek of the fourth Gospel—which was probably by the same author—seem to indicate that it was written long before that Gospel, at a time when the Apostle had as yet only an imperfect acquaintance with the Greek language.

Dr. Stuart Russell, in his work *The Parousia*, has contended for the belief that the fall of Jerusalem and Judaism in 70 A.D. marked a stupendous epoch in the Unseen world, a personal—although unrecorded—return of the Saviour to the earth then taking place (cp. Acts vii. 55; ix. 7; 1 Cor. ix. 1), accompanied by a spiritual judgement of bygone generations, a resurrection from Hades to Heaven of the faithful of past ages, and an ingathering of saints then on earth into the Father's House of many mansions (Matt. xxiv. 31; John xiv. 3; 1 Thess. iv. 17; 2 Thess. ii. 1).

If this belief ever obtains general acceptance the earlier date of the Apocalypse will also be regarded as fully established. For it will then be seen that the book describes beforehand events which took place in 70 A.D. and the years immediately preceding, partly on earth and partly in the spiritual world, and is mainly concerned with the downfall of the earthly Jerusalem and the setting up of Christ's heavenly Kingdom—the new Jerusalem. And its many mysterious symbols will be seen to have been a cipher of which the first Christians held the key, but which hid its meaning from their enemies.

Many scholars, however, regard the book as a document of Nero's time carefully incorporated in one written about 90 A.D. : “a Jewish Apocalypse in a Christian framework ;” both perhaps being by the same author.—EDITOR.

# THE REVELATION OF JOHN

## Introduction

The Book  
and its  
Writer.

<sup>1</sup> The revelation <sup>2</sup> given by Jesus Christ, which 1 1  
God granted Him, that He might make known  
to His <sup>3</sup> servants certain events which must  
<sup>4</sup> shortly come to pass : and He sent His angel and com-  
municated it to His <sup>5</sup> servant John. This is the John who 2  
taught the truth concerning the Word of God and <sup>6</sup> the truth  
told us by Jesus Christ—<sup>7</sup> a faithful account of what he had  
seen. Blessed is he who <sup>8</sup> reads and blessed are those who 3  
listen to the words of this prophecy and lay to heart what is  
written in it ; for <sup>9</sup> the time for its fulfilment is now close at  
hand.

Greeting

John sends greetings to the seven Churches in 4  
<sup>10</sup> the province of Asia. May grace be granted  
to you, and peace, from Him who is and was and <sup>11</sup> ever-  
more will be ; and from <sup>12</sup> the seven Spirits which are before  
His throne ; and from Jesus Christ, the truthful witness, the 5  
first of the dead to be born to Life, and the Ruler of the  
kings of the <sup>13</sup> earth.

1. *The revelation*] The writer obviously expects that his meaning, so far from being obscured by the strange figures of speech and symbols which he employs, will be thereby illustrated, enforced, and brought home to the mind, with greater than ordinary power (Milligan).—ED.

2. *Given by*] Lit. 'of.'

3. *Servants*] Lit. 'bondservants.'

4. *Shortly*] I.E. soon after this book was written. Cp. i. 3, 19; xxii. 6, 10.—ED.

5. *Servant*] Lit. 'bondservant.'

6. *The truth told us by Jesus Christ*] Lit. 'the testimony of Jesus Christ.'

7. *A faithful account of what*] Lit. 'all that.'

8. *Reads*] See Luke iv. 16-20; Acts xiii. 15. Books were rare and costly before the invention of printing.

9. *The time for its fulfilment &c.*] Lit. simply 'the time is near;' i.e. was near when this book was written. Cp. i. 1, 19; xxii. 6, 10.—ED.

10. *The province of Asia*] Cp. Acts ii. 9, n.

11. *Evermore will be*] Lit. 'is coming.' The future participle of the Greek verb 'to be' (Homer, *Iliad*, i. 70) occurs in the N.T. only in Luke xxii. 49. In modern Greek it is obsolete.

12. *The seven Spirits*] God's own most holy Spirit "viewed not so much in His individual personality as in the manifoldness of His operation in the Church" (Milligan).—ED.

13. *Earth*] Or 'land.'

## REVELATION I.

To Him who loves us and has <sup>1</sup>freed us  
 Ascription of Praise from our sins with His own blood, and has <sup>2</sup>formed us into a Kingdom, to be priests to  
<sup>3</sup>God, His Father—to Him be ascribed the glory and the power until the Ages <sup>4</sup>of the Ages. Amen.

<sup>5</sup>He is coming in the clouds, and <sup>6</sup>every eye will see Him, and <sup>7</sup>so will those who pierced Him; and all the <sup>8</sup>nations of the earth will gaze on Him and mourn. Even so. Amen.

“I am the Alpha and the Omega,” says the Lord God, <sup>8</sup>“He who is and was and <sup>9</sup>evermore will be—the Ruler of all.”

I John, your brother, and a sharer with you  
 The Coming of the Message in the sorrows and Kingship and patient endurance of Jesus, found myself in the island of Patmos, on account of the Word of God and the truth told us by Jesus. In the Spirit I found myself present on <sup>10</sup>the day of the Lord, and I heard behind me a loud voice which resembled the blast of a trumpet. It said,

“Write forthwith in <sup>11</sup>a roll an account of what you see, and send it to the seven Churches—to Ephesus, Smyrna, Pergamum, Thyateira, Sardis, Philadelphia and Laodicea.”

I turned to see <sup>12</sup>who it was that was speaking to me; and <sup>13</sup>then I saw <sup>14</sup>seven golden lampstands, and in the centre of the lampstands some One resembling the Son of Man, clothed in

1. *Freed us from*] v.L. ‘washed us from.’

2. *Formed us into*] v.L. ‘made for us.’

3. *God, His Father*] Lit. ‘God and His Father.’ Cp. Jas. i. 27. Or ‘His God and Father.’

4. *Of the Ages*] v.L. omits these words.

5. *He is coming*] Lit. ‘See! He is coming.’

6. *Every eye*] Apparently can only refer to persons alive on the earth at the time. None of the dead can see the Redeemer descending from Heaven, for in accordance with the express teaching of 1 Thess. iv. 16, the Resurrection does not take place until after He has come.—ED.

7. *So will those who pierced Him*] An indication that the Seer expected the Saviour to return in the life-time of those who crucified Him. Cp. Matt. xxvi. 64; John i. 51.—ED.

8. *Nations of the earth*] Or ‘tribes of the land.’ Cp. Matt. xxiv. 30.

9. *Evermore will be*] Lit. ‘is coming.’ Cp. verse 4, n.

10. *The day of the Lord*] I.E. either the time of the Redeemer’s Parousia or return to the earth, or else the interval that was to elapse before the coming of that time. That was the Seer’s standpoint. In the *Teaching of the Apostles*, xiv., we read, “Every Lord’s [day] of the Lord come together and break bread.” Otherwise we have no reason to suppose that Sunday had yet received its present name of “the Lord’s day.” See Dr. E. W. Bullinger’s pamphlet.—ED.

11. *A roll*] Of papyrus or parchment. It could be conveniently sent on from Patmos to the seven towns in the order prescribed.

12. *Who . . . that*] Lit. ‘the voice which.’

13. *Then*] Lit. ‘having turned.’

14. *Seven*] In the earthly temple there was only one lampstand (Exod. xxv. 31; Heb. ix. 2).

## REVELATION I.—II.

a robe which reached to His feet, and with a girdle of gold across His breast. His head and His hair were white, like white wool—as white as snow; and His eyes resembled a flame of fire. His feet were like silver-bronze, when it is <sup>1</sup> white-hot in a furnace; and His voice resembled the sound of many waters. In His right hand He held seven stars, and a sharp, two-edged sword <sup>2</sup> was seen coming from His mouth; and His glance resembled the sun when it is shining with its full strength.

Words of  
Encourage-  
ment, Life,  
and Hope

When I saw Him, I fell at His feet as if I were dead. But He laid His right hand upon me and said,

“Do not be afraid: I am the First and the Last, and the ever-living One. I died; but I am now alive until the Ages of the Ages, and I have <sup>3</sup> the keys of the gates of Death and of Hades! Write down therefore the things you have just seen, and those which are now taking place, and those which are soon to follow: the secret meaning of the seven stars which you have seen in My right hand, and of the seven lampstands of gold. The seven stars are the <sup>4</sup> ministers of <sup>5</sup> the seven Churches, and the seven lampstands are the seven Churches.

### *The Letters to the seven Churches*

The  
Letter to  
Ephesus

“To the <sup>6</sup> minister of the Church in Ephesus write as follows:

“‘This is what He who holds the seven stars in the grasp of His right hand says—He who walks to and fro among the seven lampstands of gold. I know your

1. *White-hot*] The whiteness is expressed by the second half of the Greek word ‘chalcolibanus.’ The participle in the Greek here has the full force of the perfect tense. Contrast the present participle passive of the same verb in the *Martyrdom of Polycarp*, xv. The case here is the genitive absolute. v.L. ‘as if they (the feet) were glowing in a furnace.’

2. *Was seen coming from*] Lit. simply ‘coming out of.’

3. *The keys of the gates*] Lit. simply ‘the keys.’ Cp. Matt. xvi. 18 (last clause), n. The ‘power of (i.e. authority over) death,’ once wielded by the Devil (Heb. ii. 14), is now in the hands of man’s great Redeemer.—ED.

4. *Ministers*] Lit. ‘angels.’ See ii. 1, n.

5. *The seven Churches*] The Letters contained in chapters ii., iii., appear to favour the early date of the Apocalypse. The members of these Churches were manifestly exposed to bitter persecution. The love of very many of them had waxed cold, and false teachers had arisen. This corresponds to what Jesus had predicted would happen in the lifetime of His earthly contemporaries (Matt. xxiv. 5, 9–12, 21, 24, 34).

6. *Minister*] Or ‘guardian angel.’ Or the Church itself “viewed not merely as in possession of inward vigour, but as exercising it towards things without” (Milligan). Lit. ‘angel’ or ‘messenger.’ So also in verses 8, 12, 18; iii. 1, 7, 14.



## REVELATION II.

doings and your toil and patient suffering. And I know that you cannot tolerate wicked men, but have put to the test those who say that they themselves are Apostles but are not, and you have found them to be liars. And you endure patiently and have borne burdens for My sake and have never grown weary. Yet I have this against you—that <sup>1</sup>you no longer love Me as you did at first. Be mindful, therefore, of the height from which you have fallen. Repent at once, and act as you did at first, or else I will surely come and remove your lampstand out of its place—unless you repent. Yet this you have in your favour: you hate the doings of the Nicolaitans, which I also hate.

“‘Let all who have ears give heed to what the Spirit is saying to the Churches. To him who overcomes I will give the privilege of eating the fruit of the <sup>2</sup>Tree of Life, which is in the Paradise of God.’

“To the minister of the Church at Smyrna

The  
Letter to  
Smyrna

write as follows:

“‘This is what the First and the Last says—He who <sup>3</sup>died and has returned to life. Your sufferings I know, and your poverty—but you are rich—and the evil name given you by those who say that they themselves are Jews, and are not, but are Satan’s synagogue. Dismiss your fears concerning all that you are about to suffer. I tell you that the Devil is about to throw some of you into prison that you may be put to the test, and for ten days you will have to <sup>4</sup>endure persecution. <sup>5</sup>Be faithful to the End, <sup>6</sup>even if you have to die, and then I will give you the victor’s Wreath of Life.

“‘Let all who have ears give heed to what the Spirit is saying to the Churches. He who overcomes shall be in no way hurt by <sup>7</sup>the Second Death.’

1. *You no longer &c.*] Lit. ‘you have forsaken your first love. Cp. Matt. xxiv. 12, 34.

2. *The Tree of Life*] Cp. xxii. 2. “The promises in the letters to the seven Churches relate to experiences and privileges set forth in the predictions which occur in the prophetic portion of the book” (Dr. H. G. Guinness). Christ Himself is the Tree of Life, which He bestows on those who overcome, just as He is also the hidden Manna (verse 17), and the Morning Star (verse 28; xxii. 16). Cp. John vi. 35, 48.—Ed.

3. *Died*] Lit. ‘became dead.’

4. *Endure persecution*] Cp. Matt. xxiv. 9, 34.

5. *Be faithful to the End*] Lit. simply ‘Prove yourself faithful.’ Cp. Matt. xxiv. 13.

6. *Even if you have to die*] Lit. ‘up to (the point of) death;’ not meaning ‘so long as life shall last.’ Cp. Phil. ii. 8, where ‘stooped to die’ is literally ‘becoming obedient up to (the point of) death.’

7. *The Second Death*] Cp. verse 7, n.; xx. 6, 14; xxi. 8.

## REVELATION II.

The  
Letter to  
Pergamum

“To the minister of the Church at Pergamum 12  
write as follows :

“ ‘This is what He who has the sharp, two-  
edged sword says. I know where you dwell. <sup>1</sup> Satan’s 13  
throne is there ; and yet <sup>2</sup> you are true to Me, and did  
not deny your faith in Me, even in the days of Antipas  
My witness and faithful friend, who was put to death  
among you, in the place where Satan dwells. Yet I have 14  
a few things against you, because you have <sup>3</sup> with you some  
that cling to the teaching of Balaam, who taught Balak to  
put a stumbling-block in the way of the descendants of  
Israel—to eat what had been sacrificed to idols, and commit  
fornication. So even you have some that cling in the same 15  
way to the teaching of the Nicolaitans. Repent, at once ; or 16  
else I will come to you quickly, and will make war upon  
them with the sword which is in My mouth.

“ ‘Let all who have ears give heed to what the Spirit is 17  
saying to the Churches. He who overcomes—to him I will  
give some of the <sup>4</sup> hidden Manna, and a white stone ; and—  
written upon the stone and known only to him who receives  
it—<sup>5</sup> a new name.’

The  
Letter to  
Thyateira

“To the minister of the Church at Thyateira 18  
write as follows :

“ ‘This is what the Son of God says—He who  
has eyes like a flame of fire, and feet resembling silver-  
bronze. I know your doings, your love, your faith, your 19  
service, and <sup>6</sup> your patient endurance ; and that <sup>7</sup> of late you  
have toiled harder than you did at first. Yet I have this 20  
against you, that you tolerate the woman Jezebel, who calls  
herself a prophetess and by her teaching leads astray My  
servants, so that they commit fornication and eat what has  
been sacrificed to idols. I have given her time to repent, 21  
but she is determined not to repent of her fornication. I tell 22  
you that I am about to cast her upon a bed of sickness, and  
I will severely afflict those who commit adultery with her,  
unless they repent of conduct such as hers. Her children 23

1. *Satan’s throne is there*] At the time the Revelation was written the head-  
quarters of the Roman government in the province of Asia were in Pergamum.

2. *You are true to Me*] Cp. Matt. xxiv. 13.

3. *With you*] Lit. ‘there.’

4. *Hidden Manna*] Christ Himself. Cp. verse 7, n. (last sentence).

5. *A new name*] Cp. verse 7, n. ; iii. 12 ; xiv. 1 ; xxii. 4.

6. *Your patient endurance*] Cp. Matt. xxiv. 13.

7. *Of late &c.*] Lit. ‘your last works are more numerous than your first.’

## REVELATION II.—III.

too shall surely die; and all the Churches shall come to know that I am He who searches into men's inmost thoughts; and to each of you I will give a requital which shall be in accordance with what your conduct has been. But to you, the rest of you in Thyateira, all who do not hold this teaching and are not the people who have learnt the "deep things," as they call them (the deep things of Satan!) —to you I say that I lay no other burden on you. Only that which you already possess, cling to <sup>1</sup>until I come.

"And to him who overcomes and obeys My commands to the very end, I will give <sup>2</sup>authority over the nations of the earth. And he shall be their shepherd, ruling them with a <sup>3</sup>rod of iron, just as earthenware jars are broken to pieces; and his power over them shall be like that which I Myself have received from My Father; and I will give him <sup>4</sup>the Morning Star. Let all who have ears give heed to what the Spirit is saying to the Churches.'

The  
Letter to  
Sardis

"To the minister of the Church at Sardis write as follows :

"This is what He who has the seven Spirits of God and the seven stars says. I know your doings—you are supposed to be alive, but in reality you are dead. Rouse yourself and keep awake, and strengthen those things which remain but have well-nigh perished; for I have found no doings of yours free from imperfection in the sight of My God. Be mindful, therefore, of the lessons you have received and heard. Continually lay them to heart, and repent. If, however, you fail to rouse yourself and keep awake, I shall come upon you suddenly like a thief, and you will certainly not know the hour at which I shall come to judge you. Yet you have in Sardis a few who have not soiled their garments; and they shall walk with Me in white; for they are worthy.

"In this way he who overcomes shall be clothed in white garments; and I will certainly not blot out his name from the <sup>6</sup>Book of Life, but will <sup>7</sup>acknowledge him in the presence of My Father and His angels. Let all who

1. *Until I come*] Cp. Matt. xxiv. 13.

2. *Authority over the nations*] See iii. 21, n. 'Of the earth' is not in the Greek.

3. *Rod of iron*] Cp. verse 7, n.; xii. 5; xix. 15.

4. *The Morning Star*] Christ Himself, xxii. 16. Cp. verse 7, n. (last sentence).

5. *White garments*] Cp. ii. 7, n.; vii. 9; xix. 14.

6. *Book of Life*] Cp. ii. 7, n.; xiii. 8; xvii. 8; xx. 12, 15; xxi. 27; xxii. 19.

7. *Acknowledge him*] Cp. Matt. x. 32; Luke xii. 8.

### REVELATION III.

have ears give heed to what the Spirit is saying to the Churches.'

The Letter to Philadelphia "To the minister of the Church at Phila- 7  
delphia write as follows :

" 'This is what the holy One and the true says —He who has the key of David—He who opens and no one shall shut, and shuts and no one shall open. I know your 8 doings. I have <sup>1</sup>put an opened door in front of you, which no one can <sup>2</sup>shut ; because you have but a little power, and yet you have guarded My word and have not disowned Me. I will cause some belonging to Satan's synagogue who say 9 that they themselves are Jews, and are not, but are liars—I will make them come and fall at your feet and know for certain that I have loved you. Because <sup>3</sup>in spite of suffering 10 you have guarded My word, I in turn will guard you from that hour of trial which is soon coming upon the whole world, to put to the test <sup>4</sup>the inhabitants of the <sup>5</sup>earth. I 11 am coming quickly : cling to that which you already possess, so that your wreath of victory be not taken away from you.

" 'He who overcomes—I will make him a pillar in the 12 sanctuary of My God, and he shall never go out from it again. And I will write on him the <sup>6</sup>name of My God, and the name of the city of My God, the <sup>7</sup>new Jerusalem, which is to come down out of Heaven from My God, and My own new name. Let all who have ears give heed to what the 13 Spirit is saying to the Churches.'

The Letter to Laodicea "And to the minister of the Church at 14  
Laodicea write as follows :

" 'This is what the Amen says—the <sup>8</sup>true and faithful witness, the Beginning and Lord of God's Creation. I know your doings—you are neither cold nor hot ; I would 15 that you were cold or hot ! Accordingly, because you are 16 lukewarm and neither hot nor cold, before long I will vomit you out of My mouth. You say, I am rich, and have 17

1. *Put*] Lit. 'given.' A Hebraism.

2. *Shut*] Lit. 'shut it.' A Hebraism.

3. *In spite of suffering you have guarded My word*] Lit. 'you guarded the word of My patience ;' which may mean the story of all that Christ endured for us and also the teaching in which He has exhorted us to a like unfaltering courage and fortitude. Cp. 1 Cor. i. 18, n.—ED.

4. *The inhabitants of the earth*] This phrase occurs also in vi. 10 ; viii. 13 ; xi. 10 ; xiii. 8, 12, 14 ; xiv. 6 ; xvii. 2, 8. In this book of the Revelation it everywhere seems to denote godless, unbelieving men of the world.—ED.

5. *Earth*] Or 'land.'

6. *Name*] Cp. ii. 7, n. ; ii. 17 ; xiv. 1 ; xxii. 4.

7. *New Jerusalem*] Cp. ii. 7, n. ; xxi. 2.

8. *True and faithful*] Lit. 'faithful and true.'

## REVELATION III.—IV.

wealth stored up, and I stand in need of nothing ; and you do not know that if there is a wretched creature it is *you*—  
 ' pitiable, poor, blind, naked. Therefore I counsel you to  
 buy of Me gold refined in the fire that you may become rich,  
 and white robes to put on, so as to hide your shameful  
 nakedness, and eye-salve to anoint your eyes with, so that  
 you may be able to see. <sup>2</sup> All whom I hold dear, I reprove  
 and chastise ; therefore be in earnest and repent. I am now  
 standing at the door and am knocking. If any one listens  
 to My voice and opens the door, I will go in to be with him  
 and will feast with him, and he shall feast with Me.

“ ‘ To him who overcomes I will give the privilege of  
 sitting down with Me <sup>3</sup> on My throne, as I also have over-  
 come and have sat down with My Father on His throne.  
 Let all who have ears give heed to what the Spirit is saying  
 to the Churches.’ ”

### *A Vision of God on His Throne*

**A Door into  
 Heaven  
 stood open**

After all this I looked and saw a door in  
 Heaven standing open, and the voice that I had  
 previously heard, which resembled the blast of a  
 trumpet, again spoke to me and said,

“ ‘ Come up here, and I will show you things which are to  
 happen in the future.’ ”

Immediately I found myself in the Spirit, and <sup>4</sup> saw a  
 throne in Heaven, and some One sitting on the throne.  
 The appearance of Him who sat there was like <sup>5</sup> jasper or  
 sard ; and encircling the throne was a <sup>6</sup> rainbow, in appear-

1. *Pitiable, poor*] Cp. Matt. xxiv. 12.

2. Cp. Heb. xii. 6.

3. *On My throne*] “ Except that excellent men have denied it, it would seem impossible to read Scripture without perceiving that its assertions are distinct upon this point.” (F. W. Robertson, *Sermons*, v. 28.) See Dan. vii. 18; Matt. xix. 28; xxii. 30; Luke xii. 44; xix. 17; xxii. 29; John xvii. 22; Rom. viii. 17; 1 Cor. ix. 24; Phil. iii. 14; 1 Thess. ii. 12; 2 Tim. ii. 12, 20; 1 Peter v. 4; James i. 12; ii. 5; Rev. i. 9; ii. 26; xx. 4; xxi. 7. Sainly and consecrated Christians are not, like the rest of mankind, mere subjects and citizens in God’s heavenly Kingdom. Here on earth they are one with the Lord Jesus in the conflict with evil, and along with Him carry a more than nominal cross, and become dead to the world and to sin and selfishness. The result is that they also share in His Kingship. Complete and continually-renewed self-surrender to God is a source not of weakness, but of infinite strength. Through it alone there come to us power with God in prayer, a Christlike influence for good over others, and perfect self-control. See ii. 7, n.; xx. 4, 6.—Ed.

4. *Saw a throne*] “ The Seer is introduced into the glorious audience-chamber of a great King ” (Milligan).—Ed.

5. *Jasper or sard*] Red stones.

6. *Rainbow*] An emblem of God’s faithfulness (Gen. ix. 13).

## REVELATION IV.

ance <sup>1</sup> like an emerald. Surrounding the throne there were <sup>4</sup> also twenty-four other thrones, on which sat <sup>2</sup> twenty-four Elders clothed in white robes, with victors' wreaths of gold upon their heads.

5

The Beings  
and Things  
around the  
Throne

Out from the throne <sup>3</sup> there came flashes of lightning, and voices, and peals of thunder, while in front of the throne seven blazing lamps were burning, which are the seven Spirits of

6

God. And in front of the throne there seemed to be a <sup>4</sup> sea of glass, resembling crystal. And <sup>5</sup> midway between the throne and the Elders, and surrounding the throne, were <sup>6</sup> four living creatures, full of eyes in front and behind. The first living creature resembled a lion, the second an ox, <sup>7</sup> the third had a face like that of a man, and the fourth resembled an eagle flying. And each of the four living <sup>8</sup> creatures had six wings, and in every direction, and within, are full of eyes; and day after day, and night after night, they never cease saying,

“<sup>7</sup> Holy, holy, holy, Lord God, the Ruler of all, who wast and art and <sup>8</sup> evermore shalt be.”

9

God's Power  
and Glory  
proclaimed

And whenever the living creatures give glory and honour and thanks to Him who is seated on the throne, and lives until the Ages of the Ages, the twenty-four Elders fall down before Him who <sup>10</sup> sits on the throne and worship Him who lives until the Ages of the Ages, and they cast their wreaths down in front of the throne, saying, 11

“It is fitting, O our Lord and God,

That we should ascribe unto Thee the glory and the honour and the power;

For Thou didst create all things,

And because it was Thy will they came into existence, and were created.”

1. *Like an emerald*] And therefore, perhaps, a lunar rather than a solar rainbow.  
2. *Twenty-four Elders*] “Representatives of the glorified Church. Twice twelve combines the number of the patriarchs with that of the Apostles” (Milligan).—Ed.

3. *There came*] Lit. ‘come.’

4. *Sea of glass*] Recalling God’s spotless purity and the measureless depths of His nature.—Ed.

5. *Midway between &c.*] See the *Cambridge Journal of Philology*, ii. 318.

6. *Four living creatures*] Possibly a symbol of humanity, when perfected. The ideal earthly creature would resemble a man in thought and feeling, a lion in majesty and strength, an ox in patient labour, and an eagle in lofty flight and motion (Dr. J. Brown).—Ed.

7. *Holy, holy, holy*] It is unlikely that there is any implied reference here to the sacred Trinity of the divine nature. The words are probably a Hebrew idiom, meaning ‘thrice holy,’ ‘unspeakably holy.’—Ed.

8. *Evermore shalt be*] Lit. ‘art to come,’ or ‘art coming.’

## REVELATION V.

### *The breaking of the seven Seals*

The Book  
of coming  
Events

And I saw <sup>1</sup>lying in the right hand of Him 1 5  
who sat on the throne <sup>2</sup>a book <sup>3</sup>written on both  
sides and closely sealed with seven seals. And 2  
I saw a mighty angel who was exclaiming in a loud voice,  
“Who is worthy to open the book and break its seals?”

But no one in Heaven, or on earth, or under the earth, 3  
was able to open the book or look into it.

Only the  
Redeemer  
could open  
the Book

And while I was <sup>4</sup>weeping bitterly, because 4  
no one was found worthy to open the book or  
look into it, one of the Elders said to me,  
“<sup>5</sup> Do not weep. The Lion which belongs to 5  
the tribe of Judah, the Root of David, has triumphed, and  
will open the book and break its seven seals.”

A Vision of  
the Lamb  
of God

Then, <sup>6</sup>midway between the throne and the 6  
four living creatures, I saw <sup>7</sup>a Lamb standing  
among the Elders. He looked as if He had  
been offered in sacrifice, and He had seven horns and  
seven eyes. The last-named are the seven Spirits of God,  
and <sup>8</sup>have been sent far and wide into all the <sup>9</sup>earth. So 7  
He comes, and now He has taken the book out of the right  
hand of Him who is seated on the throne. And when He 8  
had taken the book, the four living creatures and the  
twenty-four Elders fell down before the Lamb, having each  
of them a harp and bringing golden bowls full of incense,  
which represent the prayers of God's people. And now they 9  
sing a new song.

“It is fitting,” they say, “that Thou shouldst be the  
One to take the book

1. *Lying in*] Lit. simply ‘on.’ Neither the preposition nor the sense is the same as in Acts vii. 55, 56.

2. *A book*] I.E. a scroll, or roll of parchment or papyrus.

3. *Written on both sides*] I.E. complete in itself, and leaving no room for any change or addition.—ED.

4. *Weeping bitterly*] In times of stress and calamity our fears and sorrows are often intensified through our ignorance of what is going to happen next. Cp. Luke xxi. 26.—ED.

5. *Do not weep*] Cp. Bickersteth's beautiful words:

“Peace, perfect peace, our future all unknown?  
Jesus we know, and He is on the throne.”—ED.

6. *Midway between*] Lit. ‘in the midst of.’ The Hebrew preposition denoting this is always repeated.

7. *A Lamb*] Strange and unlooked for. The Seer had been told of a lion, and he beholds a lamb, the emblem of patience and innocence, and a lamb, too, which had been sacrificed (Milligan).—ED.

8. *Have been sent far and wide*] I.E. the eyes. But v.L. reads ‘the Spirits.’

9. *Earth*] Or ‘land.’



## REVELATION V.—VI.

And break its seals ;  
 Because Thou hast been offered in sacrifice,  
 And hast purchased for God with Thine own blood  
 Some out of every tribe and language and people and  
 nation,  
 And hast formed them into a Kingdom to be priests 10  
 to our God,  
 And they <sup>1</sup>reign over the earth."

And I looked, and heard <sup>2</sup> what seemed to be 11

His Power  
 and Glory  
 proclaimed the voices of countless angels on every side of  
 the throne, and of the living creatures and the  
 Elders. Their number was myriads of myriads and  
 thousands of thousands, and in loud voices they were 12  
 singing,

"It is fitting that the Lamb which has been offered in  
 sacrifice should receive all power and riches and wisdom  
 and might and honour and glory and blessing."

And as for every created thing in Heaven and on earth 13  
 and under the earth and on the sea, and everything that was  
 in any of these, I heard them say,

"To Him who is seated on the throne,  
 And to the Lamb,  
 Be ascribed all blessing and honour  
 And glory and might,  
 Until the Ages of the Ages!"

Then the four living creatures said "Amen," and the 14  
 Elders fell down and <sup>3</sup> worshipped.

And when the Lamb broke one of the seven 1 6

The first  
 Seal seals I saw it, and I heard <sup>4</sup> one of the four  
 living creatures say, as if in a voice of  
 thunder,

"<sup>5</sup> Come."

And I looked and a white horse appeared, and its <sup>6</sup> rider 2

1. *Reign over*] The preposition is the same as in Matt. xxviii. 18, where our Lord solemnly affirms His already-existing, universal sovereignty, not 'on' but 'over' the earth. Or 'are to reign over.' v.l. 'will reign over.'—ED.

2. *What seemed to be*] Lit. 'as.' v.l. omits this word.

3. *Worshipped*] v.l. 'worshipped Him who lives until the Ages of the Ages.'

4. *One of the four living creatures*] The lion (iv. 7).

5. *Come*] Not 'Come and see.' The words are addressed to the vision about to display itself.

6. *Rider*] Cp. xix. 11. The ancient interpreters were agreed that the horse in the first seal carries Christ, and that those in the three remaining seals introduce a power antagonistic to Him. (Wordsworth.) But Dr. J. S. Russell finds here a representation of the outbreak of the Jewish war, under Vespasian, in 66 A.D. The first horse is white, little blood being shed as yet.—ED.

## REVELATION VI.

carried a bow ; and a victor's wreath was given to him ; and he went out conquering and in order to conquer.

And when the Lamb broke the second seal, I 3  
The second  
Seal heard <sup>1</sup> the second living creature say,  
 "Come."

And another horse came out—a <sup>2</sup>fiery-red one ; and 4  
 power was given to its rider to take peace from the <sup>3</sup>earth,  
 and to cause men to <sup>4</sup>kill one another ; and a great <sup>5</sup>sword  
 was given to him.

When the Lamb broke the third seal, I heard 5  
The third  
Seal <sup>6</sup>the third living creature say,  
 "Come."

I looked, and a black horse appeared, its rider carrying a  
 balance in his hand. And I heard what seemed to be a 6  
 voice speaking in the midst of the four living creatures, and  
 saying,

"<sup>7</sup>A quart of wheat for a shilling, and three quarts of  
 barley for a shilling ; but do not injure either <sup>8</sup>the oil or  
 the wine."

When the Lamb broke the fourth seal I 7  
The fourth  
Seal heard <sup>9</sup>the voice of the <sup>10</sup>fourth living creature  
 say,  
 "Come."

I looked and a pale-coloured horse appeared. Its rider's 8  
 name was <sup>11</sup>Death, and Hades came close behind him ; and  
 authority was given to them over the fourth part of the  
 earth, to kill with the sword or with famine or pestilence or  
 by means of the wild beasts of the earth.

1. *The second living creature*] The ox, a symbol of God's patience (iv. 7).

2. *Fiery-red*] Emblematic of great slaughter.—ED.

3. *Earth*] Or 'land.' So in verses 8, 10, 15.

4. *Kill one another*] Civil war sprang up among the Jews.—ED.

5. *Sword*] A weapon for close conflict, unlike the bow (verse 2), which is used at a distance.—ED.

6. *The third living creature*] With the quasi-human head (iv. 7). The vision which follows may denote the horrors of famine (Josephus, *Wars*, v. 10. 2).—ED.

7. *A quart of wheat &c.*] Some such rendering as "A shilling for a penny loaf, and a shilling for three dough cakes" would bring home to the English reader the famine prices which are here intended.—ED.

8. *The oil or the wine*] "A figure of the care with which God watches over His own people and supplies all their wants" (Milligan). But the real explanation may perhaps be found in the conduct of John of Gischala, who, during the siege of Jerusalem, seized the sacred wine and oil (Josephus, *Wars*, v. 13. 6). Cp. Ezek. iv. 16.—ED.

9. *The voice*] Not 'a' voice, although there is no article in the Greek. Its omission is a Hebraism.

10. *Fourth living creature*] The eagle (iv. 7).

11. *Death and Hades*] Symbolizing the intensified horrors of the siege of Jerusalem (Josephus, *Wars*, v. 12. 3, and v. 13. 7).—ED.

## REVELATION VI.

9

10

The fifth Seal      When the Lamb broke the fifth seal, I saw  
at the foot of the altar <sup>2</sup>the souls of those  
whose lives had been sacrificed because of the  
word of God and of the testimony which they had given.  
And <sup>2</sup>now in loud voices they cried out, saying,

“How long, O Sovereign Lord, the holy One and the true, dost Thou delay judgement and the taking of vengeance upon the <sup>3</sup>inhabitants of the earth for our blood?”

11

And there was given to each of them a long white robe,  
and they were bidden to wait patiently for a short time longer, until the full number of their fellow bondservants should also be complete—namely of their brethren who were soon to be killed just as they had been.

12

13

14

15

16

The sixth Seal      <sup>4</sup>When the Lamb broke the sixth seal I looked,  
and there was a great earthquake, and the sun  
became as dark as sackcloth, and the whole disc  
of the moon became like blood. The stars in the sky also  
fell to the earth, as when a fig-tree, upon being shaken by a  
gale of wind, casts its <sup>5</sup>unripe figs to the ground. The  
sky too passed away, as if a scroll were being rolled up, and  
every mountain and island was removed from its place.  
<sup>6</sup>The kings of the earth and the great men, the military  
chiefs, the wealthy and the powerful—all, whether slaves or  
free men—hid themselves in the caves and in the rocks of  
the mountains, while they called to the mountains and the  
rocks, saying,

1. (vv. 9-11.) Some believe that Peter, in his first Letter (iv. 6), refers to these martyred saints, and to the good news here announced to them. If so, the Apostle must have read the Revelation before he himself wrote—an indication of the early date of this book!—Ed.

2. *Now*] When the fifth seal was broken—implied by the tense.

3. *Inhabitants of the earth*] See iii. 10, n.

4. (vv. 12-14.) Cp. Matt. xxiv. 29, n. and xxiv. 34. When the Temple was utterly blotted out, not one stone being left upon another; and the last sacrifice had been offered there; when the remnant of the people were sold into slavery, or to be butchered in gladiatorial shows; when their nationality was utterly trodden out, and their land given to strangers; it seemed as if the historian could only fitly describe these great catastrophes by some such imagery as this before us. (Dr. J. Brown.) But some interpret the first six Seals as descriptive of the temporal glory and subsequent decline of pagan Rome, and think that the sixth and last of them is symbolic of the adoption of Christianity by the Emperor Constantine.—Ed.

5. *Unripe figs*] Or ‘winter figs.’

6. (vv. 15-16.) Cp. Luke xxiii. 30. The limestone hills of Palestine are honey-combed with caves which from time immemorial have afforded shelter to robbers and fugitives. It is a significant fact that upon the fall of Jerusalem these caves formed the last hiding place of vast numbers of the Jews (Josephus, *Wars*, vi. 7; vi. 9; vii. 2. 2). In Acts iv. 26, the phrase ‘kings of the earth’ (or, land) is applied by Peter to the rulers of Palestine.—Ed.

## REVELATION VI.—VII.

“Fall on us and hide us from the presence of Him who sits on the throne and from the anger of the Lamb; for the day of His anger—that great day—has come, and who is able to stand?” 17

1 7

After this I saw four angels standing <sup>1</sup> at the

The Safety  
of God's  
true  
Servants

four corners of the <sup>2</sup> earth, and holding back the  
four winds of the earth so that no wind should  
blow over the earth or the sea or upon any tree.

And I saw another angel <sup>3</sup> coming from the east and carrying <sup>2</sup>  
a seal belonging to the <sup>4</sup> ever-living God. He called in a loud  
voice to the four angels whose work it was to injure the  
earth and the sea.

“<sup>5</sup> Injure neither land nor sea nor trees,” he said, “until <sup>3</sup>  
we have sealed the bondservants of our God upon their fore-  
heads.”

4

When the sealing was finished, I heard how

The 144,000

many were sealed out of all the tribes of the  
descendants of Israel. They were 144,000.

5

Of the tribe of Judah, 12,000 were sealed ;

6

Of the tribe of Reuben, 12,000 ;  
Of the tribe of Gad, 12,000 ;  
Of the tribe of Asher, 12,000 ;  
Of the tribe of Naphtali, 12,000 ;  
Of the tribe of Manasseh, 12,000 ;  
Of the tribe of Symeon, 12,000 ;  
Of the tribe of Levi, 12,000 ;  
Of the tribe of Issachar, 12,000 ;  
Of the tribe of Zebulun, 12,000 ;  
Of the tribe of Joseph, 12,000 ;  
Of the tribe of Benjamin, 12,000.

7  
8

9

A vast  
Throng of  
gloriously  
triumphant  
Saints

which it was impossible for anyone to <sup>6</sup> count,  
gathered out of every nation and from all tribes  
and peoples and languages, standing before the  
throne and before the Lamb, clothed in long  
white robes, and carrying palm-branches in their hands.  
In loud voices they were exclaiming, 10

1. *At*] Lit. (looking) ‘towards,’ (ready to move) ‘to.

2. *Earth*] Or ‘land.’ So in verses 2, 3.

3. *Coming*] Lit. ‘going up.

4. *Ever-living*] Lit. ‘living.

5. Cp. Matt. xxiv. 13; Luke xxi. 19; Ezek. ix. 4-6.

6. *Count*] Lit. ‘count it.’ A Hebraism, which has a parallel in modern Greek.

## REVELATION VII.—VIII.

"It is to our God who is seated on the throne, and to the Lamb, that we owe our salvation!"

<sup>1</sup> All the angels were standing in a circle round the throne and round the Elders and the four living creatures, and they fell on their faces in front of the throne and worshipped God.

"Even so!" they cried:

"The blessing and the glory  
And the wisdom and the thanks  
And the honour and the power and the might  
Are to be ascribed to our God,  
Until the Ages of the Ages!  
Even so!"

Then, addressing me, one of the Elders said,

Though martyred, full  
Salvation was now  
theirs  
through the  
Lamb

"Who are these people clothed in the long white robes? And where have they come from?"

"My lord, you know," I replied.

"They are those," he said, "who have just passed through <sup>3</sup>the great distress, and have washed their robes and made them white in the blood of the Lamb. For this reason they stand before the very throne of God, and render Him service, day after day and night after night, in His sanctuary, and He who is sitting upon the throne will shelter them in His tent. They will never again be hungry or thirsty, and never again will the sun or any scorching heat trouble them. For the Lamb who is <sup>4</sup>in front of the throne will be their Shepherd, and will guide them to water-springs of Life, and God will wipe every tear from their eyes."

The seventh Seal

When the Lamb broke the seventh seal, there was <sup>5</sup>silence in Heaven for about half an hour.

1. *All the angels*] Cp. v. 11.

2. *Have just passed through*] Lit. 'are coming out of.'

3. *The great distress*] Possibly of the persecution under Nero and from the unbelieving Jews in the closing years of the Mosaic dispensation. Cp. Dan. xii. 1; Matt. xxiv. 21. The article, omitted in the A.V., may denote 'the predicted distress,' or 'the great, unparalleled distress.'—Ed.

4. *In front of the throne*] Lit. 'between (where we are and) the throne.' See iv. 6, n.

5. *Silence*] The great preparatory dispensation of Judaism had now reached its end. "It was not heathen Babylon, or idolatrous Tyre and Sidon, that had fallen with a fall so fearful. It was Jerusalem, and there was silence; the silence of awe and amazement at the sight" (Dr. J. Brown). The sounding of the Seven Trumpets recalls the story of God's judgement of ancient Jericho (Josh. vi.)—Ed.

## REVELATION VIII.

### *The sounding of the seven Trumpets*

Then I saw the seven angels who are in the  
 The presence of God, and <sup>1</sup>seven trumpets were  
 Prayers of God's People. given to them. And another angel came and  
 Their Enemies stood close to the altar, carrying a censer of  
 punished gold; and abundance of incense was given to  
 him that he might place it with the prayers of all God's  
 people upon the golden altar which was in front of the  
 throne. And the smoke of the incense rose into the  
 presence of God from the angel's hand, and mingled with  
 the prayers of His people. <sup>2</sup>So the angel took the censer  
 and filled it with fire from the altar and flung it to the  
 earth; and there followed peals of thunder, and voices, and  
 flashes of lightning, and an earthquake.

Then the seven angels who had the seven trumpets made  
 preparations for blowing them.

<sup>3</sup>The first blew his trumpet; and there came  
 The first hail and fire, mixed with blood, falling upon the  
 Trumpet earth; and a third part of the earth was burnt  
 up, and a third part of the trees and all the green grass.

<sup>4</sup>The second angel blew his trumpet; and what  
 The second seemed to be a great mountain, all ablaze with  
 Trumpet fire, was hurled into the sea; and a third part  
 of the sea was turned into blood. And a third part of the  
 creatures that were in the sea—those that had life—died;  
 and a third part of the ships were destroyed.

<sup>5</sup>The third angel blew his trumpet; and there  
 The third fell from Heaven a great star, which was on fire  
 Trumpet like a torch. It fell upon a third part of the

1. *Seven trumpets*] Rev. viii.-xi. describes over again substantially the same events as those seen in the Vision of the Seven Seals (Rev. v.-viii.). The several divisions of the Apocalypse are not really consecutive, but run, as it were, parallel to one another, and merely give different aspects and varied representations of the same set of events. So, in order to make their lesson doubly sure, the dreams of Joseph (Gen. xxxvii.) and Pharaoh (Gen. xli. 32) were repeated under two different forms. Gideon's sign and the Vision of Daniel (Judges vi. 36-39; Dan. ii., vii.) were doubled, and the Lord Jesus used more than one parable to illustrate different sides of one and the same truth (as in Luke xv.) Others, however, regard the Visions of the Apocalypse as following one another in their fulfilment.—ED.

2. "The judgments which follow are answers to the prayers of the saints, and are inflicted on the enemies of the Church" (Alford). Cp. vi. 9-11.

3. 63 to 68 A.D. were years of drought, disastrous conflagrations and earthquakes (Farrar).—ED.

4. (vv. 8, 9.) The time of Nero affords abundant evidence of great calamities connected with ships and the sea (Farrar).—ED.

5. (vv. 10, 11.) Farrar finds the explanation of these verses in the overthrow of Nero, the failure of the Julian line, and the bitterness caused thereby.—ED.

## REVELATION VIII.—IX.

rivers and upon the springs of water. The name of the star 11  
is 'Wormwood;' and a third part of the waters were turned  
into wormwood, and vast numbers of the people died from  
drinking the water, because it had become bitter.

<sup>1</sup> Then the fourth angel blew his trumpet; and 12  
**The fourth** a curse fell upon a third part of the sun, a third  
**Trumpet** part of the moon, and a third part of the stars,  
so that a third part of them were darkened and for a third  
of the day, and also of the night, there was no light.

Then I looked, and I heard a solitary eagle 13  
**Yet more** crying in a loud voice, as it flew across the sky,  
**fearful Voes** "Alas, alas, alas, for the <sup>2</sup>inhabitants of the  
**to come** <sup>3</sup>earth, because of the significance of the remaining  
trumpets which the three angels are about to blow!"

The fifth angel blew his trumpet; and I 1 9  
**The fifth** saw <sup>4</sup>a Star which <sup>5</sup>had fallen from Heaven  
**Trumpet** to the earth; and to him was given the key of  
the depths of the bottomless pit, and he opened the depths 2  
of the bottomless pit. And smoke came up out of the pit  
resembling the smoke of a vast furnace, so that the sun  
was darkened, and the air also, by reason of the smoke of  
the pit.

And from the midst of the smoke there came 3  
**The Locusts** <sup>6</sup>locusts on to the <sup>7</sup>earth, and power was given  
to them resembling the power which earthly scorpions  
possess. And they were forbidden to injure the herbage 4  
of the earth, or any green thing, or any tree. They were

1. Ruler after ruler among the Jews and the Romans was murdered or killed himself (Farrar). But according to the historic school of interpretation the first six Trumpets embody the events that occurred after the great European revolution which broke out in 1793. The first received its fulfilment in the French Revolution; the second in the destruction of the fleets of France by such victories as those of the Nile, Cape St. Vincent, and Trafalgar; the third pointed to the dissolution caused by the French wars throughout Europe; the fourth depicts the career of Napoleon I.; the fifth prefigures the humiliation inflicted by that great warrior upon the pope; while the sixth refers to the wasting away of the Turkish power. We are supposed to be living under the seventh plague now, and may almost at any moment expect the Second Coming and personal reign of our Lord. (Dr. J. Brown, of Bedford. *The Book of Revelation*.) Others assert that the first six Trumpets were realized when Goths, Saracens and Turks desolated Christian Rome.—Ed.

2. *Inhabitants of the earth*] See iii. 10, n.

3. *Earth*] Or 'land.'

4. *A Star*] Possibly Nero.—Ed.

5. *Had fallen*] And was now lying on the earth. Here, as elsewhere, the Greek perfect tense indicates the continuing result of the act of falling. In xiv. 8; Luke x. 18; the act itself is denoted by the use of the aorist. The historic school of interpreters asserts that the Star denotes Mahomet, and the smoke Mahometanism.

6. *Locusts*] Evil spirits, or the Saracens.—Ed.

7. *Earth*] Or 'land.' So in verse 4.



## REVELATION IX.

only to injure human beings—those who have not the seal of God on their foreheads. Their mission was not to kill, 5 but to cause awful agony for <sup>1</sup>five months; and this agony was like that which a scorpion inflicts when it stings a man. And at that time people will seek death, but will by no 6 possibility find it, and will long to die, but death evades them.

The appearance of the locusts was like that of horses 7 equipped for war. On their heads they had wreaths which looked like gold. Their faces seemed human and <sup>2</sup>they 8 had hair like women's hair, but their teeth resembled those of lions. They had breast-plates which seemed to be 9 made of steel; and the noise caused by their wings was like that of a vast number of horses and chariots hurrying into battle. They had tails like those of scorpions, and 10 also stings; and in their tails lay their power of injuring mankind for five months.

The locusts had <sup>3</sup>a king over them—the angel of the 11 bottomless pit, whose name in Hebrew is ‘<sup>4</sup>Abaddon,’ while in Greek he is called ‘<sup>5</sup>Apollyon.’ The first woe 12 is past; two other woes have still to come.

<sup>6</sup>The sixth angel blew his trumpet; and I 13

The sixth  
Trumpet    heard a single voice speaking from among the  
                  horns of the golden incense altar which is in  
the presence of God. It said to the sixth angel—the angel 14  
who had the trumpet,

“Set at liberty the four angels who are prisoners near the great river Euphrates.”

And the four angels who had been kept in readiness 15 for that hour, day, month, and year, were set at liberty, so that they might kill a third part of mankind. The 16 number of the cavalry was two hundred millions; I heard their number.

And this was the appearance of the horses 17

The Horses  
and  
Horsemen    which I saw in my vision—and of their riders.  
                  The body-armour of the riders was red, blue

1. *Five months*] The period—whatever it may have been—assigned them by God for their work of human chastisement, just as He has appointed for natural locusts five months in each year (April to September) free from frost.

2. *They had hair*] The antennae of the locusts.

3. *A king*] Or ‘as king.’

4. *Abaddon*] I.E. ‘Ruin.’

5. *Apollyon*] I.E. ‘Destroyer.’

6. (vv. 13–19.) Swarms of Orientals gathered to the destruction of Jerusalem. “At one period of Hebrew history, the object of Israel's intensest fears was that army of fierce horsemen who came against them from the cities on the Euphrates” (Dr. J. Brown). Cp. Hab. i. 6–10.—ED.



## REVELATION IX.—X.

and yellow; and the horses' heads were shaped like the heads of lions, while from their mouths there <sup>1</sup>came fire and smoke and sulphur. By these three plagues a third <sup>18</sup> part of mankind were destroyed—by the fire and the smoke, and by the sulphur which came from their mouths. For <sup>19</sup> the power of the horses is in their mouths and <sup>2</sup>in their tails; their tails being like serpents, and having heads, and it is with them that they inflict injury.

But the rest of mankind who were not killed <sup>20</sup>

by these plagues, did not even then repent and

leave the things they had made, so as to cease

worshipping the demons, and the idols of gold

and silver, bronze, stone, and wood, which can

neither see nor hear, nor move. <sup>3</sup>Nor did they repent of <sup>21</sup>

their murders, their practice of magic, their fornication, or

their thefts.

The People  
whose lives  
were spared  
refused to  
repent

A glorious  
Angel and  
the seven  
Peals of  
Thunder

<sup>4</sup>Then I saw another strong angel coming <sup>1</sup> **10**

down from Heaven. He was robed in a cloud,

and over his head was the rainbow. His face

was like the sun, and his feet resembled pillars

of fire. In his <sup>5</sup>hand he held a small scroll <sup>2</sup>

unrolled; and, planting his right foot on the sea and his

left foot on the land, he cried out in a loud voice which <sup>3</sup>

resembled the roar of a lion. And when he had cried out,

each of the seven peals of thunder uttered its own message.

And when the seven <sup>6</sup>peals of thunder had spoken, I was <sup>4</sup>

about to write down what they had said; but I heard a

voice from Heaven which told me to keep secret all that the

seven peals of thunder had said, and not write it down.

Then the angel that I saw standing on the sea and on <sup>5</sup>

the land, lifted his right hand toward Heaven. And in the <sup>6</sup>

1. *Came fire*] Gibbon says that the secret of the power and use of gunpowder was disclosed to the Turks by the treachery of apostates and the selfish policy of rivals; and that the Sultans had the sense to adopt, and the wealth to reward, the talents of a Christian engineer.

2. *In their tails*] When artillery is on the march, the muzzles of the guns always point to the rear. But H. R. Haweis sees a reference here to the well-known habit of Parthian cavalry of shooting arrows behind them when fleeing.—Ed.

3. *Nor did they repent*] "It is a sorrowful and suggestive thought that men, by a sort of fascination, often go on in their sins long after those sins are felt by them to be ruinous and degrading" (Dr. J. Brown).

4. Historic interpreters explain Chapter X. as referring to Luther and the great Reformation.—Ed.

5. *Hand*] His left hand. See verse 5.

6. *Peals of thunder*] Cp. Ps. xxix. Lit. 'thunders.'

God's  
Purposes  
to be now  
fully  
realized

name of Him who lives until the Ages of the Ages, the Creator of Heaven and all that is in it, of the earth and all that is in it, and of the sea and all that is in it, he solemnly declared,

“There shall be no further <sup>1</sup>delay; but in the days when the seventh angel blows his trumpet—when he begins to do so—then the secret purposes of God are realized, in accordance with the good news which He gave to His <sup>2</sup>servants the Prophets.”

The Seer  
eats the  
Angel's  
little Book

Then the voice which I had heard speaking from Heaven once more addressed me. It said, “Go and take the little book which lies open in the hand of the angel who is standing on the sea and on the land.”

So I went to the angel and asked him to give me the little book.

“Take it,” he said, “and <sup>3</sup>eat the whole of it. You will find it bitter when you have eaten it, although in your mouth it will taste as sweet as honey.”

So I took the roll out of the angel's hand and ate the whole of it; and in my mouth it was as sweet as honey, but when I had eaten it I found it very bitter. And <sup>4</sup>a voice said to me,

“You must prophesy yet further concerning peoples, nations, languages, and many kings.”

Then a reed was given me to serve as a measuring rod; and a voice said,

'Measure  
the earthly  
Temple, and  
count the  
Worshippers'

“Rise, and measure God's sanctuary—and <sup>5</sup>the altar—and count the worshippers who are in it. But as for the court which is outside the sanctuary, pass it over. Do not measure it; for it has been given to the Gentiles, and for <sup>6</sup>forty-two months they will trample the holy city under foot. And I will authorize My

1. *Delay*] See vi. 11.

2. *Servants*] Lit. ‘bondservants.’

3. *Eat*] Cp. Jer. xv. 16.

4. *A voice said*] Lit. ‘they say.’

5. *The altar*] The golden altar of incense. Some suppose that the ‘measuring’ and ‘counting’ prefigured coming destruction (2 Sam. viii. 2; 2 Kings xxi. 12, 13; Ps. lx. 6; Isa. xxviii. 17; xxxiv. 11; Amos vii. 6–10); others that it denotes their continued preservation, the sanctuary in that case being the Christian Church.—ED.

6. *Forty-two months*] Cp. verse 3; xii. 6, 14; xiii. 5. For three years and a half—the whole duration of the Jewish war—an armed mob of Zealots and Edomites tyrannized over Jerusalem (Josephus, *Wars*, iv. 5). Cp. Luke xxi. 24, n.—ED.

## REVELATION XI.

<sup>1</sup> two witnesses to prophesy for <sup>2</sup> 1,260 days, <sup>3</sup> clothed in sack-cloth.

The two  
Witnesses  
for God

“These witnesses are <sup>4</sup> the two olive-trees, <sup>4</sup> and they are the two lamps which stand in the presence of the Lord of the earth. And if any <sup>5</sup> one seeks to injure them—fire comes from their mouths and devours their enemies; and if any one seeks to injure them, he will in this way certainly be killed. They have power <sup>6</sup> given to them to seal up the sky, so that no rain may fall so long as they continue to prophesy; and power over the waters to turn them into blood, and to smite the <sup>5</sup> earth with various plagues whenever they choose to do so.

The Murder  
of the two  
Witnesses

“And when they have fully delivered their <sup>7</sup> testimony, <sup>6</sup> the Wild Beast which is to rise out of the bottomless pit will make war upon them and overcome them and kill them. And their dead bodies are <sup>8</sup> to lie in the broad street of <sup>7</sup> the great city which spiritually is designated ‘<sup>8</sup> Sodom’ and ‘Egypt,’ where indeed their Lord was crucified. And men belonging to all peoples, tribes, <sup>9</sup> languages and nations gaze at their dead bodies for three days and a half, but they refuse to let them be laid in a tomb. The <sup>9</sup> inhabitants of the earth rejoice over them and <sup>10</sup> are glad and will send gifts to one another; for these two Prophets had greatly troubled the inhabitants of the earth.”

They come  
back to Life  
and ascend  
to Heaven

But at the end of the three days and a half <sup>11</sup> the breath of life from God entered into them, and they rose to their feet; and all who saw them were terrified. Then they heard a loud <sup>12</sup> voice calling to them out of Heaven, and bidding them come up; and they <sup>10</sup> went up to Heaven in the

1. *Two*] To strengthen and establish their testimony. Cp. Deut. xix. 15. *Two witnesses*] Moses and Elijah (Alford), or faithful men in the Western and Eastern Churches.

2. *1,260 days*] The change from forty-two months to 1,260 days (exactly the same period of time) may denote that the two witnesses would not for a single day cease giving their testimony.—Ed.

3. *Clothed in sackcloth*] Expressive of their grief at the then coming calamities.

4. *The two olive-trees*] Cp. Zech. iv. 1-6. They “represent the Holy Spirit bestowing His gifts and His grace through the Old and New Testaments” (Vitringa).

5. *Earth*] Or ‘land.’ So in verses 10, 18.

6. *The Wild Beast*] This is the first of thirty-seven passages where some fierce, hell-born power is so described in this book. See xiii. 1, n.

7. *The great city*] Cp. xiv. 8; xvi. 19; xvii. 18; xviii. 10, 16, 18, 19, 21.—Ed.

8. ‘*Sodom*’ and ‘*Egypt*’] Cp. xvi. 19, n.

9. *Inhabitants of the earth*] See iii. 10, n.

10. *Went up to Heaven &c.*] Cp. Gen. v. 24; 2 Kings ii. 11; Mark xvi. 19; Luke xxiv. 51; Acts i. 9; 2 Cor. xii. 2, 4; 1 Thess. iv. 17; Rev. xii. 5.—Ed.

## REVELATION XI.—XII.

cloud, and their enemies saw them go. And just at 13  
that time there was a great earthquake, and a tenth part  
of the city was overthrown. 7,000 people were killed in the  
earthquake, and the rest were terrified and gave glory to the  
God of Heaven. The second Woe is past; the third Woe 14  
will soon be here.

The seventh angel blew his trumpet; and 15  
The seventh Trumpet there followed loud voices in Heaven which  
said,

“The sovereignty of the world <sup>1</sup> now belongs to our Lord  
and His Christ; and He will be King until the Ages of the  
Ages.”

Then the twenty-four Elders, who sit on thrones in the 16  
presence of God, fell on their faces and worshipped God,  
saying, 17

“We give thee thanks, O Lord God, the Ruler of all,  
Who art and wast,  
Because Thou hast exerted Thy power, Thy great power,  
and hast become King.

The nations grew angry, 18  
And Thine anger has come,  
And the time for the dead to be judged,  
And the time for Thee to give their reward to Thy  
servants the Prophets and to Thy people,  
And to those who fear Thee, the small and the great,  
And to destroy those who destroy the earth.”

Then the doors of God’s sanctuary in Heaven were opened, 19  
and the Ark, in which His Covenant was, was seen in His  
sanctuary; and there came flashes of lightning, and voices,  
and peals of thunder, and an earthquake, and heavy hail.

### *A Series of Marvels*

And a great marvel was seen in Heaven—<sup>2</sup> a 1  
The Sun-clad Woman woman who was robed with the sun and had the  
moon under her feet, and had also a wreath of

1. *Now belongs*] Cp. i. 1, 3, 19; xii. 10; xx. 3, 4; xxii. 6, 10; Matt. iii. 2;  
iv. 17; x. 7; Luke xxi. 31.—ED.

2. *A woman*] Perhaps symbolizing the Jewish Christian Church, the male  
child (verse 5) being the martyred members of that Church. Others say that the  
Woman is the Church of Rome.—ED.

## REVELATION XII.

stars round her head, was with child, and she was crying out <sup>2</sup>  
in the pains and agony of childbirth.

And another marvel was seen in Heaven—a <sup>3</sup>

**The great Dragon** <sup>1</sup>great <sup>2</sup>fiery-red Dragon, with seven heads and  
ten horns; and on his heads were seven kingly  
crowns. His tail was drawing after it a third part of the <sup>4</sup>  
stars of Heaven, and it dashed them to the ground. And in  
front of the woman who was about to become a mother, the  
Dragon was standing in order to devour the child as soon as  
it was born. She gave birth to a son—a male child, destined <sup>5</sup>  
before long to rule all nations with an iron sceptre. But her  
child was <sup>3</sup>caught up to God and His throne, and <sup>4</sup>the <sup>6</sup>  
woman <sup>5</sup>fled into the Desert, there to be cared for, for <sup>6</sup>1,260  
days, in a place which God had prepared for her.

And war broke out in Heaven, Michael and <sup>7</sup>

**The Dragon is cast down from Heaven to Earth** his angels engaging in battle with the Dragon.  
The Dragon fought and so did his angels; but <sup>8</sup>  
they were defeated, and there was no longer any  
room found for them in Heaven. The great Dragon, the <sup>9</sup>  
ancient serpent, he who is called 'the Devil' and 'the  
Adversary' and leads the whole earth astray, was hurled  
down: he was hurled down to the earth, and his angels were  
hurled down with him.

Then I heard a loud voice speaking in Heaven. <sup>10</sup>

**The Triumph of Christ and His People** It said,  
"The salvation and the power and the King-  
dom of our God <sup>8</sup>have now come, and the sovereignty of  
His Christ; for the accuser of our brethren has been hurled  
down—he who, day after day and night after night, was  
wont to accuse them in the presence of God. But they have <sup>11</sup>  
gained the victory over him because of the blood of the  
Lamb and of the testimony which they have borne, and  
because they held their lives cheap and did not shrink even  
from death. For this reason be glad, O Heaven, and you <sup>12</sup>  
who live in Heaven! Alas for the earth and the sea! For

1. *Great*] And powerful.
2. *Fiery-red*, Cruel. The colour of blood.
3. *Caught up*] Cp. 1 Thess. iv. 17, n.; 2 Cor. xii. 2, 4.—ED.
4. *The woman*] The surviving Jewish Christians.—ED.
5. *Fled into the Desert*] Cp. xviii. 4; Matt. xxiv. 16; Mark xiii. 14; and Jose-  
phus, *Wars*, ii. 20; iii. 3. 3.—ED.
6. *1,260 days*] Three years and a half. The length of the Jewish war. Cp. xi.  
2, 3; xiii. 5.—ED.
7. *The Adversary*] Lit. 'the Satan.' Cp. Mark viii. 33.
8. *Have now come*] See xi. 15, n.

## REVELATION XII.—XIII.

the Devil has come down to you ; full of fierce anger, because he knows that his appointed time is short."

And when the Dragon saw that he was hurled down to the earth, he went in pursuit of the woman who had given birth to the male child. Then, <sup>1</sup>the two wings of a great eagle were given to the woman to enable her to fly away into the Desert to the place assigned her, there to be cared for, for <sup>2</sup>a period of time, two periods of time, and half a period of time, beyond the reach of the serpent. And the serpent poured water from his mouth—a very river it seemed—after the woman, in the hope that she would be carried away by its flood. But the earth came to the woman's help : it opened its mouth and drank up the river which the Dragon had poured from his mouth. This made the Dragon furiously angry with the woman, and he went elsewhere to make war upon her other children—those who keep God's commandments and hold fast to the testimony of Jesus. And <sup>3</sup>he took up a position <sup>4</sup>upon the sands of the sea-shore.

Then I saw a <sup>5</sup>Wild Beast coming up out of the sea, and he had ten horns and seven heads. On his horns were ten kingly crowns, and inscribed on his heads were names full of blasphemy. The Wild Beast which I saw <sup>6</sup>resembled a leopard, and had feet like the feet of a bear, and his mouth was like the mouth of a lion ; and it was to the Dragon that he owed his power and his throne and his wide dominion.

I saw that one of his heads seemed to have been mortally wounded ; but <sup>7</sup>his mortal wound was healed, and the whole

1. *The two wings*] Perhaps the eastern and western Roman Empires.

2. *A period of time, two periods . . . and half a period*] I.E. three years and a half : the length of the Jewish war. See verse 6, n. ; xi. 2, 3 ; xiii. 5.—ED.

3. *He took up*] V.L. 'I took up.'

4. *Upon*] Or 'overlooking,' 'facing.'

5. *Wild Beast*] "Beyond all shadow of doubt or uncertainty, Nero" (Farrar). He had world-wide power, claimed for himself divine worship, cruelly persecuted the Christians for forty-two months, and after having died a violent death was popularly expected to come out from some secret hiding place, alive and well. Cp. 2 Thess. ii. 3, n. The numerical value of the letters which made up his name, when written in Hebrew, instead of in Greek or Latin, was 666. Cp. 2 Tim. iv. 17, n. Others maintain that the Bishop of Rome is symbolized here, that the second Wild Beast (verse 11) denotes the Jesuits, and that the statue (verse 14) represents the general Councils. But see 2 Thess. ii. 3, n.—ED.

6. This Wild Beast combined in one the characteristics of the four Beasts of Dan. vii. 3, 4, 5, 6.

7. *His mortal wound*] I.E. 'his apparently mortal wound.' *His mortal wound was healed*] This seems to mean that through a conspiracy, or severe illness, or from some other cause, his life had been in danger ; but that at the last moment the danger was unexpectedly averted.—ED.

## REVELATION XIII.

world was amazed and followed him. And they offered 4  
worship to the Dragon, because it was to him that the  
Wild Beast owed his dominion; and they also offered  
worship to the Wild Beast, and said,

“Who is there like him? And who is able to engage  
in battle with him?”

And there was given him a mouth full of boastful and 5  
blasphemous words; and liberty of action was granted  
him for forty-two months. And he opened his mouth 6  
to utter blasphemies against God, to speak evil of His  
name and of His dwelling-place—that is to say, of those  
who dwell in Heaven. And permission was given him 7  
to make war upon God’s people and conquer them; and  
power was given him over every tribe, people, language  
and nation. And all the <sup>2</sup>inhabitants of the <sup>3</sup>earth will be 8  
found to be worshipping him: every one whose name is not  
recorded in the Book of Life—the Book of the Lamb who  
has been offered in sacrifice ever since the creation of the  
world.

9, 10

Let all who have ears give heed. If any one

Sure  
Retribution  
will come  
upon all  
Persecutors

is eager to lead others into captivity, he must  
himself go into captivity. If any one is bent  
on killing with the sword, he must himself  
be killed by the sword. Here is an opportunity  
for endurance, and for the exercise of faith, on the part of  
God’s people.

11

Then I saw another Wild Beast, coming up

The second  
Wild Beast

out of the earth. He had two horns like those  
of a lamb, but he <sup>4</sup>spoke like a dragon. And 12  
the authority of the first Wild Beast—the whole of that  
authority—he exercises in his presence, and he causes the  
<sup>3</sup>earth and its inhabitants to worship the first Wild Beast,  
whose mortal wound had been healed. He also works 13  
great miracles, so as even to make fire come down from  
Heaven to earth in the presence of human beings. And 14  
his power of leading astray the <sup>2</sup>inhabitants of the <sup>3</sup>earth

1. *Who is there like him?* Cp. the name of the Archangel Michael, which, in Hebrew, means “Who is like God?” “The worldly-hearted cry, ‘What is better than wealth and power, ease and comfort?’ The faint-hearted chime in, and ask, ‘What is the use of making a stand on behalf of principle? The power against us is overwhelming’” (Dr. J. Brown).—ED.

2. *Inhabitants of the earth*] Cp. verse 12, and iii. 10, n.

3. *Earth*] Or ‘land.’

4. *Spoke like a dragon*] Cruelly and pitilessly.



## REVELATION XIII.—XIV.

is due to the marvels which he has been permitted to work in the presence of the Wild Beast. And he told the inhabitants of the earth to erect 'a statue to the Wild Beast who had received the sword-stroke and yet had recovered. And power was granted him to give breath 15 to the statue of the Wild Beast, so that the statue of the Wild Beast could even speak and cause all who refuse to worship it to be put to death. And he causes 16 all, small and great, rich and poor, free men and slaves, to have stamped upon them a mark on their right hands or on their foreheads, in order that no one should be 17 'allowed to buy or sell unless he had the mark—either the name of the Wild Beast or the number which his name represents.

**The Name of the Wild Beast indicated**      <sup>3</sup> Here is scope for ingenuity. Let people of 18 shrewd intelligence calculate the number of the Wild Beast; for it indicates a certain man, and his number is 666.

**The Joy of the Redeemer and His People**      <sup>4</sup> Then I looked, and I saw the Lamb stand- 1 ing <sup>5</sup> upon Mount Zion, and with Him <sup>6</sup> 144,000 people, having His <sup>7</sup> name and His Father's name written on their foreheads. And I heard 2

<sup>8</sup> music from Heaven which resembled the <sup>8</sup> sound of many waters and the <sup>8</sup> roar of loud thunder; and the <sup>8</sup> music which I heard was like that of harpists playing upon their harps. And they were singing what seemed to be a new song, in 3 front of the throne and in the presence of the four living creatures and the Elders; and no one was able to learn that song except the 144,000 people who had been redeemed out of the world.

These are those who had not defiled themselves with 4 women: they are as pure as virgins. They follow the

1. *A statue*] Possibly a symbol of corrupt public opinion.

2. *Allowed to buy or sell &c.*] "This seems to point to the commercial and spiritual interdicts which have been laid upon Non-conformity; from even before the interdict of Diocletian, mentioned by Bede in his hymn on Justin Martyr, down to the last remaining disabilities imposed upon Non-conformity in modern Papal or Protestant countries" (Alford).

3. See xiii. 1, n. This verse implies the possibility of the first readers of the Revelation having been able, with a little ingenuity, to discover the name of the man designated 'the Wild Beast.' Probably, therefore, he was then alive.—ED.

4. (vv. 1-5.) See Heb. xii. 22, n.

5. *Upon*] Lit. (with his face) 'toward.'

6. 144,000] "This number represents completeness and union in the true doctrine and discipline of Christ" (Wordsworth).

7. *Name*] I.E. 'character and nature.' Cp. ii. 7, n.; ii. 17; iii. 12; xxii. 4.

8. *Music. Sound. Roar. Music*] Lit. 'voice' (four times).



## REVELATION XIV.

The  
Firstfruits  
of Mankind.  
Their spot-  
less Purity

Lamb <sup>1</sup>wherever He goes. They have been redeemed from among men, as firstfruits to God and to the Lamb. And no lie has ever <sup>5</sup> been found upon their lips: they are faultless.

### *Four Voices from Heaven*

The first  
Voice

And I saw another angel flying across the <sup>6</sup> sky, carrying the Good News of the Ages to tell to every nation, tribe, language and people, among <sup>2</sup>those who live on the <sup>3</sup>earth. He said in a loud <sup>7</sup> voice,

“Fear God and give Him glory, because the time of His judgement has come; and worship Him who made sky and earth, the sea and the water-springs.”

The second  
Voice

And another, a second angel, followed, ex- <sup>8</sup> claiming,

“<sup>4</sup>Great Babylon <sup>5</sup>has fallen, has fallen—she who made all the nations drink the wine of the anger provoked by her fornication.”

The third  
Voice

And another, a third angel, followed them, <sup>9</sup> exclaiming in a loud voice,

“If any one worships the Wild Beast and his statue, and receives a mark on his forehead or on his hand, he shall drink the wine of God’s anger which stands <sup>10</sup> <sup>6</sup>ready, undiluted, in the cup of His fury, and he shall be tormented with fire and sulphur in the presence of the holy angels and of the Lamb. And the smoke of their <sup>7</sup>torment <sup>11</sup> goes up until the Ages of the Ages; and the worshippers of the Wild Beast and of his statue have no rest day or night, nor has any one who receives the mark of his name. Here <sup>12</sup>

1. *Wherever He goes*] “If He goes to Gethsemane, they follow Him thither. If He goes to Calvary, they take up their cross and follow Him thither. He is gone to Heaven, and they will be with Him there also” (Wordsworth).

2. *Those who live on the earth*] The same Greek phrase is elsewhere translated, ‘the inhabitants of the earth.’ See iii. 10, n.

3. *Earth*] Or ‘land.’ So in verses 15, 16, 18, 19.

4. *Great*] An adjective applied to Jerusalem in xi. 8. *Great Babylon*] Cp. xvi. 19; xvii. 5; xviii. 2, 10, 21.—ED.

5. *Has fallen*] See ix. 1, n.

6. *Ready*] Lit. ‘mixed.’ Greek perfect participle.

7. *Torment*] This noun also occurs in ix. 5; xviii. 7, 10, 15. A noun, unlike a verb (or ‘time-word,’ as the Germans call it), does not indicate time. So ‘the smoke of their torment’ may mean that of pain endured once for all, and then at an end. There is nothing in this verse that necessarily implies an eternity of suffering. In a similar way the word ‘punishment’ or ‘correction’ in Matt. xxv. 46 gives in itself no indication of time. Cp. Gen. xix. 28; Jude 7.

## REVELATION XIV.

is 'an opportunity for endurance on the part of God's people, who carefully keep His commandments and the faith of Jesus !"

And I heard a voice speaking from Heaven. 13

The fourth Voice    It said,

"Write as follows :

"Blessed are the dead <sup>2</sup>who die in the Lord from this time onward. Yes, says the Spirit, <sup>3</sup>let them rest from their sorrowful labours ; for what they have done goes with them."

Then I looked, and a white cloud appeared, 14

The Coming of the Son of Man. He reaps the Grain Harvest

and sitting on the cloud was some One resembling the Son of Man, having a wreath of gold upon His head and in His hand a sharp sickle. And 15

another, an angel, came out of the sanctuary, calling in a loud voice to Him who sat on the cloud, and saying,

"<sup>5</sup> Use your sickle and reap the harvest, for the hour for reaping it has come : the harvest of the earth is over-ripe."

Then He who sat on the cloud <sup>6</sup>flung His sickle on the 16

earth, and the earth had its harvest reaped.

And another angel came out from the 17

The Vintage is gathered, and is trodden in fierce Anger

sanctuary in Heaven, and he too carried a sharp sickle. And another angel came out from 18

the altar—he who had power over fire—and he spoke in a loud voice to him who had the sharp sickle, saying,

"Use your sharp sickle, and gather the bunches from the vine of the earth, for its grapes are now quite ripe."

And the angel <sup>6</sup>flung his sickle down to the earth, and 19

reaped the vine of the earth and threw the grapes into the great winepress of God's anger. And the winepress was 20

1. *An opportunity &c.*] Or 'the secret of the endurance of God's people.' Cp. xiii. 9, 10.

2. *Who die in the Lord from this time onward*] When Jerusalem fell, and Judaism, the earthly Kingdom of God, passed away, the Saviour "opened the Kingdom of Heaven" to all truly consecrated believers. The Intermediate state of Paradise is now abolished for all Christians who resemble in character and watchfulness the Wise Virgins of Matt. xxv. 1-13. At death they go at once to God and Heaven. See Matt. xvi. 18, n.—ED.

3. *Let them rest*] Lit. (they die) 'in order to get rest.'

4. (vv. 14-16.) Corresponds to the gathering of the Wheat into the barn (Matt. xiii. 30), which Christ seems to have taught would take place at the end of the Jewish Age (Matt. xiii. 39, 40).—ED.

5. *Use*] Or 'apply.' Lit. 'send.' So in verse 18.

6. *Flung*] Or 'put in.'

7. (vv. 17-20.) Corresponds to the gathering up and burning of the Tares (Matt. xiii. 30).—ED.

trodden outside the city, and out of it came blood reaching the horses' bridles for a distance of <sup>1</sup>200 miles.

### The seven Plagues

The Plagues are brought by seven Angels

Then I saw another marvel in Heaven, great <sup>1</sup> **15** and wonderful—there were seven angels bringing seven plagues. These are the last plagues, because in them God's anger has found full expression.

The redeemed sing Songs of glad Triumph to God

And I saw what seemed to be <sup>2</sup>a sea of glass <sup>2</sup> mingled with fire, and those who had gained the victory over the Wild Beast and over his statue and the number of his name, standing <sup>3</sup>by the sea of glass and having harps which belonged to God. And <sup>4</sup>they were singing the song of Moses, God's <sup>5</sup>servant, <sup>3</sup> and the song of the Lamb. Their words were,

“Great and wonderful are Thy works,  
O Lord God, the Ruler of all.  
Righteous and true are Thy ways,  
O King of <sup>6</sup>the nations.  
Who shall not be afraid, O Lord, and glorify Thy <sup>4</sup> name?

For Thou <sup>7</sup>alone art holy.  
All nations shall come and shall worship Thee,  
Because the righteousness of all that Thou hast done has been made manifest.”

The Plagues come unmistakably from Heaven and God

After this, when the doors of the sanctuary <sup>5</sup> of the tent of witness in Heaven were opened, I looked; and there came out of the sanctuary <sup>6</sup> the seven angels who were bringing the seven plagues. The angels were clad in pure, bright

<sup>1</sup>. 200 miles] A possible reference to the geographical length of Palestine—from north to south. In the Jewish war the whole country was deluged with blood.—Ed.

<sup>2</sup>. *A sea*] As in Solomon's temple (1 Kings vii. 23).

<sup>3</sup>. *By the sea*] Lit. (with their faces) ‘towards the sea.’

<sup>4</sup>. *They were singing the song of Moses . . . and the song of the Lamb*] i.e. they were giving endless thanks to God, not only for the salvation which came to them in Christ, but also for the conflict with sin and sorrow which went before, taught them their need of Christ, and made them ready and willing to accept Him when, at last, He was presented to them. The goodness of our Heavenly Father is as unmistakable in the stern, preliminary discipline of law, as in the gift of the Saviour Himself.—Ed.

<sup>5</sup>. *Servant*] Lit. ‘bondservant.’

<sup>6</sup>. *The nations*] v.l. ‘the Ages.’ Another v.l. is ‘saints.’

<sup>7</sup>. *Alone art holy*] The word here used “attributes holiness that punishes as well as holiness that has mercy. It sets God before us as a being who is true and faithful in holiness, true to Himself and true to His creatures” (E. Seeley).

# REVELATION XV.—XVI.

<sup>1</sup>linen, and had girdles of gold across their breasts. And one 7  
of the four living creatures gave the seven angels seven  
bowls of gold, full of the anger of God who lives until the  
Ages of the Ages. And the sanctuary was filled with 8  
smoke from the glory of God and from His power; and no  
one could enter the sanctuary till the seven plagues brought  
by the seven angels were at an end.

Then I heard a loud voice from the sanctuary 1  
The first  
Plague say to the seven angels,

“Go and pour on to the <sup>2</sup>earth the seven bowls  
of the anger of God.”

So the first angel went away and poured his bowl on to 2  
the earth; and <sup>3</sup>it brought <sup>4</sup>a bad and painful sore upon the  
men who had on them the mark of the Wild Beast and  
worshipped his statue.

The second  
Plague The second angel poured his bowl into <sup>5</sup>the 3  
sea, and it became blood, like a dead man's  
blood, and every living creature in the sea died.

The third  
Plague The third angel poured his bowl into <sup>6</sup>the 4  
rivers and springs of water, and they became  
blood. And I heard the angel of the waters say, 5

“Righteous art Thou, who art and wast, <sup>7</sup>the holy One,  
because Thou hast thus taken vengeance. For they poured 6  
out the blood of Thy people and of the Prophets, and in  
return Thou hast given them blood to drink. And this they  
deserved.”

And I heard a voice from the altar say, 7

“Even so, O Lord God, the Ruler of all, true and  
righteous are Thy judgements.”

The fourth  
Plague Then the fourth angel poured his bowl on 8  
to <sup>8</sup>the sun, and power was given to it to scorch  
men with <sup>8</sup>fire. And the men were severely 9  
burned; and yet they spoke evil of God who had power  
over the plagues, and they did not repent so as to give  
Him glory.

1. *Linen*] v.l. ‘stone;’ i.e. alabaster or white marble.

2. *Earth*] Or ‘land.’ So in verses 2, 14.

3. *It brought*] Lit. ‘it became.’ Or we might render ‘a bad and painful sore  
broke out upon.’

4. *A bad and painful sore*] Cp. Josephus, *Wars*, iii. 7. 28.—ED.

5. *The sea . . . became blood*] Cp. Josephus, *Wars*, iii. 9. 3 and 10. 9.—ED.

6. *The rivers . . . became blood*] Cp. Josephus, *Wars*, iv. 7. 5 and 6.—ED.

7. *The holy One*] v.l. ‘and shalt be.’

8. *The sun. Fire*] Possibly symbols of the Holy Land, and (as in Joel ii. 3)  
of the sword of the invading foe. Cp. Josephus, *Wars*, iv. 9. 7.—ED.

## REVELATION XVI.

The fifth angel poured his bowl on to <sup>1</sup>the 10  
The fifth throne of the Wild Beast; and his kingdom  
Plague became darkened. People gnawed their tongues  
because of the pain, and they spoke evil of the God in 11  
Heaven because of their pains and their sores, and did  
not repent of <sup>2</sup>their misconduct.

The sixth angel poured his bowl into that 12  
The sixth great river, the Euphrates; and its stream was  
Plague dried up in order <sup>3</sup>to clear the way for the kings  
who are to come from the east. Then I saw three foul 13  
spirits, resembling frogs, issue from the mouth of the  
Dragon, from the mouth of the Wild Beast, and from the  
mouth of <sup>4</sup>the false Prophet. For they are the spirits of 14  
demons working marvels—spirits that go out to control  
the kings of the whole earth, to assemble them for the  
battle which is to take place on <sup>5</sup>the great day of God,  
the Ruler of all.

(“I am coming like a thief. Blessed is the man who 15  
keeps awake and guards his raiment for fear he walk about  
<sup>6</sup>ill-clad, and his uncomeliness become manifest.”)

And assemble them they did at the place called in Hebrew 16  
<sup>7</sup>Har-Magedon.’

Then the seventh angel poured his bowl 17  
The seventh into <sup>8</sup>the air; and a loud voice came out of the  
Plague sanctuary from the throne, saying,

“<sup>9</sup>Everything is now ready.”

Flashes of lightning followed, and voices, and peals of 18  
thunder, and an earthquake more dreadful than there had

1. *The throne of the Wild Beast*] The city of Rome itself. Cp. Josephus, *Wars*, iv. 11. 3 and 4.—Ed.

2. *Their misconduct*] Lit. ‘their works.’

3. *To clear the way*] The Roman legions were rapidly mobilized, and came from all parts of the world to Caesarea, a few miles to the west of ancient Megiddo. 3,000 men were withdrawn from the Euphrates. (R. Meriden.) Cp. Josephus, *Wars*, iv. 11. 5.—Ed.

4. *The false Prophet*] Possibly the historian Josephus. He was false because he declined to die a patriot’s death, and deserted to the Romans. He became a political Seer, and predicted Vespasian’s accession to the throne, as divinely ordained. (R. Meriden.) Cp. *Wars*, iii. 8. 3, 4 and 9; iv. 10. 7 and 11. 5.—Ed.

5. *The great day of God*] See Acts ii. 20, n.

6. *Ill-clad*] Lit. ‘naked.’

7. *Har-Magedon*] I.E. the mountain of Megiddo (or slaughter). “It rises from the famous plain of Esdraelon or Jezreel, which was the great battle-field of Palestine. ‘Two kings perished on its soil; some of Israel’s chief victories were won here; and also two of the saddest dirges of the Jewish nation were evoked by the defeats of Gilboa and Megiddo.’” (Dr. J. Brown.) See Judges v. 19; 2 Kings ix. 27; xxiii. 29, 30; 2 Chron. xxxv. 22.—Ed.

8. *The air*] Which became corrupt through pestilence.—Ed.

9. *Everything is now ready*] Or ‘The great distress (Matt. xxiv. 29) is finished.’ (R. Meriden.) Lit. simply ‘It has happened.’—Ed.

ever been since there was a man upon the earth—so terrible was it, and so great! The great city was split into <sup>1</sup>three 19 parts; the cities of the nations fell; and <sup>2</sup>great Babylon came into remembrance before God, for Him to make her drink from the wine-cup of His fierce anger. Every island fled 20 away, and there was not a mountain anywhere to be seen. And heavy hail, <sup>3</sup>that seemed to be a talent in weight, fell 21 from the sky upon the people; and they spoke evil of God on account of the plague of the hail—because the plague of it was exceedingly severe.

### The great Harlot

An Angel  
addresses  
the Seer

Then one of the seven angels who were 1 1 carrying the seven bowls came and spoke to me.

“Come with me,” he said, “and I will show you the doom of the great <sup>4</sup>Harlot who <sup>5</sup>sits upon <sup>6</sup>many waters. <sup>7</sup>The kings of the <sup>8</sup>earth have committed fornication <sup>9</sup>with 2

1. *Three parts*] Cp. Ezek. v. 1-5.

2. *Great Babylon*] In *The Parousia* (pp. 418-97), Dr. J. S. Russell gives reasons for identifying Babylon with Jerusalem rather than with Rome. So in xi. 8 the names ‘Sodom’ and ‘Egypt’ are symbolically applied to Jerusalem. Dr. Russell tabulates as follows the contrasts between the earthly and heavenly Jerusalems, as expressed or implied in the New Testament:

The new Jerusalem Rev. iii. 12; xxi. 2).

The heavenly Jerusalem (Heb. xii. 22).

The city which has the foundations (Heb. xi. 10).

The city built by God (Heb. xi. 10, 16).

The Jerusalem which was soon to come (Heb. xiii. 14).

The Jerusalem which is above (Gal. iv. 26).

The Jerusalem which is free (Gal. iv. 26).

The holy and faithful city (Rev. xxi. 2).

The Bride (Rev. xxi. 2).

The old Jerusalem.

The earthly Jerusalem.

The non-continuing city (Heb. xiii. 14).

The city built by men.

The Jerusalem which then was (Gal. iv. 25).

The Jerusalem which was below.

The Jerusalem which was in bondage (Gal. iv. 25).

The wicked, apostate city.

The Harlot (Rev. xvii. 1).—Ed.

3. *That seemed to be*] Or ‘of about.’

4. *Harlot*] “Rome was not capable of violating the covenant of her God, or of being false to her divine Husband, for she was never the married wife of Jehovah. But all through their testimony, this is the sin and this the name which the O.T. Prophets hurl against Jerusalem.” See Isa. i. 21; lvii. 8; Jer. ii. 20; iii. 14; xi. 15; xiii. 27; Ezek. xvi., xxii., xxiii.—Ed.

5. *Sits upon many waters*] If interpreted of Jerusalem this may refer to the dispersion of the Jews at that time over many parts of the earth, and their world-wide influence; if of Rome it may denote her world-wide dominion.—Ed.

6. *Many*] v.l. ‘the many.’

7. *The kings of the earth*] In Acts iv. 26 these words mean ‘the rulers of Palestine.’—Ed.

8. *Earth*] Or ‘land.’ So in verses 5, 8, 18.

9. *With her*] Or ‘in company with her.’

## REVELATION XVII.

her, and the <sup>1</sup>inhabitants of the earth have been made drunk with the wine of her fornication."

So he carried me away in the Spirit into <sup>3</sup>  
A Vision of  
the great  
Harlot a desert, and there I saw a woman <sup>2</sup>sitting  
on a <sup>3</sup>scarlet-coloured Wild Beast which was  
covered with names of blasphemy and had seven heads  
and ten horns. The woman was clothed in purple and <sup>4</sup>  
scarlet, and was <sup>4</sup>brilliantly attired with gold and jewels  
and pearls. She held in her hand a cup of gold, full  
of abominations, and she gave filthy indications of  
her fornication. And on her forehead was a name <sup>5</sup>  
written :

"I am a symbol of great Babylon, the mother of the  
harlots and of the abominations of the earth."

And I saw the woman drinking herself drunk with <sup>5</sup>the <sup>6</sup>  
blood of the saints, and with the blood of the witnesses of  
Jesus. And when I saw her I was filled with utter  
astonishment.

Then the angel said to me, 7  
The  
Meaning of  
the Vision  
explained "Why are you so astonished? I will explain  
to you the secret meaning of the woman and of  
the seven-headed, ten-horned Wild Beast which  
carries her.

"The Wild Beast which you have seen was, and is not, <sup>8</sup>  
and yet is destined to <sup>6</sup>re-ascend, before long, out of the  
bottomless pit and go his way into perdition. And <sup>1</sup>the  
inhabitants of the earth will be filled with amazement—all  
whose names are not in the Book of Life, having been  
recorded there ever since the creation of the world—when  
they see the Wild Beast : because he was, and is not, and yet  
<sup>7</sup>is to come. <sup>8</sup>Here is scope for the exercise of a mind that <sup>9</sup>

1. *Inhabitants of the earth*] See iii. 10, n.

2. *Sitting on a . . . Wild Beast*] If the woman symbolizes ancient Jerusalem, these words symbolize her subjection to, and dependence on the imperial power of Rome. Others suppose that her position upon the Beast means the rule of the city of Rome over its Empire.—ED.

3. *Scarlet-coloured*] Or 'blood-red.' Cp. Matt. xxvii. 28, n. Not the word ('fiery-red') used in vi. 4.

4. *Brilliantly attired*] The parallel is probably a fanciful one which some Protestant commentators have discerned between this and the garments of purple, scarlet and gold, adorned with precious stones, worn by the Pope and his cardinals.—ED.

5. *The blood of the saints*] See xviii. 20, 24, n.

6. *Re-ascend*] Cp. Eph. iv. 9, n.

7. *Is to come*] Or 'will be present.'

8. *Here is scope &c.*] Possibly implying that the interpretation which most readily suggests itself of the 'seven hills' is not the true one.—ED.



has wisdom ! The seven heads are the <sup>1</sup> seven hills on which the woman sits. And they are <sup>2</sup> seven kings : five of them have fallen, and the <sup>3</sup> one is still reigning. The seventh has not yet come, but when he comes he must continue for a short time. And the Wild Beast which once existed but does not now exist—he is an eighth king and yet is one of the seven and he goes his way into perdition.

“And the <sup>4</sup> ten horns which you have seen are ten kings who have not yet come to the throne, but for a single hour they are to receive authority as kings along with the Wild Beast. They have one common policy, and they are to give their power and authority to the Wild Beast. They will make war upon the Lamb, and the Lamb will triumph over them ; for He is Lord of lords and King of kings. And those who accompany Him—called, as they are, and chosen, and faithful—shall share in the victory.”

He also said to me,

“The waters which you have seen, on which the Harlot sits, are peoples and multitudes, nations and languages. And the ten horns that you have seen—and the Wild Beast—these will <sup>5</sup> hate the Harlot, and they will cause her to be laid waste and will strip her bare. They will eat her flesh, and burn her up with fire. For God has put it into their hearts to carry out His purpose, and to carry out a common purpose and to give their kingdom to the Wild Beast until God’s words have come to pass. And the woman whom you have seen is the <sup>6</sup> great city which has kingly power over the <sup>7</sup> kings of the <sup>8</sup> earth.”

### *The Downfall of Babylon*

After these things I saw another angel coming down from Heaven, armed with great power. The earth shone

1. *Seven hills*] May merely denote a very mountainous situation, or worldly prominence. Or it may be interpreted literally of Constantinople, Jerusalem (as in the Apocalypse of Enoch), or Rome.—ED.

2. *Seven kings*] Has been explained of Empires rather than of men. If the words be taken literally they may denote either (1) seven Roman Emperors ; (2) seven Roman procurators in Judaea ; (3) the seven Herods.—ED.

3. *One is still reigning*] If he could now be identified as Nero, or as any other definite person, this, of course, would fix the date of the Apocalypse.—ED.

4. *Ten horns*] Possibly the allies of Rome in the Jewish war.—ED.

5. *Hate*] Cp. Josephus, *History*, v. 1 ; *Wars*, ii. 18.—ED.

6. *Great city*] Jerusalem is so described in xi. 8.—ED.

7. *Kings of the earth*] See Acts iv. 26. The words are there applied to the rulers of Palestine.—ED.

8. *Earth*] Or ‘land.’ So in xviii. 3, 9, 11, 23.



## REVELATION XVIII.

with his splendour, and with a mighty voice he 2  
cried out, saying,  
“Great Babylon has fallen, has fallen,  
And has become a home for demons

The  
Wickedness  
and the  
Overthrow  
of the City

And a stronghold for every kind of foul spirit  
And for every kind of foul and hateful bird.

For all the nations have drunk the wine of the anger 3  
provoked by her fornication,

And the kings of the earth have committed fornication  
with her,

And the merchants of the earth have grown rich  
through her excessive luxury.”

Christ's  
People are  
bidden to  
leave the  
City

Then I heard another voice from Heaven, 4  
which said,

“<sup>1</sup> Come out of her, My people,

That you may not become partakers in her  
sins,

Nor receive a share of her plagues.

For her sins are piled up to the sky, 5

And God has called to mind her unrighteous deeds.

Give back to her as <sup>2</sup> she has given ; 6

Repay her in accordance with her doings, <sup>3</sup> twice as  
much ;

In the bowl that she has mixed, mix twice as much for  
her.

She has freely glorified herself and revelled in luxury ; 7

Equally freely administer torment to her, and woe.

For in her heart she boasts, saying, ‘I sit enthroned as  
Queen :

No widow am I : I shall never know sorrow.’

The Grief  
and Terror  
of her  
Friends.  
But there  
is Joy in  
Heaven

“For this reason calamities shall come thick 8  
upon her on a single day—

Death and sorrow and famine—

And she shall be <sup>4</sup> burned to the ground.

For strong is <sup>5</sup> the Lord God who has judged  
her.

1. *Come out of her, My people*] Cp. Matt. xxiv. 16; Mark xiii. 14.

2. *She has given*] Lit. ‘she has given back.’

3. *Twice as much*] Cp. what is said of Jerusalem in Isa. xl. 2. The firstborn among the Jews, being doubly privileged, deserved double punishment when he sinned against his privileges. Cp. also the ‘plentifully rewardeth’ of Ps. xxxi. 23.

4. *Burned to the ground*] Or ‘utterly burned up.’ Lit. ‘burned down with fire.’

5. *The Lord*] v.l. omits these words.

## REVELATION XVIII.

The <sup>1</sup> kings of the earth who have committed fornication 9  
 with her, and have revelled in luxury,  
 Shall weep aloud and lament over her  
 When they see the smoke of her burning,  
 While they stand afar off because of their terror at her 10  
 heavy punishment,  
 And say, 'Alas, alas, thou <sup>2</sup> great city, O Babylon, the  
 mighty city !  
 For in one short hour thy doom has come !'  
 And the merchants of the earth weep aloud and lament 11  
 over her,  
 Because now there is no sale for their cargoes—  
 Cargoes of gold and silver, 12  
 Of jewels and pearls,  
 Of fine linen, purple and silk, and of scarlet stuff ;  
 All kinds of rare woods, and all kinds of goods in ivory  
 And in very costly wood,  
 In bronze, steel and marble.  
 Also cinnamon and amomum ; 13  
 Odours to burn as incense or for <sup>3</sup> perfume ;  
 Frankincense, wine, oil ;  
 Fine flour, wheat, cattle and sheep ;  
 Horses and carriages and slaves ;  
 And the lives of men.  
 The dainties that thy soul longed for are gone from thee, 14  
 And all thine elegance and splendour have perished,  
 And never again shall they be found.  
 Those who traded in these things, who grew wealthy 15  
 through her,  
 Will stand afar off, struck with terror at her punish-  
 ment,  
 Weeping aloud and sorrowing, and saying, 16  
 'Alas, alas, for this great city,  
 Which was brilliantly arrayed in fine linen, and purple  
 and scarlet stuff,  
 And beautified with gold, jewels and pearls ;  
 Because in one short hour all this great wealth has been 17  
 laid waste !'  
 And every shipmaster and every passenger by sea  
 And the crews and all who ply their trade on the sea

1. *Kings of the earth*] See xvii. 18, n.

2. *Great city*] Jerusalem is so described in xi. 8.—Ed.

3. *Perfume*] Especially for the hair.

# REVELATION XVIII.—XIX.

Stood afar off, and cried aloud 18  
When they saw the smoke of her burning. And they said,  
'What city is like this great city?'

And they threw dust upon their heads, 19  
And cried out, weeping aloud and sorrowing.

'Alas, alas,' they said, 'for this great city,  
In which, through her vast wealth, the owners of all the  
ships on the sea have grown rich ;

Because in one short hour she has been laid waste !' 20  
Rejoice over her, O Heaven,

And you, saints and Apostles and Prophets ;  
For God has taken vengeance upon her because of you."

**The Ruin of  
the City is  
complete** Then a single angel of great strength took a 21  
stone which resembled a huge millstone, and  
hurled it into the sea, saying,

"So shall Babylon, that great city, be violently hurled  
down and never again be found.

No harp or song, no flute or trumpet, shall ever again 22  
be heard in thee ;

No craftsman of any kind shall ever again be found in  
thee ;

Nor shall the grinding of the mill ever again be heard  
in thee.

Never again shall the light of a lamp shine in thee, 23  
And never again shall the voice of a bridegroom or of a  
bride be heard in thee.

For thy merchants were the great men of the earth,  
And with the magic which thou didst practise all nations  
were led astray.

And in her was found <sup>1</sup> the blood of Prophets and of God's 24  
people

And of all who had been put to death on the earth."

**The  
Inhabitants  
of Heaven  
give Thanks** After this I seemed to hear the far-echoing 1 19  
voices of a great multitude in Heaven, who  
said,

"<sup>2</sup> Hallelujah !

The salvation and the glory and the power  
Belong to our God.

<sup>1</sup>. *The blood of Prophets*] The murder of Prophets was a crime of which Jerusalem, rather than Rome, was specially guilty (Matt. xxiii. 29-37 ; Luke xiii. 33).—Ed.

<sup>2</sup>. *Hallelujah*] i.e. 'Praise Jah,' the last syllable being a contracted form of the name 'Jehovah.'

## REVELATION XIX.

True and just are His judgements, 2  
 Because He has judged the great Harlot who was corrupting the whole <sup>1</sup> earth with her fornication,  
 And He has taken vengeance for the blood of His bond-servants which her hands have shed."  
 And a second time they said, 3  
 "Hallelujah!  
 For her smoke ascends until the Ages of the Ages."  
 And the twenty-four Elders and the four living creatures 4  
 fell down and worshipped God who sits upon the throne.  
 "Even so," they said; "Hallelujah!"  
 And from the throne there came a voice which said, 5  
 "Praise our God, all you His bondservants—  
 You who fear Him, both the small and the great."  
 And I seemed to hear the voices of a great 6  
 multitude and the sound of many waters and of  
 loud peals of thunder, which said,  
 "Hallelujah!  
 Because the Lord our God, the Ruler of all,  
<sup>2</sup> has become King.  
 Let us rejoice and triumph 7  
 And give Him the glory;  
 For the time for <sup>3</sup> the marriage of the Lamb has come,  
 And His Bride has made herself ready."  
 And she was permitted to array herself in fine linen, shining 8  
 and spotless; the fine linen being the <sup>4</sup> righteous actions of  
 God's people. And he said to me, 9  
 "Write as follows: 'Blessed are those who receive an  
 invitation to the <sup>5</sup> Marriage Supper of the Lamb.'"  
 And he added, still addressing me,  
 "These are truly the words of God."  
 Then I fell at his feet to worship him. But he ex- 10  
 claimed,  
 "Oh, do not do that. I am a fellow bondservant of yours  
 and a fellow bondservant of your brethren who have borne  
 testimony to Jesus. Worship God."  
 Testimony to Jesus is the spirit which underlies Prophecy,

1. *Earth*] Or 'land.' So in verse 19.  
 2. *Has become King*] See *Aorist* vi. 6.  
 3. *The marriage of the Lamb*] Cp. Luke xiv. 16.  
 4. *Righteous actions*] Or possibly, 'clearing of the characters.'  
 5. *Marriage Supper*] To which the Lord's Supper now points forward, and for which it bids us prepare.—ED.

## REVELATION XIX.

A glorious  
Vision of  
our great  
Redeemer  
and King

Then I saw a door open in Heaven, and <sup>1</sup>a 11  
white horse appeared. Its rider was named  
"Faithful and True"—being One who in  
righteousness acts as Judge, and makes war.  
His eyes were <sup>2</sup>like a flame of fire, and on His 12  
head were many kingly crowns; and He has a name  
written upon Him which <sup>3</sup>no one but He Himself knows.  
The outer garment in which He is clad has been dipped in 13  
blood, and His name is <sup>4</sup>THE WORD OF GOD. The armies 14  
in Heaven followed Him—mounted on white horses and  
clothed in fine linen, white and spotless. From His mouth 15  
there comes a sharp sword with which He will smite the  
nations; and He will Himself be their Shepherd, ruling  
them with a sceptre of iron; and it is His work to tread  
the winepress of the fierce anger of God, the Ruler of all.  
And on His outer garment and on His thigh He has a name 16  
written,

### KING OF KINGS AND LORD OF LORDS.

The  
complete  
Destruction  
of His  
human  
Enemies

And I saw a single angel standing <sup>5</sup>in the full 17  
light of the sun, who cried in a loud voice to all  
the birds that flew across the sky,  
"Come and be present at God's great supper,  
that you may feast on the flesh of kings and the 18  
flesh of generals and the flesh of mighty men, on the flesh of  
horses and their riders, and on the flesh of all mankind,  
whether they are free men or slaves, great men or small."

And I saw the Wild Beast, and the kings of the earth, and 19  
their armies, all assembled to make war, <sup>6</sup>once for all,  
against the Rider upon the horse and against His army.  
And the Wild Beast was captured, and with him the false  
Prophet who had done the miracles in his presence with 20  
which he had led astray those who had received the mark of  
the Wild Beast, and those who worshipped his statue.  
Both of them were thrown alive into the Lake of fire that

1. *A white horse*] "Christ, the Rider on the White Horse, who had been revealed in the First Seal, at the beginning of the Christian era, going forth conquering and to conquer, is now seen at the end. He is the Alpha and Omega of the Apocalypse" (Wordsworth).

2. *Like a flame*] v.l. omits the word 'like.'

3. *No one . . . knows*] Cp. ii. 17.

4. *THE WORD OF GOD*] "He is the Revealer of the Father and the very utterance of His mind and heart." Cp. John i. 1.

5. *In the full light of*] Lit. simply 'in' or 'on.'—ED.

6. *Once for all*] Not expressed in the Greek, but implied in the aorist tense of the verb.

## REVELATION XIX.—XX.

was all ablaze with sulphur. But the rest were killed with 21  
the sword that came from the mouth of the Rider on the  
horse. And the birds all fed ravenously upon their flesh.

Then I saw an angel coming down from 1 2  
Heaven, having the key of the bottomless pit,  
The Devil is  
put into  
Prison  
and upon his arm he carried a great chain. He 2

laid hold of the Dragon—the ancient serpent—who is the  
Devil and <sup>1</sup> the Adversary, and <sup>2</sup> bound him for <sup>3</sup> a thousand  
years, and hurled him into the bottomless pit. He closed 3  
the entrance and put a seal upon him in order that he might  
be unable to lead the nations astray any more until the  
thousand years were at an end. Afterwards he is to be set  
at liberty for a short time.

And I saw <sup>4</sup> thrones, and some who <sup>5</sup> were 4  
seated on them, to whom judgement was en-  
trusted. And I saw the souls of those who  
Martyrs and  
Saints rise  
to Life and  
to kingly  
Power  
had been beheaded on account of the testimony  
that they had borne to Jesus and on account of

God's Message, and also the souls of those who had not  
worshipped the Wild Beast or his statue, nor received his  
mark on their foreheads or <sup>6</sup> on their hands; and they <sup>7</sup> came  
to Life and were kings with Christ for a thousand years.

<sup>8</sup> No one else who was dead rose to Life until the thousand 5  
years were at an end. This is <sup>9</sup> the First Resurrection.  
Blessed and holy are those who share in the First Resurrection. 6

1. *The Adversary*] Lit. 'the Satan.' Cp. Mark viii. 33.

2. *Bound him*] Cp. Matt. xii. 29. If (in accordance with the reiterated state-  
ment of Rev. i. 1, 3, 19; xxii. 6, 10) this took place shortly after the Apocalypse  
was written, then throughout the Christian era the Devil's work of tempting and  
injuring mankind has had to be done for him with inferior power and skill and  
diminished success by subordinate evil spirits.—ED.

3. *A thousand years*] The Apocalypse being a book full of symbols, this may  
stand simply for an exceedingly long period, of which the duration is unknown to  
us. Only its beginning can fall within the limits of time laid down in i. 1, 3, 19;  
xxii. 6, 10.—ED.

4. *Thrones*] See iii. 21, n.

5. *Were seated*] Or 'took their seats.'

6. *Or on their hands*] Lit. 'and on their hands.' See xiii. 16; xiv. 9. The  
ordinary 'pre-millennial' application of this verse "is absolutely untenable for  
these two reasons, apart from any question about the Millennium itself. (1) It  
was the (disembodied) *souls* of the martyrs which John saw, *not* the risen bodies  
of saints. (2) The word translated 'beheaded' is as technical a word (so to  
speak) as our word 'guillotined,' and refers exclusively to those who died under  
the 'axe' of the State executioner of the Roman Empire. Before any one can  
rightly understand the just 'recompense of reward' signified in this verse, he  
must realize the exceeding bitterness of the long conflict between public law and  
private conscience—the exceeding trial to a Roman citizen of being condemned  
to the axe as a disloyal person, a breaker of the laws, and a traitor to the State"  
(Canon Rayner Winterbotham, *Sermons and Expositions*, p. 379).—ED.

7. *Came to Life*] Lit. 'lived.'

8. *No one else &c.*] Lit. 'The rest of the dead did not live.'

9. *The First Resurrection*] Cp. Dan. xii. 2; Luke xiv. 14; John v. 25; 1 Cor.  
xv. 23; Heb. xi. 35, n.—ED.

## REVELATION XX.

\*The Second Death has no power over them, but they shall be priests to God and to Christ, and shall be kings with Christ for the thousand years.

But <sup>2</sup>when the thousand years are at an end, <sup>7</sup>  
Satan is set  
at Liberty  
for a Time.  
His De-  
struction the Adversary will be released from his imprison- <sup>8</sup>  
ment, and will go out to lead astray the nations <sup>9</sup>  
in all the four corners of the earth, <sup>3</sup>Gog and  
Magog, and assemble them for war, and they <sup>9</sup>  
are like the sands on the seashore in number. And they <sup>9</sup>  
went up over the whole breadth of the earth and surrounded  
the encampment of God's people and the beloved city. But  
fire came down from Heaven and consumed them; and the <sup>10</sup>  
Devil, <sup>4</sup>who had been leading them astray, was thrown  
into <sup>5</sup>the Lake of fire and sulphur where the Wild Beast  
and the false Prophet were, and day and night they will  
suffer torture until the Ages of the Ages.

Then I saw <sup>6</sup>a great white throne and One <sup>11</sup>  
The  
World-wide  
Resurrection  
and  
Judgement who was seated on it, from whose presence  
earth and sky fled away, and no place was  
found for them. <sup>7</sup>And I saw the dead, the <sup>12</sup>  
great and the small, standing in front of the  
throne. And books were opened; and so was another book  
—namely, the Book of Life; and the dead were judged by the  
things recorded in the <sup>8</sup>books in accordance with what their  
conduct had been. Then the sea yielded up the dead who <sup>13</sup>  
were in it, Death and Hades yielded up the dead who were  
in them, and each man was judged in accordance with  
what his conduct had been. Then Death and Hades were <sup>14</sup>  
thrown into the Lake of fire: this is the Second Death—the  
Lake of fire. And if any one's name was not found recorded <sup>15</sup>  
in the Book of Life he was thrown into the Lake of fire.

1. *The Second Death*] Cp. verse 14; ii. 7, n.; ii. 11; xxi. 8.

2. *When the thousand years are at an end*] These words appear to exempt the remainder of the book from the limits of time laid down in i. 1, 3, 19; xxii. 6, 10.—Ed.

3. *Gog and Magog*] See Ezek. xxxviii. (R.V.).

4. *Who had been leading them astray*] Greek imperfect participle. See *Aorist* iii. 4, 5, 6.

5. *The Lake of fire*] Implying awful pain and complete, irremediable ruin and destruction. See Heb. x. 27, second note.—Ed.

6. *A great white throne*] Emblematic of almighty power and absolute holiness.—Ed.

7. Cp. Dan. vii. 10; John v. 29; 1 Cor. xv. 24. The last two passages predict a universal judgement which is still future.—Ed.

8. *Books*] Those of God's memory, and possibly also those of the human memory. Every detail of our past lives appears to be indelibly recorded upon our minds and brains, and, if so, may be revived. Cp. Luke xvi. 25: "Remember!"—Ed.

## REVELATION XXI.

### *The new Heaven and the new Earth*

And I saw <sup>1</sup>a new Heaven and a new earth ; 1 21  
 Heaven and God  
 descend  
 into human  
 Nature  
 for the first Heaven and the first earth were  
 gone, and <sup>2</sup>the sea no longer exists. And I saw 2  
 the holy city, <sup>3</sup>the new Jerusalem, coming down  
 out of Heaven from God and made ready like  
 a bride attired to meet her husband. And I heard a loud 3  
 voice, which came from the throne, say,

“God’s dwelling place is among men

And He will dwell among them

And they shall be His peoples.

Yes, God Himself will <sup>4</sup>be among them.

He will wipe every tear from their eyes. 4

Death shall be no more ;

Nor sorrow, nor wail of woe, nor pain ;

For the first things have passed away.”

Then He who was seated on the throne said, 5

“I am re-creating all things.”

The Result  
 is an  
 entirely new  
 Creation

And He added,

“Write down these words, for they are  
 trustworthy and true.”

He also said,

“They have now been fulfilled. I am the Alpha and the 6  
 Omega, the Beginning and the End. To those who are  
 thirsty I will give the privilege of drinking from the well  
 of the Water of Life without payment. All this shall be the 7  
 heritage of him who overcomes, and I will be his God and  
 he shall be one of My sons. But as for cowards and the 8  
 unfaithful, and the polluted, and murderers, fornicators, and  
 those who practise magic or worship idols, and all liars—  
 the portion allotted to them shall be in the Lake which  
 burns with fire and sulphur. This is <sup>5</sup>the Second Death.”

1. *A new Heaven and a new earth*] It may be that this, rather than ‘the Millennium,’ is the name which we ought to give to the golden age, of purity and bliss, which next awaits the world. The words seem to include a transformation and glorification of our material globe. See, however, Matt. v. 18, third note ; xxiv. 35, n.—Ed.

2. *The sea*] To be taken literally, and not, as Milligan, to denote ‘the troubled and sinful world.’ The definite article may imply ‘the sea as we now know it, with all its changeableness, treachery and perils.—Ed.

3. *The new Jerusalem*] Cp. ii. 7, n. ; iii. 12 ; xvi. 19, n.

4. *Be among them*] v.l. adds ‘their God.’

5. *The Second Death*] See Heb. x. 27, n. ; Rev. ii. 7, n. ; ii. 11 ; xx. 6, 14.



*The Bride, the heavenly Jerusalem*

Then there came one of the seven angels 9  
 who were carrying the seven bowls full of the  
 seven last plagues.

"Come with me," he said, "and I will show  
 you <sup>1</sup>the Bride, the Lamb's wife."

So in the Spirit he carried me to the top of a vast, lofty 10  
 mountain, and showed me the holy city, Jerusalem, coming  
 down out of Heaven from God, and <sup>2</sup>bringing with it <sup>3</sup>the 11  
 glory of God. It shone with a radiance like that of a very  
 precious stone—such as a jasper, bright and transparent.  
 It had a wall, massive and high, with twelve large gates, 12  
 and <sup>4</sup>in charge of the gates were twelve angels. And over-  
 head, above the gates, names were inscribed which are those  
 of the twelve tribes of the descendants of Israel. <sup>5</sup>There 13  
 were three gates on the east, three on the north, three on  
 the south, and three on the west. The wall of the city had 14  
<sup>6</sup>twelve foundation stones, and engraved upon them were  
 twelve names—the names of the twelve Apostles of the  
 Lamb.

Now he who was speaking to me had a 15  
 measuring-rod of gold, with which to measure  
 the city and its gates and its wall. The plan 16  
 of the city is <sup>7</sup>a square, the length being the  
 same as the breadth; and he measured the city <sup>8</sup>furlong by  
 furlong, with his measuring rod—it is twelve hundred  
<sup>9</sup>miles long, and the length and the breadth and the height  
 of it are equal. And he <sup>10</sup>measured the wall of it—a wall 17  
 of a hundred and forty-four cubits, according to human  
 measure, which was also that of the angel.

1. *The Bride*] Cp. xvi. 19, n.

2. *Bringing with it*] Lit. 'having,' 'retaining.'

3. *The glory of God*] The essence of which is His righteousness and love, and  
 not anything merely outward.—Ed.

4. *In charge of*] Or, perhaps, 'at.'

5. "The city lies open and accessible to all quarters, and to all quarters alike"  
 (Canon Rayner Winterbotham). Cp. Matt. viii. 11; Luke xiii. 29.—Ed.

6. *Twelve foundation-stones*] See Heb. xi. 10, n.—Ed.

7. *A square*] "What does it mean save the perfect and complete proportions  
 of heavenly happiness and glory? All is utterly satisfactory. How great and  
 striking is the contrast between this and any human happiness, any earthly good,  
 so unequal, so incomplete as that always is" (Canon Rayner Winterbotham).  
 —Ed.

8. *Furlong by furlong*] Lit. 'over furlongs,' to indicate the exactness of the  
 measure. There were Rabbinical writers who supposed that at some future time  
 God would lift Jerusalem to a height of twelve miles.

9. *Miles*] Lit. 'thousands;' like the Latin 'millia (passuum).'

10. *Measured the wall*] I.E., perhaps, the thickness of the wall.

# REVELATION XXI.—XXII.

The Wall,  
the Gates  
and the  
Street of  
the City

The <sup>1</sup> solid fabric of the wall was jasper ; and 18  
the city itself was made of gold, <sup>2</sup> resembling  
transparent glass. As for the foundation-stones 19  
of the city wall, which were beautified with  
various kinds of precious stones, the first was  
jasper, the second <sup>3</sup> sapphire, the third chalcedony, the fourth 20  
emerald, the fifth sardonyx, the sixth sardius, the seventh  
chrysolite, the eighth beryl, the ninth topaz, the tenth 20  
chrysoprase, the eleventh jacinth, the twelfth amethyst.

And the twelve gates were twelve pearls ; each of them 21  
consisting of a single pearl. And the main street of the  
city was made of <sup>4</sup> pure gold, resembling transparent glass.

The City's  
Sanctuary  
and Sun

I saw no sanctuary in the city, for the Lord 22  
God, the Ruler of all, is its Sanctuary, and so is  
the Lamb. Nor has the city any need of the 23  
sun or of the moon, to give it light ; for the glory of  
God has shone upon it and <sup>5</sup> its lamp is the Lamb. The 24  
nations will live their lives by its light ; and the kings of the  
earth are to bring their glory into it. And in the daytime 25  
(for there will be no night there) the gates will never be  
closed ; and the glory and honour of the nations shall be 26  
brought into it. And no unclean thing shall ever enter it, 27  
nor any one who is guilty of base conduct or tells lies, but  
only they whose names stand recorded in the Lamb's Book  
of Life.

The River  
of Life and  
the Tree  
of Life

Then he showed me the river of the Water of 1 2  
Life, bright as crystal, issuing from the throne  
of God and of the Lamb. On either side of 2  
the river, <sup>6</sup> midway between it and the main  
street of the city, was <sup>7</sup> the Tree of Life. It produced twelve  
kinds of fruit, yielding a fresh crop month by month, and  
the leaves of the tree served as medicine for the nations.

1. *Solid fabric*] Or, possibly, 'material on the inside.'

2. *Resembling transparent glass*] "We build our houses of the thickest materials and most impervious to sight or sound on purpose that we may hide ourselves, and live retired from the gaze of our neighbours. But it will not be so in the holy city. Then, when all the frailties of our nature are gone, all its earthliness purged away, all its selfishness transfigured—then shall we dwell in light without any need and without any wish for secrecy" (Canon Rayner Winterbotham).—ED.

3. *Sapphire*] Or, probably, 'lapis lazuli.'

4. *Pure gold*] Earth's most precious things will then be as abundant and common as the stones of the street, and be free from all impurity.—ED.

5. *Its lamp*] Cp. "I am the Light of the world" (John viii. 12 ; ix. 5).

6. *Midway between*] See iv. 6, n. ; vii. 17, n.

7. *The Tree of Life*] Gen. ii. 9 ; iii. 22. Here apparently avenues of that wondrous tree. Cp. Rev. ii. 7, n.

## REVELATION XXII.

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## REVELATION XXII.

	"I am coming quickly; and My reward is	12
The	with Me, that I may requite every man in	
Nearness	accordance with what his conduct has been.	
of the Time	I am the Alpha and the Omega, the First and the	13
of our	Last, the Beginning and the End. Blessed are	14
Lord's	those who <sup>1</sup> wash their robes clean, that they may have a	
Return	right to the Tree of Life, and may go through the gates	
	into the city. The <sup>2</sup> unclean are shut out, and so are <sup>3</sup> all	15
	who practise magic, all fornicators, all murderers, and	
	those who worship idols, and every one who loves false-	
	hood and tells lies.	
	"I Jesus have sent My angel for him solemnly	16
A gracious	to declare these things to you among the	
Invitation	Churches. I am the Root and the offspring of	
	David, the bright <sup>4</sup> Morning Star. The Spirit and the Bride	17
	say, 'Come; ' and whoever hears, let him say, 'Come; '	
	and let those who are thirsty come. Whoever will, let him	
	take the Water of Life, without payment.	
	"I solemnly declare to every one who hears	18
This Book	the words of the prophecy contained in this book,	
to be	that if any one adds to those words, God will	
neither	add to him the plagues spoken of in this book;	
added to	and that if any one <sup>5</sup> takes away from the words	19
nor taken	of the book of this prophecy, God will take from him his	
from	share in the Tree of Life and in the holy city—the things	
	described in this book.	
	"He who solemnly declares all this says,	20
The Lord	" 'Yes, I am coming quickly.' "	
was at hand	<sup>6</sup> Amen. Come, Lord Jesus.	
	The grace of the Lord Jesus be with God's	21
Benediction	people.	

1. *Wash their robes clean*] v.l. 'obey His commands.'

2. *Unclean*] Lit. 'dogs.'

3. *All*] Lit. 'the,' four times.

4. *Morning Star*] Cp. ii. 7, n. ; ii. 28.

5. *Takes away any of the words*] So we must not interpret the time limits laid down in i. 1, 3, 19 ; iii. 11 ; xxii. 7, 10, 12, 20 ; in such a way as practically to rob them of their significance.—ED.

6. The New Testament, which records Christ's first Advent, closes, anticipating, desiring, beseeching His second. (W. Archer Butler.)—ED.

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